Ex Libris
C. K. OGDEN

PACEM OPTO
F. Pilsen pinx. et Sculp:
Gandavi 1741
Nob. Reverend. ac Ampliss. viro D.no I. Vander Stricht Toparcha
Curiæ de Caeneghem J.U.L. Prōth Apost. insignis ac peranticuæ Eccl.
Coll S.ti Hermetis Rothinaci Præposito. totius territorii Franchisiæ Roth.is
D.no temporali. Eccl. Cath. Brug. Can.co pro 4.to triennio ad status Flandriæ Deputato &
Præpositura a.o 4
Aetis a.o 41.
Curia feudalis Villæ Franchisiæ Magistratus et Subditi observant.

See page 215

CHRONOGRAMS

5000 and more in number

excerpted out of various authors

and collected at many places

By JAMES HILTON, F.S.A.

nVgas non oMnIno InerVDItas
qVas In hoC LIbro InVenerIs
ne spernas LeCtor beneVoLe.

The same done into English.

the qVaInt bVt not aLtogether VnsCholarLy
ConCeIts whICh thIs LIttLe book ContaIneth
DespIse not o CoVrteoVs reaDer.

LONDON: *ELLIOT STOCK*, PATERNOSTER ROW.

1882.

AN

EXCELLENT NEVV BOOK

OF

CHRONOGRAMS

GATHERED TOGETHER

&

NOVV SET FORTH

BY

I. HILTON, F.S.A.

THE word *Chronogram*, derived from the Greek *χρόνος time*, and *γράμμα a writing*, has been defined as an inscription in which a certain date or epoch is expressed by numerical letters, as in the motto of a medal to Gustavus Adolphus—

ChrIstVs DVX ergo trIVMphVs.[1]

The total sum of the figures represented by the large capital letters gives the date 1632. The words Chronograph, Chronicon, Chronostichon, Eteostichon, Eteomenehemerodistichon, and some other kindred words, are synonymous, and are used indiscriminately by early writers. The word Chronogram is said to have been first used in some verses addressed to the King of Poland in 1575.

I cannot find that there exists any essay on this subject beyond what may be found in brief articles in English cyclopædias, and in

[1] See page 187.

German and French 'conversations-lexicons;' and it may be asserted that no general collection of chronograms has ever been published, if indeed such has ever been made. The present work is put forth to fill a void in this field of literature, and to present to observant readers a very curious subject; also to preserve the result of many years' work in collecting, and of special research in attempting to elucidate the subject. The words composing a chronogram ought to convey a pertinent allusion to the event which it commemorates, the sentence should be concise, and should contain no more numerical letters than are necessary to form the date. A more extended application of the chronogram writing will be noticed; for instance a long poem, or even a whole book, has been so composed, representing continuously one particular date.

Chronograms, although generally composed in Latin, are not confined to that language; they are to be met with in most parts of Europe, in Germany, Holland, Belgium, Hungary; rarely in England and France, and scarcely at all in Italy.[1] They occur also in some Oriental countries, and especially where the Arabic language is or has been in use. They were written in the Hebrew language as early as the year 1208; we find them in Arabic (see p. 537 of this volume) representing the year 1318; they were used in Europe somewhat later in the same century,[2] and were much in fashion in the sixteenth and seventeenth, and part of the eighteenth centuries. There is no satisfactory evidence of their use or composition in Europe, at least in any of the Western languages, earlier than about the middle of the fourteenth century, and although some chronograms express earlier dates, it is almost certain that such were made in times when the fashion prevailed, in fact that they were composed retrospectively.[3] It has been said that the Romans used chronograms in their later works, but after extensive research I have not met with any, and writers who have given currency to the affirmation have not

[1] I have not met with chronograms belonging to countries not mentioned in subsequent pages.

[2] See page 12, *infra*.

[3] Some are particularly referred to in the Appendix, page 547.

supported it by examples. Many instances of retrospective chronograms are pointed out in the pages of this volume, and where any reason exists for supposing that others are the work of more modern writers, the reader's attention is accordingly directed to the probability.

Chronograms may be seen (very rarely, however, in England) inscribed on buildings and monuments to record the date of construction or restoration, on tombs, and in other situations; and when once the observer is familiar with their appearance and the mixed array of short and tall letters,[1] they are easily recognised, though it is difficult sometimes to read them in consequence of local obstructions, decay, or insufficient light. They occur also as inscriptions on modern medals; epochs of European history are illustrated by thousands of these works of art, struck to commemorate the birth, coronation, career, or death of princes and potentates; battles, sieges, and wars which their subjects have fought and endured for them, as well as the treaties made and alliances formed on the establishment of peace; social and local events, the founding of universities and the like,—all have been illustrated by medals bearing chronogrammatic inscriptions, by which alone the date of the event commemorated by the medal is indicated. Current coins of a country, however, are seldom chronographic; those of the free city of Nuremberg are a prominent though rare example of that mode of dating coins, which has now entirely passed out of use, at least in Europe.

Books, which, however, it is no easy matter to find out, contain a great many chronograms. Some books require a most careful inspection in order to detect and regain the treasures which at one time delighted their readers, but which are now hardly within the

[1] This feature is alluded to in the mock epic of the 'Scribleriad,' Book 2, line 157, written in 1742 by Richard O. Cambridge, and published in 1751—

> Not thus the looser chronograms prepare,
> Careless their troops, undisciplined to war;
> With rank irregular confus'd they stand,
> The chieftains mingling with the vulgar band.

knowledge of the modern student or 'bookworm.' Many books bear a chronogram on the title-page, or even on the back of it, in the place of figures, to tell the date of the publication; occasionally the title as well as the date is jointly expressed in that manner; some books again are full of chronograms from beginning to end, expressing the date over and over again, repeating it many hundreds of times in continual variety of words; entire odes and poems are thus composed, thoroughly fulfilling the strict rules of Latin versification, while cramped by the employment of words containing the needful date-letters. This is but an outline of the formerly extensive application of chronograms.

As the purpose of a chronogram is to express a date correctly, it is obvious that it should contain the requisite numerical letters and no more: no such letters may be passed over to suit the convenience of the composer; surplus letters would assert too much and carry the date beyond its limits. It is essential to a good chronogram that every numerical letter in the sentence must be counted. There is, however, a deviation from this principle, which seems to have originated, or at least to have been followed as a rule, in the Netherlands or Flanders. It consists in the neglect of the letter D (=500) as a numeral, and the reason for this is the alleged usage of the Romans in not representing the number 500 by that letter, but using instead thereof the symbol Iↀ in their inscriptions. It is further maintained that the numeral D was a corruption of Iↀ, and therefore it had no place amongst the Roman numerals.[1] Whatever may have been the old Roman use, that symbol was extensively

[1] As to the use of the numeral D, I find in Gruter's 'Inseriptiones antiquæ' (Monumenta Christianorum) the following dates to short epitaphs—

Litoris . famvlvs . dei . vixit . annos . plus . minus . LXXV . reqvievit . in . pace IX . kalend . ivl . era . D.XLVIII . A . XP. ω.

Another—mortvvs . est . era . D.CXIIII.

Another—reqvievit . in . pace . D.III . ID. martias . era . D.LXXXII.

Another—reqvievit . in . pace . domini . IX . kal . novembris . era . DCXXII.

Another—consumatum . oe . opvs . era . DCCXX.

Another—rec . in . pace . kal . decb . era . DCIIII.

In these instances the last letter D, unless it is to be read 'era Domini,' must mean the numeral D = 500.

employed on the title-pages of books and otherwise, when time had so far advanced as to require the notation of 500 in a date of 1500 years, or beyond. The Flemish chronogram-makers treated the letter D as *nil*, and thus gained the advantage of more freedom in the use of words in a sentence without making too high a number. The occasional use by them of the numeral D shows that the method was arbitrary at the pleasure of the writer, and it is obvious that chronograms so written are not to be taken as models of correctness. It is otherwise with the letter M = 1000, and the other numerical letters; they are always to be counted at their value, and any exception is a manifest error.

The numerical letters in a chronogram are usually capitals made taller or larger than the others, or distinguished by being marked with gilding, or differing in colour, red for instance, though I have sometimes met with chronograms printed entirely in small letters without any distinguishing mark for the numerals. These must have been either a puzzle designed by the author or a blunder committed by the printer. The inequality of the letters, whether in inscriptions or in print, has often been regarded by persons not knowing their purport as a piece of carelessness or eccentricity. Much real carelessness is met with in foreign-printed chronograms, as in the omission to use large capitals for numerals, or in the insertion of other large capitals which have no numerical meaning.

The invention of chronograms cannot yet be clearly traced to any source, either as to date or country. The Romans, as before observed, are said but not shown to have made them. It has been suggested that mediæval scholars, or 'monks' (for they were the scholars), were their originators, and used them as a sort of *memoria technica*, but all are too complex ever to have served for any purpose of artificial memory. As I have said above, I have found none in the Western languages that can be regarded as authentic, earlier than the 14th century. On turning to the Oriental languages we find that literature was much cultivated in Persia from the ninth to the thirteenth centuries. Persian chronograms in the Arabic language of equal or greater antiquity than European examples, and still earlier ones in

the Hebrew language, are given in the last chapter (p. 537) of this book, and I there venture to suggest that it is among the early writings of the people using one or other of these languages that the origin of chronograms will be found. It is highly probable that European scholars derived the art from their Oriental, or their Hebrew predecessors.

Chronograms, after having enjoyed great popularity in Germany and the Netherlands for at least two centuries, among men of classical learning and high academical position,[1] and having received much Court patronage and perhaps reward also, began to lose favour, and towards the conclusion of the eighteenth century or a trifle later men ceased to cut them on stone, print them on paper, engrave them on copper, or stamp them on medals; and even the books rich in chronograms stored on the shelves of valued libraries were gradually forgotten, or at least were disregarded by all except a few students and others, whom we may call friends of literary curiosities. Whilst they were still held in high estimation some deprecatory voices were raised, and among them was heard that of a well-known contributor to the *Spectator* of 170 years ago, Joseph Addison. He wrote his 'Dialogues on Medals' whilst residing at Vienna in 1702; and from the particular point of view taken by him as an admirer of the Roman and other ancient medals, he thus speaks (after giving some examples of concise inscriptions on Roman coins), 'Before we quit the legends of medals, I cannot but take notice of a kind of wit that flourishes very much on many of the modern medals, especially those of Germany, when we represent in the inscription the year in which they were coined. The laborious German wits will turn over a whole dictionary for one of those ingenious devices; you would fancy, perhaps, that they were searching after an apt classical term, but instead of that they are looking out for a word with an M or a D in it. When, therefore, you see any of these inscriptions, you are not so much to look in them for the thought as for the year of our Lord. There are

[1] The members of several of the Jesuit colleges were prominent as chronogram-makers.

foreign universities where this kind of wit is so much in vogue, that as you praise a man in England for being an excellent philosopher or poet, it is an ordinary character among them to be a great chronogrammatist.' Again, in the *Spectator*, No. 60, for 9th May 1711, Addison wrote concerning chronograms; he calls them 'false wit'—'A near relation to anagrams and acrostics—the results of monkish ignorance—tricks in writing requiring much time and little capacity.'[1] These are hard words to apply to matters of historic interest; perhaps Addison, being a little fastidious, was worried with the fuss made about the subject by the men with whom he associated during his sojourn in Germany, and probably he never saw a collection of chronograms, at least such as is presented in the pages of this volume. His comparison was between the inscription consisting of but three or four words, and the chronogram which was sometimes a whole sentence of history, and perhaps composed in hexameter verse. Addison did not, and indeed it is hardly possible for any one to estimate the amount of time well used or misused, and ingenuity expended on these compositions by the old writers, though we may regret that they were occasionally constrained, by chronographic necessity, to use inelegant Latin, and a conventional or trivial manner of expression.

The translations offered in the following pages will hardly improve the originals (which sometimes need some improvement); they are intended to help the general reader, and to enliven a somewhat dull subject. In this part of the work I have had the assistance of a learned friend.[2] The result of our joint endeavours, it must be confessed, is not altogether satisfactory, and perhaps a less close rendering of the original would have been preferable, at all events more agreeable to read. In some cases translations are not given, either because the originals are too easy or too obscure; and, it may be

[1] A few more deprecatory remarks may be seen in a small book of eighty-eight pages, a Critical Essay on Medals, ascribed to J. Coningham, published in 1704; but they are unimportant. The writer complains that so much trouble was taken to indicate a date which could be accomplished more clearly by figures. Perhaps Addison was of the same opinion. So far both would be right.

[2] The Rev. Thomas Prescott, M.A.

added, some are too long. Indeed the discovery of new and interesting material in large quantity during the progress of this work, rendered it necessary to abandon the original intention of translating all chronograms, in order to keep the book within the limits of reasonable thickness.

The arrangement or classification of chronograms according to any one method would seem to be impossible, their extremely varied character forbidding the chronological or an alphabetical order; and it is clear that neither a territorial nor a dynastic method could be strictly followed, considering the changeable and ever changing nature of the landmarks and boundaries of governments, which history and the chronograms themselves tell us have occurred in the last two centuries. It must be remembered also that chronographic history is not continuous, and that a large amount of material not within the limits of national history also belongs to the subject. The general *groups* of chronograms in the subsequent pages are thus by necessity of a mixed character, but they seem to be the best that could be adopted. Some of the books which I have brought to the reader's notice are replete with chronograms from beginning to end, and so remarkable that I was almost induced to reprint them in full; but as this could not be accomplished within the space of this one volume, I decided to give extracts only, enough to show the character of the books, while the references mentioned will tell the student where he may find the originals.

It is curious to observe how ingeniously the chronogram writers have made the very words of ancient authors to serve their purpose. Passages from Ovid, Virgil, Horace, or Statius, from mediæval hymns, and even from the Bible, are made to give out the dates of modern events in a manner almost prophetic, and in some instances quite so, if all that has been said on the subject is to be taken seriously.[1]

Chronograms are not mere puzzles, and although they have been classed as such, and have been associated with anagrams, acrostics,

[1] See page 221.

palindromes,[1] etc., they deserve a more important position. I desire to constitute them into a separate class, and to assert for the best examples, an equality with epigram compositions which have always been held in high estimation, and with which they have been extensively associated; and I hope that this collection may gain for them that distinction. A special high position may be taken for them if viewed in relation to the service they can render to history; they are to some extent a memento of history written in its own locality, when found engraved on buildings, monuments, and medals, or inscribed in local archives; the date of an inscription may be obliterated, but a chronogram as an inscription has an equal if not a better chance of remaining legible than a date expressed by four figures, and thus it certainly has a value peculiar to itself.

This collection is very far from being complete; a great many more chronograms are yet to be collected from books latent on the shelves of great libraries, and from inscriptions in and about the churches and other public buildings, especially on the elaborately ornamented public fountains of small towns and villages on the continent of Europe, where the restorer or decorator is every year carrying on his work to destroy, and where decay also is slowly but surely at work to obliterate chronograms. The tourist may, if he will take the trouble (for it is a trouble), derive much entertainment and occupation by observing carefully, and copying in his note-book, everything of the sort he sees, before the destroyer's hand intervenes.

How to use or prove a chronogram. For example take that from the beginning of this introductory essay, CHRISTVS DVX ERGO TRIVMPHVS; arrange the numeral letters in a column with the equivalent figures and ascertain the total; or shorten the process by writing the figures only and save the trouble of writing the letters; or use the still shorter process of mental addition.

C=	100
I=	1
V=	5
D=	500
V=	5
X=	10
I=	1
V=	5
M=	1000
V=	5
	1632

[1] Many of these conceits may be traced by consulting the index.

The reader is reminded here (in the margin) of the Roman numerals and their equivalent figures, used in the formation of chronograms. In the Latin language the letter W has no existence; when a chronogram in that language requires the use of the letter, as for instance in a name, it is usually printed as VV, and counted as=10.

I = 1
V = 5
X = 10
L = 50
C = 100
D = 500
M = 1000

German and Dutch chronograms mostly have the same application of the letter, and so in English chronograms when the date requires such a use of it. The letter U is also usually printed as V=5. The letter Y in Flemish and Dutch chronograms is generally read as II, and counted as = 2, in conformity with the use of those languages.

An Appendix of Bibliography is given, mentioning the titles of books from which chronograms have been extracted and dispersed through the pages of this volume, and they are referred to by the italic letters which accompany the dates placed in the margin of the text; the mark * indicates the chronograms collected by myself at the places mentioned; a list is also given of references to other similar books, the titles of which are more particularly mentioned in the text. These constitute the authority for all that are printed in this collection.

No one can tell even approximately the number of chronograms in existence. The following pages comprise more than 5100; this number might be increased to 10,760 by making full extracts from 'Some remarkable books' noticed at and after page 434 in this volume. The reader is referred to the conclusion of the Appendix, where it will be seen that a further addition of some hundreds might be made from books printed at the city of Ghent alone. I may say with truth that we shall never find out all that have been written. Great care has been taken to test and prove each chronogram, to see that it makes the date placed against it in the margin; many an error in original print has by this means been corrected. The same attention has been devoted to other matters and to verify the dates quoted or referred to, in humble endeavour to avoid inaccuracies. The short prefaces to each *group* will further elucidate the subject, and afford the reader occasional information which I myself was so much in want of on commencing my researches.

The illustrations are selected to show some of the methods of using chronograms in printed pages and book engravings; they are facsimile copies the exact size of the originals, except the three at page 471, which are reduced by one-third. The medals are also represented of the actual size, and are mostly taken from originals in the British Museum. The head and tail pieces are selected in considerable variety, from good seventeenth century examples, and the 'flourish' ornaments used from page 433 to the end of the volume are woodcuts prepared expressly for this work from German seventeenth century originals, copied from books more or less connected with chronograms; they are quaint and I believe uncommon.

I thank my friends for all help rendered during my researches, and for assistance experienced at the British Museum, the Bodleian, and the Lambeth Palace Libraries, and at the Imperial Library at Vienna; and if my readers feel inclined to promote the subject, and to contribute chronograms or remarks thereon, I hope that they will not refrain from communicating them to me direct, or through the publisher.

J. H.

60 MONTAGU SQUARE, LONDON,
June 1882.

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My Printer contributes this—

IACOBVS HILTONVS FECIT,
ANNO
VICTORIAE
QVADRAGESIMO QVINTO
=
anno domini
1882.

ERRATA.

EMENDATIONS AND NOTES.

IN times gone by authors were accustomed to address their readers in pleasant words, craving pardon for all errors in the book before proceeding to specify them. The following are characteristic and quaint examples; they express in effect what I would say to my readers for my own shortcomings, and for the printer in accomplishing an unusual and difficult piece of typography. The first is taken, *verbatim et literatim*, from a single page of a book 'Imprinted at London,' probably early in the seventeenth century, which I found in the 'Bagford Collection' (Printers, etc. 8°) in the British Museum; the other is from 'Ludus Fortunæ,' a book by Joannes Sturmius, printed at Louvain in 1633, and mentioned at page 323 of this volume:—

Gentle Reader, I shall most hartely desire thee that if in the reading of this work other faults you finde then heer is noted, not rashly to condemne the Author, for assure your self that by his wil none should haue escaped, and though the Printer be neuer so careful, yet in the printing some wil escape. Vale.

Benevole Lector, hic etiam errores sunt, quos sic emendare dignaberis: Quod si fortè alios incuriâ nostrâ omissos repereris, diligentiæ tuæ corrigendos committimus. Vale.

Page 13, line 20, *read* authentic one appertaining to England. It is by no means conclusive that the manuscript is not of the fourteenth century.
Page 45, line 22, *for* 1254 *read* 1245.
Page 52, line 16, *for* Skipton *read* Skippon; same at p. 82.
Page 53, line 28, *for* Rumboldus *read* Rumoldus.
Page 61, line 16, *for* Kreuzburg *read* Kreuzberg.
Page 93, line 4, *for* when *read* where. (The meaning is obscure.)
Page 95, line 24, CHIRON. See note at p. 414.
Page 109, line 4 from bottom, delete the letter A over the date.
Page 118, last line, *add* (*i.e.* in heaven or the heavenly regions).

Page 121, second chronogram, after the translation, *read* PRÆSEPES, a constellation in the sign Cancer.

Page 124, line 10, *delete* the word Emperor.

Page 142, line 12, *for* imperial family *read* Empire.

Page 165. The third chronogram may be explained by reference to the remarks on Jewish chronology at page 545 *infra*. The year 3761 accordingly is the Jewish equivalent of the customary mundane year 4004. Add the date of the preceding chronogram, A.D. 1744, and we obtain the Jewish year 5521, then add 244, the difference between the Jewish and the customary reckoning, we get (for the sake of comparison) the mundane year of the latter, 5749 = 1744. This will be seen by the following figures :—

The Jewish A.M. .	3761	=	4004, the customary A.M. year.
The date of the event, A.D.	1744	=	1744
The difference, . .	244		...
	5749		5748

The discrepancy consists of the accumulated fractions of days in either case.

Page 168, line 9. Possibly HEI BELGRADI is an original misprint for HEV BELGRADII, which would make the chrongram correct for 1689.

Page 175, lines 10 and 11 from bottom. This chronogram probably alludes to S. Bonaventure, and the translation should be 'O seraphic patriarch,' etc. He has been designated as the great light and ornament of the Order of St. Francis, for his extraordinary devotion and eminent skill in sacred learning, and he was known as the 'seraphic Doctor.' He was born in 1221, and died 1274. Canonized in 1482. He acquired the name Bonaventure in his childhood after a dangerous illness, from an exclamation of St. Francis of Assisi 'uttered in prophetic rapture,' 'O buona ventura,' *i.e.* Good luck to the child in his future career! His parents were John of Fidenza and Mary Ritelli. He was christened John.

Page 175, line 4 from bottom, *after* order *read* (of Saint Francis).

Page 177, line 6 from bottom, *after* Coeligalenus *read* (*i.e.* the heavenly Galen ; they were both physicians ; St. Damian was also a martyr about the year 310).

Page 223, line 27, *for* third *read* second. In the last chronogram but one, the word AVGVSTO should be in a line by itself, to correspond with the last word PERPETVO. The second line will then be an hexameter, commencing with AVGVSTÆ, as on the medal which represents the ceremony of presenting the Augsburg confession to the Emperor. Omit the full stop after SVA.

Page 268, line 21. Legends say that the words were spoken to the saint by our Lord himself.

Page 272, line 11 from bottom. This chronogram was intended to be read as 1635 ; the initial letter J, although a large capital, was not to be counted as a numeral.

Page 321, headline, *read* VARIA.

Page 323, line 4, *for* Strumio *read* Sturmio ; and at page 408, line 1, *for* Strumii *read* Sturmii.

Page 335, line 9 from bottom, *for* Zisca *read* Ziska.

ENGLAND.

CHRONOGRAMS are not to be met with in England inscribed on public buildings so frequently as they are seen in many parts of the continent of Europe ; they were, however, occasionally used in epitaphs ; some of which no doubt have disappeared through decay or destruction, and notwithstanding extensive inquiry and much research, but few have come under my notice. Old books and manuscripts have supplied a fair quantity, but they seem to be suggestions derived from foreign examples, imitations rather than originals ; indeed some particularly relating to England are the work of a foreigner. Historic medals, so productive in some countries, scarcely afford any, and although some of the Brunswick and Dutch medals, bearing chronograms, relate to the Kings of England who were personally of foreign family and birth, they do not belong so strictly to English as to Continental history.

A comparison of this group with those contained in subsequent pages will show that a large field is open in England for the employment of native chronographic talent. Suggestions will also be

Page 121, second chronogram, after the translation, *read* PRÆSEPES, a constellation in the sign Cancer.

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	5749	5748

The discrepancy consists of the accumulated fractions of days in either case.

Page 168, line 9. Possibly HEI BELGRADI is an original misprint for HEV BELGRADII, which would make the chrongram correct for 1689.

Page 175, lines 10 and 11 from bottom. This chronogram probably alludes to S. Bonaventure, and the translation should be 'O seraphic patriarch,' etc. He has been designated as the great light and ornament of the Order of St. Francis, for his extraordinary devotion and eminent skill in sacred learning, and he was known as the 'seraphic Doctor.' He was born in 1221, and died 1274. Canonized in 1482. He acquired the name Bonaventure in his childhood after a dangerous illness, from an exclamation of St. Francis of Assisi 'uttered in prophetic rapture,' 'O buona ventura,' *i.e.* Good luck to the child in his future career! His parents were John of Fidenza and Mary Ritelli. He was christened John.

Page 175, line 4 from bottom, *after* order *read* (of Saint Francis).

Page 177, line 6 from bottom, *after* Coeligalenus *read* (*i.e.* the heavenly Galen ; they were both physicians ; St. Damian was also a martyr about the year 310).

Page 223, line 27, *for* third *read* second. In the last chronogram but one, the word AVGVSTO should be in a line by itself, to correspond with the last word PERPETVO. The second line will then be an hexameter, commencing with AVGVSTÆ, as on the medal which represents the ceremony of presenting the Augsburg confession to the Emperor. Omit the full stop after SVA.

Page 268, line 21. Legends say that the words were spoken to the saint by our Lord himself.

Page 272, line 11 from bottom. This chronogram was intended to be read as 1635 ; the initial letter J, although a large capital, was not to be counted as a

ERRATA.

Page 271, line 11 from top, *read* HINC E SACRARIO A PERFIDO JUDA—
read the date as 1735, and dele the footnote.

Page 272, line 12 from bottom, commences with a small J.

„ line 10 from bottom, *read* RECONCILIATA.

„ line 8 from bottom, *for* 1635 *read* 1735.

Page 273, line 18 from top, *for* QUE *read* QUÆ.

Page 275, line 11, *after* TU, *insert* ES.

„ line 5 from bottom, *for* HÆRESIS *read* HEBRÆIS.

„ line 3 from bottom, *for* CALVINARIO *read* CALVINIANO.

ENGLAND.

CHRONOGRAMS are not to be met with in England inscribed on public buildings so frequently as they are seen in many parts of the continent of Europe ; they were, however, occasionally used in epitaphs ; some of which no doubt have disappeared through decay or destruction, and notwithstanding extensive inquiry and much research, but few have come under my notice. Old books and manuscripts have supplied a fair quantity, but they seem to be suggestions derived from foreign examples, imitations rather than originals ; indeed some particularly relating to England are the work of a foreigner. Historic medals, so productive in some countries, scarcely afford any, and although some of the Brunswick and Dutch medals, bearing chronograms, relate to the Kings of England who were personally of foreign family and birth, they do not belong so strictly to English as to Continental history.

A comparison of this group with those contained in subsequent pages will show that a large field is open in England for the employment of native chronographic talent. Suggestions will also be found for what might be done in the way of commemorating historic and local events, and *some* of the examples will serve as good models for that purpose.

The simple chronogram, combined with the quaint epitaph prevalent in the seventeenth century, is exemplified in the three or four pages next following.

Sir John Doddridge, Chief Justice of the Court of King's-bench for seventeen years, died in 1628, aged 73, and was buried in Exeter Cathedral.

It is related in Prince's *Worthies of Devon*, written in 1701, that within the library of the cathedral there is a very sumptuous monument to him and his lady; the epitaph is written in letters of gold, "which time hath well-nigh washed away." The following chronograms form part of the inscription:—

nVnC obIIt DoDerIgVs jVDeX.
i.e. At this time Judge Doderige died. = 1628

LearnIng aDIeU for DoDerIge Is gone
to fIXe hIs earthIe to the heaVenLIe throne. = 1628

The epitaph concludes thus, expressing his age and the date—

Quoto ætatis ? Quoto salutis decessit ?

en ! Ipse Letho eXtIngVItVr. = 73
DoDerIgIVs IVDeX CarVs. = 1628
i.e. Behold, he is extinguished by death. The dear judge Doderige.

From Fuller's *Worthies of England.*

Iohannes prIDeaVXVs epIsCopVs VVIgornIæ MortVVs est. = 1650
i.e. John Prideaux bishop of Worcester is dead.

This prelate was one of the most eminent of his period. He died of fever on 20th July 1650. The chronogram occurs in some Latin verses made on the occasion of his funeral.

In St. Mary's Church, Taunton. (On the authority of the *History of Taunton*, by J. Toulmin, ed. 1822, p. 144.) Epitaph on Elizabeth and Hannah, daughters of John Gardner, interred together August 18th 1665.

Here lie two plants twisted by death in one,
When that was dead could this survive alone ?
They were heav'n ripe, and therefore gone, we find
Ripe fruit fall off while raw doth stick behind.
They are not lost, but in those joys remain,
Where friends may see and joy in them again.

Their age.

1. here Learn to DIe betIMes Least happILIe,[1] = 1654
2. ere yee begIn to LIVe ye CoMe to Dye. = 1657

These lines give the dates of their birth, and make their respective ages to be eleven and eight years.

The following is communicated by the Rev. Augustus Orlebar, Vicar of Willington, near Bedford. In the parish church, and attached to the chancel, is the mortuary chapel of Sir John Gostwick, master-of-the-horse to Henry VIII., and on the north wall is a mural monument, bearing on the upper part the date 1541, probably that of the building of the chapel. The inscriptions on the monument are so quaint and singular that I give them entire, the chronograms forming but a small portion. These are the inscriptions:—

[1] This word, in the authority quoted, is spelt 'happillie' (a manifest error somewhere). It would make the chronogram 1707, a date at variance with the epitaph. During a recent visit to Taunton I was unable to find the epitaph.

'To the memories of Sir Edward Gostwyke, Kn^t. and Baronet,
'and Dame Anna his wife, eldest daughter of John Wentworth of
'Gosfield in Essex, Esq^r., by whom he had issue 3 sonnes & 5
'daughters. (They lived vertuously & died religiously.) Shee in
'her widowhood like a true Turtle never joying after his departure
'till her dyinge Day.'

Beneath the kneeling figures of Sir Edward and his Lady and their children, is the following inscription—

In obitum D^mi Edwardi Gostwyk Equitis et Baronetti.
Chronogramma. EDVARDVS GOSTVVYK DEFVNCTVS EST. = 1630
20° Die Septembris, Ann. Dom. MDCXXX. Ætat. 42.

In obitum selectissimæ D^næ. Chronogramma.
ADPROPERATQVE VIRO CONIVNGIER VXOR AMATO. = 1633
6° Die Julii Ann: Dom. MDCXXXIII. Ætat. 42.

EPITAPHIUM.

'Eximium fidei exemplum et socialis amoris
Gostwyki inscriptum nomine marmor habet,
Vixerunt pietate pares nullisque secundi
Alter in alterius totus amore fuit.
Ille prior fato cessit, ne cederet illa
Nec tamen illa suo cessit amore viro.
Ille ubi sex annos numerârat terque quaterque
Anna, meos vixi dixit et occubuit.
Illa ubi complêrat dilecti conjugis annos,
Vixi Edvarde meos dixit et occubuit.
Sic animis vixere pares cum conjuge conjux
Sic vitâ atque animis occubuere pares.'

TRANSLATION OF THE FOREGOING INSCRIPTION.

On the death of Sir Edward Gostwyk, Knight and Baronet.

Chronogram.—Edward Gostwyk died, 20th September 1630. Aged 42.

On the death of the most select Lady.

Chronogram.—And the wife hastens to join her beloved husband, 6th July 1633. Aged 42.

As a bright example of fidelity and social love, this marble is inscribed with the name of Gostwyk. They lived equal in piety and second to none. The one was quite wrapt up in the love of the other. He first yielded to fate, that she might not yield. She, however, was not a whit behind her husband in love. He, when he had numbered both thrice and four times six years (42), said, 'O Anna, I have lived out my days,' and fell asleep. She, when she had completed the years of her beloved husband, said, 'O, Edward, I have lived out mine,' and fell asleep. Thus they lived alike in mind, husband with wife; thus in life and in years alike they died.

In Westminster Abbey.—'A very rich and stately monument' stands in the southern side of the central aisle of Henry VII.'s Chapel, to the memory of Ludovic Stuart, Duke of Richmond and Lennox, cousin to King James I. He died at the age of 49. The inscription contains this chronogram to mark the date :—

2 SAM. 3. 38.

AN IGNORATIS QVIA PRINCEPS ET VIR MAGNVS OBIIT HODIE. = 1623

i.e. Are ye ignorant that a prince and a great man has died to-day?

The verse above alluded to is, 'And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?'

This monument and inscription is described in Stow's *Survey of London*, etc., and in Dean Stanley's *Memorials of Westminster Abbey*, p. 233. It is a remarkable instance of the adaptation of the words of Scripture (in the Latin language) to express the date of a modern event.

At Sherborne.—In Hutchings's *History of the County of Dorset*, it is mentioned (in vol. iv. p. 138), that the Free Grammar School house was erected in the reign of Charles II., and that over the outer door, below the king's arms, is this verse—

TECTA DRACO CUSTOS LEO VINDEX FLOS DECUS AUCTOR
REX PIUS HÆC SERVAT, PROTEGIT, ORNAT, ALIT. = 1670

i.e. A guardian Dragon, an avenging Lion, a beauteous flower, a pious king as author, protects, adorns, supports this roof.

The words allude to the armorial bearings. The chronogram is very faulty, because 16 numeral letters, making the further quantity of 634, are not counted.

In Winchester Cathedral, inscribed in the centre of the tower ceiling, indicating the date of its construction. The tower was originally intended to serve as a lantern, but it was ceiled over in the reign of Charles I., whose portrait and that of Henrietta Maria accompany the inscription—

PII REGES NVTRITII REGINÆ NVTRICES PIÆ SINT DOMVS ✱
HVIVS. = 1635

i.e. May pious kings be the nursing fathers, and pious queens the nursing mothers of this house (or cathedral).

An adaptation of Isaiah xlix. v. 23 : 'And kings shall be thy nursing fathers, and queens thy nursing mothers.'

This is from Green's *Tourist's Guide to Wells.* In Wells Cathedral, on the tomb of Bishop Berkeley, who died in 1581, is this verse—

SPIRITVS ERVPTO SALVVS GILBERTE NOVEMBRE
CARCERE PRINCIPIO EN ÆTHERE BARKLE CREPAT. = 1581
Annum dant ista salutis.

Translation by 'Mr. Parker, junr., of Oxford.'

Behold thy soul, Gilbert Barkley, now safe, having broken its prison bonds in the beginning of November, speaks from the sky above. These words give the year of his deliverance.

The centre inscription runs thus, but it has been damaged—

VI XI VIDETE (S) PRÆMIVM.
LV XI REDVX QVIESCASCIBVS (?)
PRO CAPTVAGENDO PRÆSVLIS (?)
SEPTEM PER ANNOS TRIPLICES.

The words VIXI LVXI give the years of his age, if placed thus and added together—

VI = 6
XI = 11
LV = 55
XI = 11
—
83

The first and last line may be translated; but the remainder is hardly intelligible. The most probable meaning is—

I have lived, see my reward,
I have shone, returning to my rest, (?)
Having held the office of Bishop, (?)
For thrice seven years.

In the disused and dilapidated parish church of Albury, near Guildford, on the monument of George Duncumb, who died 21st March 1646. *

RESVRGENT EX ISTO PVLVERE QVI IBI SEPVLTI DORMIVNT. = 1646

'My Body pawn'd to Earth doth here remaine,
As surety for the soule's returne againe.'

i.e. They shall rise again from this dust, who sleep buried here.

At Clifton-on-Teme, Worcestershire, to indicate the re-casting of the great bell in 1668, probably inscribed on the bell itself.

HENRICVS JEFFREYES KENELMO DEVOVIT. = 1668

i.e. Henry Jeffreyes dedicates to Kenelm.

Saint Kenelm, king and martyr (in the Calendar, 17th July), was King of Mercia, was murdered, and secretly buried in a wood in the year 820, at Clent in Worcestershire; many churches were dedicated to him. The Jeffreys family had possessions at Clifton in 1668.

On the title-page of a sermon on the funeral of Lady Mary Farewell, at High Bishops, near Taunton, printed in the year 1661, are these hexameter and pentameter verses expressing the date of her death and her age.

D : FAREWELL OBIIT MARIA SALVTIS IN ANNO. = 1660
HOS ANNOS POSITOS VIXIT ET IPSA VALE. = 74

i.e. The Lady Mary Farewell died in the year of salvation 1660. *She lived these years appointed, and Farewell to her.*

These are from *Notes and Queries*, Series 5, vol. ix.—An epitaph (the locality not mentioned) to the memory of Thomas Chafe, gentleman, who died 25th November 1648. *Y*

EXUVIAS SVAS EXUIT MEDICUS. = 1648

i.e. The physician puts off his 'mortal coil.'

Epitaph at Tawstock in Devonshire, to the Earl of Bath, 1623 (a careless mixture of Latin and old French). *Y*

EXIIt EN BON TEMPS NVNCQ' VIENDRA PATET. = 1623

Epitaph at Ilsington, Devonshire, to Thomas Ford, 1658. *Y*

DORMIO ET UT SPERO CINERES SINE LABE RESVRGENT. = 1658

i.e. I sleep, and as I hope, my remains will rise again without blemish.

Epitaph at Widdecombe-in-the-Moor, Devonshire, in memory of Mary Elford, who died at the age of 25, which is thus expressed together with the date—

AO. ÆTAT : VIXIT OBIIT SVPERIS. = 25

MARIA GALE IOHANNIS ELFORD VXOR TERTIA HEV OBIIT *Y*

PVERPERIO. = 1632

i.e. In this (25*th*) *year of her age, she lived, she went above. Mary Gale, the third wife of John Elford, alas! died in childbirth.*

IN Stow's *Survey of London* there are preserved many curious epitaphs in the old churches, some of which were destroyed by the great fire in 1666. Among them are the following chronograms :—

In St. Lawrence-Jewry Church, to the memory of Richard Pyott, alderman, and Margery, his 'most faithful and religious' wife, their respective deaths are thus marked—

'Christi quibus obierunt Anni isthinc numerantur.'

Apocalyps: Cap. 14, v. 13.

BEATI QVI IN DOMINO QVIESCVNT. = 1620

Prima ad Corinth: Cap. 14, v. 27.

DEO SIT GRATIA QVI TRIBVIT NOBIS (FATI) VICTORIAM. = 1624

This is the Bible translation of the above-quoted texts—

'*Blessed are the dead which die in the Lord from henceforth.*'

'*But thanks be to God, which giveth us the victory.*'

In old St. Paul's Cathedral, John King, bishop of London, was buried, and this simple epitaph was placed over him according to his will, viz., the word 'RESURGAM.' A further inscription was also on a tablet placed near the tomb :—

'Johannis King episcopi Londinensis, quicquid mortale est in hoc pulvere componitur.' [Then follow about ninety Latin lines, concluding with the following anagram and chronogram :—

Anagram : nominis et chronog : ætatis 62 currentis.

JOANNES KINGUS PRÆLATUS (*i.e. John King, bishop*).

EN APERTVS JONAS ANGLIKVS (*i.e. Behold an evident English Jonas*). = 62

Chronogramma Anno Domini 1621.

ECCE CVPIO DISSOLVI, AC CHRISTO ADGLVTINARI. = 1621

Philip. 1, v. 23.

The translation is given by the words of the English version, '*Having a desire to depart, and to be with Christ.*'

Then come six more Latin lines, and this chronogram—

SEQVENTVR QVI NONDVM PRECESSERE. = 1621

i.e. They will follow who have not yet gone before.

The letters of the first line of the anagram will transpose to make the second.

The original inscription was probably destroyed by the great fire in 1666.

In Allhallows Church, Bread Street, London.—Part of the epitaph of 'That worthy and faithful minister of Christ, Master Richard Stocke,' who died April 20, 1626—

Hic situs exanimis Stocki sub pulvere Truncus,
Quem quondam agnovit pastorem ecclesia fidum :
Ista suum nunc Sancta tenent Habitacula sanctum,

QUO MAGNVS PAN DVCIT OVES OVIVMQUE MAGISTROS.[1] = 1626

i.e. Here is placed under the earth the dead trunk of Stock, whom once the Church acknowledged as a faithful shepherd ; those sacred habitations now hold him sacred, whither the Great Pan leads the sheep and the shepherds of sheep.

The first line is a pun on the Stock or trunk of a tree ; last line is explained in the note. The chronogram is very faulty ; six numeral letters, equal to 2012, are not counted.

THE seven following have been contributed by Mr. C. W. Wilshere of the Frythe, Welwyn, Hertfordshire, who composed them.

On a new church-clock put up by Lady Waldegrave at Chewton Mendip, Somersetshire.

SONAT HORA SONABIT TVBA ILLAM SIC AGAS VT HANC LAETVS AVDIAS. = 1874

i.e. The hour sounds, the trumpet will sound, so spend the former that you may hear the latter gladly.

On an Oratory at Welwyn, Hertfordshire.

SERVOS SVOS BENEDICAT DEVS BENEDICTIONE COELESTI. = 1869

i.e. May God bless his servants with a heavenly benediction.

Over a doorway to a large balcony, commanding a view of the garden.

PARADISVM ASPICIENS RESPICE EXVL PROSPICE HAERES. = 1875

i.e. Beholding this Paradise (garden), look back, thou exile (from the paradise of Eden), look forward, thou heir (to the paradise of the blessed).

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[1] The words of this chronogram are quoted, with but slight alteration, from Virgil, Ecl. iii. v. 33, and are thus translated by Dryden : 'Pan loves the shepherds, and their flocks he feeds.'

At Welwyn, Hertfordshire, within a large hall which was built in 1878 by Mr. Wilshere near his residence, under the circumstances indicated by the chronogram.

sCHoLÆ . eCCLesIÆ . ÆDIs . VsV . eCCLesIÆ . DefensorIbVs .
negato . spatIosIor . hÆC . neCnon . ornatIor . sVrgIt. = 1878

i.e. The use of the Church school-house having been denied to the defenders of the Church, this one both more ornamental and more roomy arises.

This inscription has been put up by Mr. Wilshere on some farm cottages built by him.

terrae . frVCtVs . LargIat . peCora . protegat . et . nos . In .
VIa . paCIs . serVet . DoMInVs . praepotens. = 1880

i.e. May the mighty God bestow bountifully the fruits of the earth, protect our flocks, and keep us in the paths of peace.

Two more inscriptions: the first composed for a convent; the second (which alludes to the parable of the husbandman who would pull down his barns, and build greater) for a farmhouse near S. Alban's.

tVa . DeLICta . pLora . ora . et . Labora.
qVIa . tVa . noVIssIMa . CIto . VenIt . hora. = 1881

DoMVs . Vestra . terrestrIs . perItVra . noLIte . VobIs .
hIC . thesaVros . CoLLIgere . = 1881

i.e. Bewail your faults, pray and work, because your last hour quickly cometh.

Your earthly house shall perish, lay not up for yourselves treasures here.

The following was *not* sent to me by Mr. Wilshere. It is carved on the two gables of the 'Frythe Chapel,' built as a south aisle to the choir of Welwyn Church, when the church was restored in 1868-70.

sIbI et paroChIanIs haeC ChorI aLa De sVo *
CVra CaroLI wILLes wILshere ConDIta est. = 1869

i.e. This aisle of the choir was built through the care and at the expense of Charles Willes Wilshere, for himself and for the parishioners.

THE following has been written by the architect, who has restored the ancient cross in front of St. Nicholas Church at Brighton, and inscribed on the octagonal shaft, a word on each face thereof.[1]

per ÆVa Longa rVInata
CrVX eCCe tanDeM renoVata. = 1881

And thus quaintly translated by him for the benefit of my readers,

for Many a Long year rVInate
oVr Cross VVas set Vp fresh of Late
Look here & yoV Can see the Date. = 1881

And I venture to add,

Y^E^ architect . J . T . MICKLETHWAITE.

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[1] Owing to unexpected opposition, the intended restoration has not yet (Nov. 1881) been carried out.

Some critics have objected to the word *ruinata*, that it is not classical Latin, a fact nevertheless well known to the writer of the chronogram. The original cross having been erected in the 'mediæval' period, it was thought that its restoration would be aptly expressed in quaint contemporary Latin. The verb *ruinare* is familiar to readers of mediæval chronicles, and it is well illustrated in Du Cange's *Glossarium mediæ et infimæ Latinitatis*, by the elegant (?) quotation: 'Flumen Lambri per pluviam subito creverat et pontem ruinaverat,' enough to satisfy the most exacting critic. The word *ruinati* also occurs on a Hungarian historical medal of 1701.

The following has often been quoted as an example of a clever chronogram on the death of Queen Elizabeth. It really is a very bad one, for although it gives the year 1603, it can also be made to give a variety of dates up to 4204, by using the superfluous numeral letters which represent the extra quantity 2601—

MY DAY CLOSED IS IN IMMORTALITY. = 1603

The pretext it has for appearing as a chronogram is that only the initial letters of the words are counted, and they come in natural sequence to form the date 1603, expressed by the Roman numerals MDCIII.

A book published at London, *Hugo Grotius, his Somphopaneas, or Joseph a Tragedy*, with annotations by

FRANCIS GOLDSMITH. = 1652

has no date on the title-page beyond that which is thus chronographically expressed. The subject is a drama about Joseph and his brethren; the title means Joseph=Saphenath Paneah, 'a man to whom secrets are revealed.'

In the same volume (the British Museum copy) is bound up a short tract, '*Hugo Grotius his consolatory oration to his father*,' translated by F. G.; with some irrelevant epitaphs at the end. One of them is to 'Mr. Thomas Walters, late schoolmaster of Christ-Church,' consisting of eight lines, and ending thus—

'His life he with the yeere did end,
'A loving husband, master, friend.
'THE LAST NIGHT OF DECEMBER = 1651
'HE RESTED FROM ALL HIS LABORS. = 1651

This is particularly curious. The first chronogram line expresses the day of the month and marks the year; the second quaintly expresses his death and marks also the year.

A volume in the Lambeth Palace Library (and also in the British Museum) of various 'Fast Sermons,' one being that by George Gipps, published in 1695, and having on its title-page this printed chronogram, of the date at which it was preached before the members of the House of Commons.

'At a publicke Fast Novemb. 27, in the yeare GOD IS OVR REFVGE, OVR STRENGTH; A HELPE IN TROVBLES, VERIE ABVNDANT VVE FINDE.' = 1644

James Howel, the historian, has used the following chronogram in his books, *The Parly of Beasts* and *Ho-elianæ*, slightly modified to suit the dates of the various editions; this one will suffice—

GLORIA LAUS DEO SÆCVLORUM IN SÆCULA SUNTO. = 1655

'A Doxological Chronogram, including this present year MDCLV., 'and hath numeral letters enough to extend to the year 1927, if it 'please God the world should last so long.'

A very poor excuse for a very bad chronogram.

The *Gentleman's Magazine* for 1735, p. 431, has some poetical compositions, in response to an offer of a £50 prize, on the subject of Life, Death, Judgment, Heaven, and Hell; among them are these hexameters by an English author living at Hildesheim in Germany—

ARBITER EX FACTIS IN VITA ET MORTE PERACTIS
HOS PŒNÆ, HOS VITÆ DABIT ISTE PERITE VENITE. = 1735
Christophorus Caroll . Hildesii fecit . 1735

I offer this translation.—The arbiter of our deeds done in life and death, will assign these to punishment and those to life, to these he will say perish, to those he will say come.

At page 673 the following is an answer to a supposed correspondent, on the same subject.

'To satisfy Eliza let KIT CAROLL see,
There are as laborious fools in England as in Saxony.'

Then some verses follow, which conclude thus—

THVS SINGETH YOVR CHRISTOPHER A CHRISTMAS CAROLL
IN HOPES OF YOVR ACTIONS THAT THEN YOV'LL BEVVARE ALL. = 1735

The following is from another competitor for the prize above mentioned—

AS PEOPLE[1] LIVE AND DYE[2], IN COME[3] AND GO,
XST GIVES[4] THESE JOY, AND SINKS[5] THOSE INTO VVOE. = 1735

Two letters D are not counted.

Explanation.

1. Life.
2. Death.
3. Judgment.
4. Heaven.
5. Hell.

CADDINGTON Church in Bedfordshire was restored in 1876 from subscriptions obtained for the purpose. The event is thus recorded on the sills of the three windows of the south aisle.

AÑO: O . CADDINGTONIENSES . PII . ECCLESIA . VESTRA . VOBIS . RESTAVRATA . EST . GAVDETE. = 1876

i.e. In this year, O pious people of Caddington, your church is restored for you, rejoice.

At the middle window is this verse, to connect the chronograms—
HÆC . ÆDES . SI . VIS . QVO . RESTAURATA . SIT . ANNO .
DISCERE ; QUICUNQUE . ES ; DISCE . CHRONOGRAPHICE, 1876.
i.e. If you wish to learn in what year this church was restored, whoever thou art, learn it chronographically.

At the third window—
HÆCCE . ECCLESIA . RESTAVRATA . EST . THO . PRESCOTTO .
VICARIO :—DNO . DEO . GLORIA . IN . EXCELSIS. = 1876
i.e. This church was restored, Thomas Prescott being the vicar. Glory to the Lord God in the highest.

The following were composed to commemorate the same circumstance, by a young aspirant to the art of chronography, whilst in the pursuit of learning at Marlborough College—
ANNO VNO ET QVINQVE MENSIBVS HÆC ECCLESIA PERENNI
NITORE REDINTEGRATA EST. = 1876

HÆC INSCRIPTIO DICET VOBIS QVO ANNO HÆC ÆDES RESTITVTA
SIT SI SCRIPTA CHRONOGRAPHICA POTERITIS RECTE LEGERE. = 1877
i.e. In one year and five months this church was restored with enduring splendour.
This inscription will tell you in what year this building was restored, if you are able to read aright chronographic writings.

On a naughty dog named 'Floss' that was punished for its conduct somewhere in Bedfordshire—
IN THIS YEAR CACOCANINE FLOSS MET A VVATERY END, AH!
GRIEVOVS EVENT. HEIGHO! = 1880

Notes and Queries bears on its title-pages, as a motto, the favourite expression of Captain Cuttle—'when found make a note of,' (see Dickens's novel of *Dombey and Son*). The fourth series of this publication was commenced in 1868, and this chronogram was offered by the Rev. William Sparrow Simpson, D.D., as a happy omen. It is in vol. 6.
WHEN FOVND MAKE A NOTE OF . CAPTAIN CVTTLE .
LONG LIVE IT. = 1868

The spring and summer of 1879 was remarkable for bad weather, some ladies at a pleasant country house in Essex made this chronogram on 25th August of that year.
THIS YEAR VVE HAVE A LIVING RECOLLECTION OF MVD! = 1879

The following jocose correspondence took place on the election of some one into a Learned Society.
NOVV YOV MAY SIGN VVITH F.S.A.
VVHEN E'RE THAT IS YOVR VVILL;
BVT DONT FORGET OVR FEES TO PAY,
I KNOVV YOV'LL GET THE BILL = 1881

Reply.

THE FEES I'LL PAY, LIKE AN F.S.A.
VVILLING THE PROPER TO DO,
THE HONOR'S GREAT!—FOR A LOFTY STATE
I AM THANKFVL QVITE TO YOV. = 1881

Earliest Chronogram.

THE following is substantially derived from a book *Documents illustrating the history of S. Paul's Cathedral.* Edited by W. Sparrow Simpson, D.D., etc. Printed for the Camden Society, 1880.

The manuscript in the British Museum, No. 22142, is a small 8vo of ten leaves, on vellum; it is a chronicle of certain events (partly relating to St. Paul's Cathedral in London) down to the year 1399. On folio 9 the following lines are written in small letters:—

A. Post Donstanum post sompnum meridianum.
C. Cuculum vixi terræ motum sic tibi dixi.

The second line has been judged to contain a chronogram; the whole may be thus literally translated—

A. After St. Dunstan's day, after the mid-day sleep.
C. I lived in a hood thus have I told you the earthquake.

We read in Stow's Annals that in 1382 a great earthquake happened in England, on the 21st May at 9 o'clock in the morning, doing much damage especially in the county of Kent. In that year the Dominical letter was E; then the letter F would belong to St. Dunstan's day the 19th of May, and the letter A would belong to the 21st May, the date of the earthquake. The 'sompnum meridianum' is the hour of rest allowed to the monks after their earlier hours of prayer; it might not have been the mid-day or noon, and it is an open question what is the exact meaning of the words 'nona hora,' in the chronicle from which Stow derives his information leading him to specify the hour of 9 o'clock; the criticism is interesting and is fully set forth in the work quoted.

The particular point which concerns my 'collection' is the chronogram, because it has been regarded as the earliest known example, and therefore it would be satisfactory if the date of its composition could be fixed.

The translation above offered may be thus paraphrased—'After 'St. Dunstan's day (the 19th May), and in the year when A was the 'letter of a day, when I was living in a hood, or as a monk, there was 'an earthquake—there now! I have told you its date, find out my riddle.'

The Latin words at best are mere nonsense, and the translation scarcely advances them a degree higher. The particular words, C. CVCVLVM[1] VIXI, are the chronogram, and make the date

[1] The word 'cuculum' really means cuckoo. It must be taken as an intentional misspelling of 'cucullum,' a hood, for the sake of the numerical result.

1382, the precise date mentioned by Stow; the letter C is simply alliterative, without any meaning further than to give the needful quantity of 100. Let us consider the riddle as answered, and try to find out when it was made.

I have inspected the manuscript. The writing of the chronicle is faded and somewhat damaged; it appears to be the work of one hand, and to have been written all at one time. The lines in question are written at the foot of folio 9 in a different hand, where a blank space had been left, and rather as a memorandum to preserve a good joke, or an amusing riddle, than as an integral part of the chronicle. A very competent judge of mediæval manuscripts says that the writing of the document belongs to the period 1420 to 1450, and not earlier. It is possible that the lines were composed prior to the time of writing the manuscript, or of the last date mentioned therein, viz. 1399. It is more reasonable to assume that the chronogram was made at or soon after the event, when its effect was vividly impressed on men's memory, rather than even ten years later; and it is quite reasonable, having regard to the foregoing brief remarks, to treat it as contemporary with the event in 1382, and as a very early example, if not the earliest authentic one.[1]

A SMALL but curious book, of thirty-eight leaves and no pagination, bears this title—'Anagrammata et Chron-anagrammata Regia, 'nunc primum in hâc formâ in lucem emissa.

ΧΑΛΕΠΑ ΤΑ ΚΑΛΑ.

Londini. Excudebat Gulielmus Stansby. Anno 1613.'

The author's name afterwards appears to be William Cheeke. The contents of the book are chronograms and anagrams, chiefly concerning Prince Henry Frederick Stuart, son of James I. of England, mixed with other quaint conceits, in the Latin language, with the same in Greek, on opposite pages. The allusions are far-fetched, and the exigency of the chron-anagrams has led the author into such obscurity of expression that translation is well-nigh impossible; and even those in English do not commend themselves to our acceptance on any other grounds than the rarity of chronogram in our own language.

The first is on 'James I. of England, VI. of Scotland, Ann: 1602'—

Jacobus ex Dei gratia rex Angliae, Franciae, Hiberniae primus, Scotiae sextus.

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[1] The work above quoted contains, at page 59, and in the Appendix, page 219, much curious discussion of this subject, as well as some various readings of the particular words, which do not seem however to disturb that which its author has adopted.

The same letters compose exactly the following hexameter and pentameter chronogram—

AXE sVB aLGentI, reX hIC IaCobVs In aXe est
IMperII, eIa saCra fortIa regna DeVs.[1]
i.e. Under the cold sky this King James is on the summit of power, O God make his Kingdom strong.

The next is a chron-anagram on the death of Prince Henry Frederick, son of James I., each making the amount of the date of his death—1612, his age—18, the day of November—6, and the hour—6, total 1642—

heInrICVs frIeDerICVs steVarDe sCotIae-VVaLLIae
prInCeps, totIVs regnI brItannICI haeres. = 1642

Qui obiit annis Salut: 1612 Die Novemb: 6.
Ætat: 18 Hor: diei. 6.

The same letters compose also the following lines—

strenVVs, hInC ferrI DeCVs, Is tIbI, ChrIste parantIs
DeLICIae, heV! patrIae ens, gLorIa, CVra IoVae. = 1642

Another anagram-chronogram—

Henricvs Walliae princeps obit sex Die No: aetatis Dec-octo. Incarnationis christi. (1612.)
Echo inclusivè.

oCCIDIt . anne DeCVs . phoenIX . spes . VIta . brItannIs.
sCILICet . LaVro . ( ) en honor artIs . aI . aI. = 1636

The chronogram is not an exact anagram of the words which precede it, there is a variation of about six letters. The meaning of the parenthesis is obscure. Anne is the queen,—Anne of Denmark.

The date of his death,	1612
The day of November,	6
His age, . . .	18
	1636

'A chronogram in anagram' on
'*Th' vntimely death* of that *thrice* GREAT-GOOD PRINCE

henrIe freDDerIC steVVarDe, = 1612
Carm: Deere frIenDe, VVars CreDIt, = 1612
Heroic: rICh VertVes, reaDI DefenDer. = 1612

Ah! gone
Sleepe, sweetest Prince, on softest Earth,
Whose *Gem* thou wert, whilom thy Breath.
Blest Soule! from Earth to Heaven who Parts

[1] This chronogram is correct with the original print, but wrong in date (making all allowance for the printer's errors); it gives 1904. It is an example of an impossible date arising from surplus numerical letters.

DEERE FRIENDE, VVARS CREDIT, *just spender.*[1] = 1612
RICH VERTVES READI DEFENDER. = 1612
DEERE FRIENDE OF ALL-BEST-PARTS, HARTS, ARTS. *Ech. Ech.*

The next is called anagram-chronogram. The portion which now immediately follows is an exact anagram of the succeeding words; we need not stop to analyse the meaning of the allusions to England, etc., with the symbols and scriptural references. The lines which subsequently follow are but little more than an echo of the words 'trina corona defertur.'

Hennerico Friderico Stvavrto.

(Anagram)

OHE!

Ang. ⌒ CVI FERTVR, 1 *Pet.* 5. 4 ⌒ *Glor.*
Scot. ⌒ TRINA CORONA 2 *Tim.* ⌒ *Just.*
Hib. ⌒ DEIS. *Jac.* 1. 12 ⌒ *Vita.*

TRINA CORONA uni Divis DEFERTVR utrisq:
TRINA parata Patre, TRINA relata Patre.

Chronog.

FERTVR TRINA (OH)E DOMINANTE CORONA TER VNO, = 1612
DEBITA TRINA SOLO, VERA RESVMTA POLO. = 1612

We now come to the following:—

HENRICVS.

Chron:

IS PRIOR DVCVM. = 1612
Ante—CHRISTVS DEMORITVR. = 1612

Epigram.

Vera (heu) sanguineæ prædixit flammifer Æthræ
Vultus, Fata Ducum: hinc Ilias orta Mali:
Sors mala nos miseri ô! irato sidere, sidus
Occidit, heu! peccant membra, luitque caput.
Anne inamoene peri, Lupe, Faux, Crux, Festa nefasta,
QVO MAGNAS, PRINCEPS, END VPERATOR OBIT. = 1612

HENRICVS FREDERICVS.

Chron:

VICTORIAM ADEPTVS. = 1612

Then follow six lines of epigram; and afterwards these chronograms addressed to the prince, each also with six lines of epigram (omitted here).

DVLCISSIMVS, (the letter L is not counted). = 1612
MELLEVS VERIS ADONIS. = 1612
MACTE VERIOR FORTITVDO. = 1612

[1] The words 'just spender' must be taken to mean the man who disburses your household expenses,—'just steward,' *i.e.* Stuart. The earliest member of this regal family whom we find on record is said to be Walter, son of Alan, who was Steward or Dapifer of Scotland in the reign of David I. and Malcolm IV., in the first half of the 12th century.

sangVIne, CorDe, Mente VIr. = 1612
en ChorIs DIVVM. = 1612
tItVs IMperator DeCorVs. = 1612
VIVIt CanDor—aMor. = 1612
eCCe CLara LaVs, fLos LILIoLVM. = 1612

Then this Epigram follows :—

DeLI spLenDIDUs pVer. = 1612
Tyro Clari mirâ cœlebs virtute serenus
Cursu dum medio candidus urget equos:
Sorde licet res, spes radiorum Pulvis obumbret,
Laus superat vivax funere major erit:
Inscribetque Pius pario breve marmore carmen,
heroVM, Cor, harIC-arChI-CoroLLa, CapVt. = 1612

Then follow six pages of Latin anagram, acrostic, and other mutations of the words, some arranged in squares, relating to the same prince, accompanied by a Greek version of the same, all very intricate, evolving his name, the date, day, and hour of his death, his age, and other allusions in both languages. This chronogram is at the commencement—

heV MortVæ DeLItIoLæ. = 1612

and after some acrostic lines, this obscure chronogram concludes the direct allusions to the prince—

AH, AH, DE / AB } est paMphILo – bono – sVaVIs Leo = 1612
pan – aMor – CharIs graDIVVs, &c. = 1612

Then follow the names of the daughter of James I. and her husband, used chronographically, and arranged as 'Paralleli.' Here they are in simple arrangement.

CassIMIrVs steVarDaea. = 1612
CasIMIrr steVVarD. = 1612
DVke freDerIk / LaDy eL-sabeth } of baVeer (*i.e. Bavaria*). / brIten (*i.e. Britain*). } = 1612
CarIssIMVs / Dea aretVsa } { Caesar sIM, / VIrtVs Dea. (*each making*) = 1612
sIr DVKe MI trV sara. (*for* k *read* C = 100.) = 1612
braVe kIrke—DefenDer. / bLIth, bLest ayDer—eVa } = 1612

And so the first portion of the book terminates.

Then follows a fresh title-page to a set of epigrams on the death of the Kings of England from the union of the 'Roses' down to the then reigning King James I., in Latin, and the same in Greek, each preceded by one of these chronograms. The first of the following lines

gives the date of the death of the above-mentioned son of James I., the second the date of the book now being quoted.

IAM FAVSTITER DECVRSO, = 1612
O PROTEGAT CHRISTVS DOMINVS ÆTERNITER. = 1613

i.e. Having now favourably run his course, may Christ the Lord protect him for ever.

The amount of each of the following chronograms is composed of the year of coming to the throne and the number of years the king reigned.

Henricus Septimus.

IS DAT ROSIA VNIONEM . AN: } Dñi. { 1485 } = 1508
} Reg. { 23 }

Henricus octavus.

REX, SVB AXE ARX, ADIVVAMEN. { 1509 } = 1546
{ 37 }

Edouardus sextus.

FERI NON MILES DEI. { 1546 } = 1553
{ 7 }

Maria.

LIS AMARA DVRA PIIS. { 1553 } = 1558
{ 5 }

Elisabetha.

HÆC REGIMINE DEA. { 1558 } = 1602
{ 44 }

Jacobus rex.

SVOS MITIS DVCIT. { 1602 } = 1613
{ 11 }

Anna regina (Anne of Denmark, wife of James I.).

HÆC NIMPHA, FONS DIVINVS, = 1613

Carolus Stuartus (Son of James I.).

ARTHVRO SEDIBVS ILLE IMPERATOR. = 1613

Carolus Walliæ princeps. (The same).

ANNON HIC . D . OPTI . MAXI. = 1613

The book now approaches its conclusion, by the following address to the reader, containing the chronogram dates, and the author's name. Also a chronogram addressed—

AD CANDIDOS SEVERIORES VIROS. = 1613

Prospera nos habeant Satrapωn nos ora serenent.
Spreta abeant Satyrωn aspera IVDICIVM. = 1613

VILLMVS CHIICC . C . C.[1] = 1613

Anno ter prænotato.

Dono prInCIPIbVs gratarI ne InfIMa-fInIs. = 1613

[1] *i.e.* The author's name, William Cheeke, in Latin; altered to meet the necessity of the chronogram. The repetition of the letters C. C. can only be explained in the same manner.

EXTRACTS from a tract in the Bodleian Library, Oxford: 'Luctus posthumus, sive Erga defunctum principem Henricum Walliæ' (by Members of Magdalen College), Oxford, 1612.

The following relates to the marriage of Elizabeth, daughter of James the First, to the Elector Palatine Frederic Casimir.

Anagram (the word 'nos' is not used).

Fredericus Casimirus Elisabeta Stuarta
Istis (nos) terris facimus durare beata secula.

By I. Richards, Art : Bac : New Coll.

Chronogramma Magdalenensium. In obitum Henrici principis. Anno Dom. 1612.

Then follow some acrostic Latin lines on Prince Henry Frederick, son of James I., in which the word EXCIDIM occurs twice, and EXCIDIMus, once; the meaning is obscure beyond expressing by chronogram the year of his death. = 1612

At another page is the following chronogram—

freDerICVs Morte perIt, ast honor sVperstat. = 1612

i.e. Frederick is dead but honour survives.

The tract concludes thus, *Finis*, Anno quo

tV tIbI LVges MagDaLena. = 1612

i.e. Magdalen (College) thou mournest to thyself.

Another tract is in the same volume with the foregoing one, having this title: 'Melemata in honores nuptiales nobilissimi Frederici et augustissimæ Elizabethæ,

Quæ Veneris formam, mores Junonis habendo
Sola est cœlesti digna reperta tori.

London 1613. Typis E. Stainsby.'

The following 'Anni 1613 Chronographium' occurs—

nobILIs est Consors LeCtI freDerICVs eLIzÆ
hIC LVCtVs nobIs erIpVItqVe graVes.
feCerVnt trIstes heV nVper fVnera fratrIs
LÆta at nos LÆtos eLIsabetha faCIs. = 1613

And in the margin: 'Vivat io vivat princeps cœlestis et olim mortuus, e tumulo fulmen jaculetur in hostes.'

A volume of tracts in the Bodleian Library, Oxford, 'Carmen lugubre' (verses, etc.), by Joh. Sictor. Leyden, 1626. One is 'Epigramma de obitu duorum heroum nostri seculi incomparabilium —unius pace florentissimi, alterius marte felicissimi.'

The first on the death of King James I. of England—

sCotIgenas angLIs qVI et VnA IVnXIt hIbernos,
VnIVs Vt sCeptrI sInt trIa regna saCrI;
qVo pIa paX VIgVIt, Magna atqVe brItannIa, seXto,
aprILIs seXtâ reX IaCobVs obIt. = 1625

i.e. He who joined the Scotch and Irish to the English, that three kingdoms might be one under one sacred sceptre, King James the Sixth, by whom pious peace as well as Great Britain grew, died on the sixth of April.

The second is on the death of Maurice of Nassau, Prince of Orange—

qVI totIes beLgIs VIrtVte repressIt Iberos,
aVrIaCVs prInCeps obIIt MaVrICIVs heros } = 1625
LVCe qVater senâ, absqVe Vna, VernantIs aprILIs.

i.e. The hero Maurice, Prince of Orange, who so often by his valour repelled the Belgian-Spaniards, died on the four times seventh wanting one (27th) day of the blooming April.

I find in the Bodleian Library, Oxford, in the Ashmolean Manuscript, No. 36, fol. 276, the following 'Chronogramma de quinta die Novembris [ex Psalmo 124] publico Statuto Anglis solemni, mirabile *DEI* Providentiâ detectæ per Pyrium pulverem conjurationis in Regem, Liberos Regios, et Proceres Regni Comitiales, Anno tertio Jacobi Magnæ Britanniæ Monarchæ; Præsentis verò seculi 1605.'

qVInta noVeMbrIs erat fataLIs pVLVere nItrI,
reX, proCeres regnI qVâ non perIêre brItannI: } = 1605
pro taLI aVspICIo est soLennIs gLorIa ChrIsto.

i.e. The fifth of November was dangerous with gunpowder, by which the King and the leading men of the kingdom perished not; for such an auspice there is solemn (or religious) glory to Christ.

[The chronogram has this appendage]—

Læto, fIt
Latè sIt
aVspICIo est taLI soLennIs gLorIa ChrIsto.

à Nativitate verò Dominica hujus seculi
supra millesimum sexcentesimum
quinto.

The addition to the chronogram is explained on referring to a similar one at page 25 *infra*.

A volume of tracts in the British Museum (C. 28, g. 2-3), Poems in honour of Charles I., etc. The third tract has this title, dated only by chronograms: 'Anagrammata regia in honorem maximi mansuetissimi regis Caroli conscripta,' etc. (and dated thus)—

LonDInI regIo prIVILegIo eXaratVM. = 1626

and on the last page is this chronogram (the publisher's name)—

eXtant Ista In ÆDIbVs gVLIeLMI stansbIe. = 1626

i.e. At London, produced under royal privilege. These are at the house of William Stansbie.

In the same volume, the fifth tract—'Euphemia vota et soteria Carolo principi,' etc., per M. Gulielmi, In M^na D^tem. . . . At page 67,

an epigrammatic poem is preceded by 'Chronogramma duplex, disticho conclusum, in annum serenissimo regi Carolo salutiferum MDCXXXII.'

bVLLÆ Vt sVbsIDVnt natÆ eX antheMate regIs. = 1632
eMergVnt, et VIX VIsa repentÈ CaDVnt. = 1632
i.e. As bubbles subside arising from the anathemas of the King. They arise, and scarcely are they seen when they suddenly fall.

ON George Villiers, first Duke of Buckingham, the most intimate friend of Charles the First, murdered at Portsmouth by Felton, 23d August 1628—

georgIVs DVX bVCkInghaMIÆ. = 1628

A curious and rare tract, of only twenty-two pages (Brit. Mus., C. 39, e.), is best explained by giving its title-page in full, together with some extracts, to show the purpose of the chronograms, and if possible to explain their meaning. The allusions are to King James I. of England and Prince Charles his son, afterwards Charles the First, who married the Infanta of Spain—

'Pax Vobis, or wit's changes turned in a Latine hexameter of 'Peace. Whereof the numeral letters present the yeare of our 'Lord; and the verse itself (consisting only of nine words) ad- 'mitteth 1623 several changes or transpositions, remaining still a 'true verse; to the great wonder of common understanding.

'With a congratulatorie poem thereupon, and some other chronograms expressing both the yeare of our Lord and the yeare of the king's reigne.

'Composed in celebration of this yeare's entrance of his Majestie into the xxi yeare of his blessed reigne.

'By Ro: Tisdale of Graies Inn Gent.—London 1623.'

[Page 1.] 'Greatest of Cæsars, peace-maker of kings,
'James of Great Britaine, whom all muses sings,
'In stately panegyricks, styling thee
'The prince of peace that now with sabbaths[1] three
'Of Halcyon yeares,' etc.
'The peace 'makers 'Sabbath.' 'Thy trine of sabbaths,'[1] etc.

[Page 3.] —— 'behold, and see
'One thousand and six hundred twenty three,
'In this nine-worded line; a salutation,
'Or Ave Cæsar, at his coronation.'

paX tIbI, reX saLeM,[2] per te gens fLorIDa regnat. = 1623

'Reade and observe it well! There shall you finde.
'The yeare of Christ,' ——

---

[1] Alluding to the Sabbatical year, or three times 7 = 21 years of the king's reign.
[2] 'Our Jerusalem' is expressed elsewhere in the poem.

[Page 4.]—Then follow 66 lines of changes (or transpositions) on the words of the chronogram, with a marginal note, 'The changes after this order are above 1623.' (Each line of course making that date.)

[Page 8.]—'This yeare the one and twentieth of our peace,
And thy third Sabbath since all warres did cease
To cloud the day, or thunder, like to feare,
With sword, and fire, our royall hemisphere.'

IaMes by the graCe of goD, Is a kIng noVV neVer VnhappY. = 1623
VVhose three seaV'ns of yeres, Is a reIgn, In a trInITIe sabbath. = 21

'By thee great Cæsar have we now attain'd
The flowrie times of peace;'—

[Page 18.]—'Our royall prince has cut a passage through the sea.'

The poet eulogises the prince Charles on his going to Spain to woo the Infanta, and the prince is supposed to say,—

VVIDVM VICI, *i.e. I have overcome the sea.* = 1623

(All the letters being numerals.) This is followed by some verses, each line commencing with these letters in succession. The prince arrives in Spain. He meets the King of Spain, who entertains him nobly. The poet prays that he may return, having accomplished a marriage between love and peace!

'That love and peace, still shining in his glory,
To make this journall an eternall story
To after-ages, of his princely cariage,
And the felicity of a royall mariage!
And so take to him two attributes of state,
MICVI, DVXI, and both fortunate. { The yeare of our / Lord in two words. } = 1623

'Whereof receive this chronogram—

shIne honors heros, Make thy brIDe thy sphere!
for VVe In her eXpeCt a happy yeare. = 1623

[Conclusion.]

'And so I rest, faithfull, and still the same;
Wishing I could my service fitly frame
To all occasions, as this verse doth raise
His changes forty thousand sev'rall wayes.
Multiplex and semper idem 40020, wayes.
Lex mihi Lux; sic rex, ceu Sol, dans lumina, Jus sit.
obseqVIo, non fIDe MVLtIpLeX. Ro. Tisdale.' = 1623

[This match was broken off, and Charles on his way home met with Henrietta Maria at Paris, daughter of Henry IV. of France, whom he afterwards married, as we are told in the epithalamium next following.]

A volume in the Brit. Mus. 837, h. 16.—'Epithalamia Oxoniensia,' addressed to Charles First on his marriage with Henrietta Maria, daughter of Henry IV. of France.—Oxoniæ 1625. By various members of the university. There are among them a few chronograms.

The following is adapted from Ovid, 1. *Metamorph.* It is necessary to quote the whole, that the right effect may be given to the chronogram.

Carolus est Phœbus, radios diffundit Amoris,
Unus et in nostro Sol velut orbe micat.
Tu Maria es Daphne, viridi dignissima lauro,
Quoquo respectu conspiciaris, eris.
PHŒbVs aMat, VIsæqVe (InIIt) ConnVbIa Daphnes; = 1625
Qualia vult sperat, qualia sperat habet.

i.e. Charles is Phœbus, he pours forth the rays of love, and as one sun he shines in our sphere. Thou Maria art Daphne, thou wilt be most worthy of the green laurel, and wilt be regarded with respect. Phœbus loves and he has concluded the desired wedlock of Daphne,—the things he desires he hopes for, and those which he hopes for he possesses.

The lines are No. 490 in the original, and run thus—

Phœbus amat; visæque cupit connubia Daphnes;
Quæque cupit, sperat: suaque illum oracula fallunt.

Another from the same tract, 'Chronogram.'

gaLLICa nIMpha feret CaLathIs tIbI LILIa pLenIs
reX InVICte = 1625
Lilia mixta Rosis; Regales Lilia flores
Regalesq; Rosæ: CaLathIs en LILIa pLenIs
gaLLICa nIMpha feret tIbI (reX InVICte) rosasq; = 1625
Illi tute dabis; sic florum jungere Reges;
Sic Regum flores decuit; Caroloque Mariam.
Floreat æternùm Caroli Rosa, pulchra Mariæ
In casto Dominæ seruent se Lilia, vultu,
Mixta Rosis; et Lili-Rosas hæc mixtio donet.

i.e. O unconquered king, the French nymph shall bring to thee lilies in loaded baskets. Lilies mixed with Roses, Royal Lily flowers and Royal Roses; Behold, O unconquered king, the French maiden shall bring to thee baskets full of Lilies and Roses, etc. etc.

In the same volume is a tract, 'Voces votivæ. Ab Academicis Cantabrigiensibus.' Cambridge, 1640. Verses on the birth of a son to Charles 1. and Henrietta Maria. The subject of one poem is thus expressed—'Ad eundem regium infantem.

'Natales decorent cùm multi Annosque Diesque,
eCCe hInC eXIMIVs tVVs hIC CognosCItVr annVs. = 1640

i.e. Whilst many birthdays may adorn the years and days, Behold! henceforth this thy distinguished year is recognised.

A manuscript in the British Museum, 12. a. lx., consisting of about forty pages of Latin and Greek verses presented to King Charles the First on his visit to Winchester in 1636, composed by the scholars of the college there. Its title is 'Musæ tripudiantes, in

optatissimo adventu Illustrissimi Regis Caroli, ad Wintoniam.' Among the contents are these anagrams and chronograms—

Anagramma. { Carolus Stewarte Angliæ Rex. (w=uu).
{ Tu ter Cæsar ave lux regni sola.

Chronogrāma—
ET qVE VVINTONIAM fVIT ô tIBI CaVsa tVENDI. = 1636
i.e. And what cause was there to thee for protecting Winchester.

Anagramma. { Carolus Britañiæ Rex.
{ Lux orbis æterna cari.

Anagramma. { Carolus Stevartvs.
{ Tu solvs artes cvra.

Chronograms addressed to him—
MorIbVs, aVt VIrtVte IpsI Is pIetate seCVnDVs. = 1636
i.e. He is second only to himself in manners, virtue, and piety.

VItIs VtI arborIbVs tV DeCVs oMne VIrIs. = 1636
i.e. As the vine is the glory to trees, so thou art all glory to mankind.

WRITTEN on the fly-leaf of a copy of the *Eikon Basilike*, dated 1648, and probably contemporary with the event; the ink has faded to a pale yellow colour. The volume is in the British Museum.

Chronostichon anni 1648.
reX pIVs atqVe bonVs greX ConDeMnantVr InIqVe. = 1648
and followed by this translation written in pencil, '*A pious king and a good people are condemned unjustly.*' On the same page is this line—
reX pIVs et greX VerVs ConDeMnantVr InIqVe. = 1648

On another fly-leaf of the same volume the following chronogram is written in pale faded ink—

Chronostichon decollationis Caroli Regis etc: tricessimo die Jan: Anno a creatione mundi ut inter nos computatur 5684.

trIstIa perCharI DepLoro fVnera regIs. = 659
Inferna Ingrata Detestor MVnera pLebIs. = 1558
reX DeCoLLatVr serVIs; qVIs taLIa VerbIs = 784
eXpLICet, aVt possIt LaChryMIs æqVare Labores; = 1373
hIC, pIetatIs honos? sIC regeM In sCeptra reponVnt. = 1310

5684

i.e. A Chronostichon of the beheading of Charles, King, etc., on the 30th day of January, in the year from the creation of the world, as it is calculated by us, 5684. I deplore the sad death of our very dear king, I detest the infernal acts of the ungrateful multitude. The king is beheaded by his servants; who could explain such things by words, or

who could equal these sorrows by tears. Is this the duty of affection, thus they restore a king to his throne?

THE next is from *Notes and Queries.*

At Brockthorp, Gloucestershire, carved roughly on an oak timber in the church porch. It is also in a *Collection of Poems and Songs*, 1639 to 1661, and in a *Collection of Loyal Songs* printed in 1731.

'Chronostichon Decollationis Caroli regis tricessimo die Januarii, secunda hora pomeridiana Anno Dom. MDCXLVIII.'[1] See *Aubrey's Miscellanies.* Ed. 1857, page 7.

TER DENO JANI: LABENS REX SOLE CADENTE. *Y*
CAROLVS EXVTVS SOLIO SCEPTROQVE SECVRE. = 1648

i.e. '*Ere thirtieth January's setting sun,*
'*The axe on Royal Charles its work had done,*
'*His throne and sceptre lost, his short race run.*'

'Sole cadente' is allusive to Charles as England's sun, and may be translated 'in the afternoon.'

I find in the Bodleian Library, Oxford, among the Ashmolean manuscripts, two other versions of the foregoing chronogram. The extracts are from the MS. Ashmole. 36, fol. 279.

'Epigramma de Termino Hilarii in Anglia Juridico, Anno Domini 1649.'[1] (Then follow eight hexameter and pentameter Latin verses on the execution of Charles I., and continuing thus)—'Eteostichon executionis Regalis, Anno Dn: 1649, die 30 Januarii.'

TER DENÂ IANI REX LVCE, AC SOLE CADENTE,
EXVTVS SOLIO CAROLVS ENSE RVIT. = 1649

Then follow eight more verses, with this conclusion—

TER DENO IANI LABENS REX SOLE CADENTE,
CAROLVS EXVTVS SOLIO SCEPTROQVE SECVRI. = 1649

A REMARKABLE anagram on Charles I. is in a book in the British Museum, *Lusus Anagrammatico-poeticus*, by J. H. Zernik, 1706. Press mark 837, h. 45. It does not appear that it was written before his execution; the anagram is perfect, the letters of the first line exactly compose the words of the second.

Carolus Stuartus, Angliae, Scotiae, et Hiberniae Rex:
Aulâ, Statu, Regno exuêris, ac hostili arte necaberis.

---

[1] There is here an apparent confusion of dates. The execution of Charles I. is represented by these three chronograms to have taken place in 1648 and 1649, or, as it is sometimes expressed, 164⅝. When double dates are given, the first denotes the English legal year ending 24th March, the second denotes the Julian year ending 31st December. The 30th of January might thus be put into either year.

i.e. Charles Stuart, King of England, Scotland and Ireland, thou shalt be deprived of palace, state, and kingdom, and shalt be killed through hostile cunning.

A TRACT in Lambeth Palace Library, 111. D. 3, *Nuncius prophetieus sive syllabus selectorum vaticinatorum, etc.* London 1642, (? by William Burton, or by Seth Ward, or by T. B.)

Opposite the title-page is a summary of vaticinations of misfortune to England, with this chronogram at the foot of the page; all the numeral letters are printed red.

paX nobIs faXIt DeVs
aT beLLVM eXeat orbe. = 1642

i.e. May God make peace for us, and may war yet depart from the world.

A VERY rare tract of 12 pages 4to, lent to me by Rev. W. Begley. *Chronometra memorabilium rerum, etc.*, relating to the civil wars in England, printed at Cambridge, 1646.

The following 'Tetrastichon chronologicon, unà cum voto Christiano pro auspicio anni 1646,' is on the title-page, and dates the publication of the book.

nVnC agItVr qVartVs beLLIs CIVILIbVs annVs,
sVIsqVe VIrIbVs rVIt brItannIa:
ChrIste, saLVtares Da paCe resVrgere soLes,
eCCLesIÆ tVÆ VIgebIt CLarItas. = 1646

i.e. Now the fourth year of the civil war is passing, and Britain is falling by its own force: O Christ, grant that the days may arise again in peace, and the beauty of thy church will flourish.

On the destruction of the Spanish fleet in the English Channel, 25th July (*the Spanish Armada*).

VICeno aC qVIno IVLI, regIna VIrago
hesperII regIs CLasseM pIa VICIt eLIza. = 1588

i.e. On the 25th day of July our pious maiden Queen Elizabeth conquered the fleet of the western king.

On the providential discovery of 'Gunpowder Plot' on 5th November in the third year of King James the First.

qVInta noVeMbrIs erat fataLIs pVLVere nItrI,
reX, proCeres regnI qVÂ non perIÈre brItannI:
pro taLI aVspICIo LatÈ sIt gLorIa ChrIsto. = 1605

i.e. The fifth day of November was dangerous with gunpowder, on which day the king and the nobles of Britain did not perish: for such a favour may Christ be glorified far and wide. The last line of this chronogram differs from a similar one at page 19, *supra*.

On the solemn covenant between England, Scotland, and Ireland, for the uniformity of orthodox religion. 25th September.

VICenâ qVIntâ septeMbrIs LVCe, IehoVæ
pro reCto CVLtV saCra Vota InIêre brItannI. = 1643

i.e. On the 25th day of September the Britons formed a sacred resolve for the right worship of Jehovah.

This chronogram is signed 'Joh. Sictor Rokytsanus exul Bohemus.' This Bohemian exile, John Sictor, was the author of the book; no author's name is otherwise mentioned therein.

Then follows 'Chronologicon generaliorum præliorum et precipu-'arum expugnationum, civili et intestino bello Anglicano, inter regem 'et summum regni senatum, in quartum annum productum.'

On the battle of Kineton (Edge-hill), in Warwickshire, on 23d October—

VICeno terno oCtober DeferbVIt ortV,
CLaDe CrVentarVnt CIVILI rVra brItannI. = 1642

i.e. The twenty-third sun of October arose when the Britons made the fields red with civil slaughter.

On the battle of Devizes, in Wiltshire, in which the king's forces were victorious, 5th July—

qVIntILIs qVInto, phœbo rVtILante CaLore,
robore reX poLLens paLMâ VICtrICe potItVs. = 1643

i.e. On the fifth of July, the sun shining brightly, the king being the more powerful gained the victory.

On the first battle of Newbury, in Berkshire, 20th September—

soLe qVater qVIno septeMbrIs In orbe CorVsCo,
ConfLIXêre aCIe, patrIoqVe CrVore brItannI. = 1643

i.e. The twentieth sun of September shining in the world, the Britons contended in battle, with slaughter of their kinsmen.

On the battle of Nantwich, in Cheshire, when the royalists were defeated on 25th February—

VICeno aC qVInto febrVVs respLenDVIt Igne,
regIa CLaDe Cohors rVIt In CestrensIbVs agrIs. = 1644

i.e. The twenty-fifth sun of February arose when the forces of the king are defeated in the plains of Cheshire.

On the battle of Marston-Moor, in Yorkshire, in which the parliamentary army was victorious, on 2d July—

regaLes fVsI qVIntILIs LVCe seCVnDâ,
VIrIbVs attrItIs, eboraCo CLaDe propInqVâ. = 1644

i.e. On the second day of July the royalists were scattered, the forces being broken in the defeat near York.

The first battle in Cornwall, all the supplies of the enemy being intercepted, they were compelled to surrender, and the royalists took possession of nearly all the western portion of the kingdom—

INCIPIENTE POLO VIIBRIS LVCE SVB VNA
CORNVBIA IN BIMARI CESSIT VICTORIA REGI. = 1644

i.e. The first day of September having dawned, the victory in Cornwall between the two seas, fell to the king.

On the taking by storm of Newcastle by the Scotch army—

AXE NOVENDENO OCTOBRIS, PHŒBOQVE CADENTE,
VI SVNT CASTELLI CASTRA SVBACTA NOVI. = 1644

i.e. On the nineteenth day of October, at the set of sun, the camp of Newcastle is subdued by force.

On the second battle of Newbury, which was interrupted by the dârkness of night, 27th October—

OCTOBRIS NOVIES TERNÂ FACE PVGNA REVIXIT:
NOCTE SED OBSCVRÂ REGALES CLADE FVGANTVR. = 1644

i.e. On the thrice ninth day of October the battle was renewed, but, night intervening, the royal forces are put to flight with slaughter.

On the occupation of Shrewsbury by stratagem, 22d February—

AXE BIS VNDENO FEBRVIQVE, SALOPIA, CLAVO,
CAPTA FVIT CAVTÈ NOCTE SILENTE DOLO. = 1645

i.e. On the twice eleventh day of February, Shrewsbury was taken by a night stratagem.

On the battle of Naseby, in Northamptonshire, by which the king's forces were totally defeated, 14th June—

BIS SEPTENA DIES JVNI LVX CONSCIA CLADIS,
INFAVSTA HÆC REGI, REGNI VICTORE SENATV. = 1645

i.e. The twice seventh day of June was witness to an overthrow, the day was fatal to the king, the parliament was victorious.

On the battle of Langport, in Somersetshire, at which the parliamentary army was victorious, 10th July—

DENA DIES JVLI NOVA PROTVLIT VRBE TROPHÆA,
ORDINIBVS REGNI, PATRIBVS PATRIÆQVE PROBATIS. = 1645

i.e. The tenth day of July brought new trophies from the city, for the estates of the realm and for the senators of their country.

On the battle of Bridgewater, in Somersetshire, 22d July—

ORBE BIS VNDENO QVINTILIS, MENSE SERENO,
EXPVGNATVS ERAT PONS REFLVENTIS AQVÆ. = 1645

i.e. On the twice eleventh day of July, a serene month, the Bridge-of-refluent-water was overcome. (Bridgewater).

On the capture of Sherborne Castle, in Dorsetshire, 15th August—

AVGVSTI DECIMO QVINTO TITANE REVERSO,
ARX FERA SHERBORNÆ PER SVA FATA RVIT. = 1645

i.e. On the fifteenth of August, in the afternoon, the wild stronghold of Sherborne falls through its own destiny.

On the taking by storm, and the surrender, of Bristol to the parliamentary forces—

BRISTOLIA VNDENO VIIBRIS SOLE NITENTE,
EXPVGNATA FVIT DEDITIONE BREVI. = 1645

i.e. Bristol was taken by storm on the eleventh day of September, the surrender being short.

On the defeat inflicted on Montrose, the leader in Scotland, 13th September—

SEPTENÂ ET SEXTÂ VIIBRIS LVCE CORVSCÂ,
MONTROSIVS CELEBRI PER SCOTOS STRAGE FVGATVS. = 1645

i.e. On the thirteenth day of September, Montrose was put to flight by the Scots with decisive slaughter.

On the slaughter inflicted on the royal forces in Cheshire on 24th September—

SOLE QVATER SENO VIIBRIS, CLADE CRVENTÂ,
REGIA VICTA COHORS INTENSIS EXCIDIT AVSIS. = 1645

i.e. On the four times sixth day of September, in a bloody defeat, the royal forces, being conquered, desisted from their excessive daring.

On the occupation of Winchester castle by surrender—

OCTOBRIS SEXTÂ QVOQVE VINTONENSE TROPHÆON.
ARTHVRI REGIS MENSA ROTVNDA FVIT. = 1645

i.e. On the sixth also of October, the round table of Arthur was a trophy at Winchester. [Cromwell's soldiers used 'King Arthur's round table' as a target for their bullets.]

On the taking of Basing-house, in Hampshire, 14th October—

OCTOBER QVATVORDENO RESPLENDVIT ARCV,
OCCVBVIT VITIO CELSA BASINGA SVO. = 1645

i.e. The fourteenth of October shone when proud Basing fell, through its own fault.

On the battle of Sherburn, in Yorkshire, when the royalists were defeated—

QVINDENÂ OCTOBRIS REVOLVTÂ LVCE SVPERNIS,
REGALES FVERVNT VICTORES CLADE REPRESSI. = 1645

i.e. On the fifteenth of October the victorious royal forces were driven back with slaughter.

On the taking of the city of Hereford by stratagem in the time of intense frost, on 18th December—

BIS NONO LVCENTE HEREFORDIA, SOLE XBRIS,
CAPTA DOLO EX STRICTO CONTINVOQVE GELV. = 1645

i.e. On the twice ninth day of December, Hereford was taken by a clever stratagem, and through a long time of frost.

Another concerning the same, the new Troy of Britain—
TROIA DOLO ET VVLTV EST HEREFORDIA FACTA BRITANNIS,
CIVILI IN BELLO, BIS NONÀ LVCE XBRIS. = 1645
i.e. As Troy was taken by stratagem, so Hereford was taken by Britons in civil war, on the twice ninth day of December.

On the taking of Dartmouth in Devonshire, on the 18th and 19th of January—
DARTMOVTHI PORTVS, IANI BIS IN ORBE NOVENO,
ATQVE SEQVENTE ORTV, ROBORE VICTVS ERAT. = 1646
i.e. Dartmouth port, on the twice ninth day of January and the day following, was subdued by force.

On the surrender of Chester on certain conditions—
FVLGET VT È CŒLO TERNO FEBRVARIVS ARCV,
OBSIDIONE GRAVI AC DIVTVRNÀ CESTRIA CAPTA. = 1646
i.e. When the third day of February shone in the sky, Chester was taken after a stubborn and continuous siege.

On the night battle and taking of Torrington in Devonshire—
LVCE BIS OCTAVÀ FEBRVI, LVNAQVE RVBENTI,
REGALES FVERVNT DISPERSI CLADE RECENTI. = 1646
i.e. On the twice eighth day of February and at full moon the royal forces were scattered with fresh slaughter.

Abingdon taken by stratagem and afterwards recovered by force—
MARTIVS ILLVXIT TRVCVLENTVS ET ALTER AB ORTV,
FORTIS ABINGTON ERAT CAPTA RECEPTA CITÒ. = 1646
i.e. The second day of fierce March month arose, and brave Abingdon was taken and quickly recovered.

The second affair of Cornwall about the spring equinox in the month of March, the royal forces reduced to the utmost straits, surrendered to parliament on fair conditions—
LVCE SVB ÆQVALI VERNÀ, FIT MARTE RECEPTA
CORNVBIA IN CORNV REGNI, VINCENTE SENATV. = 1646
i.e. At the spring equinox Cornwall, the horn of the kingdom, is recovered by war, parliament being victorious.

Defeat inflicted on the royal forces on the confines of Gloucestershire—
VICENÀ AC VNÂ FVLSIT FACE MARTIVS ALTÂ,
REGIA CASTRA NOVÆ FVERANT SVBIECTA RVINÆ. = 1646
i.e. March shone with its one and twentieth torch on high, the royal camp was subjected to a fresh defeat.

The surrender of Exeter on mutual fair conditions—
VNDENO ET BINO DEFLANTE APRILE PROCELLIS,
EXONIA EX FLVVIO CLARA RECEPTA FVIT. = 1646
i.e. The eleven and second (13th) of April weeping with storms, noble Exeter on the river Exe was retaken.

Concerning the clandestine departure of the king from Oxford when the siege was imminent, early in May—

REX INTER SCOTOS OCCVLTÈ IN CASTRA RECESSIT,
OXONIO, RVRI MAIO FLORÀQVE FAVENTE. = 1646

i.e. The king secretly returned to the camp of the Scots from Oxford, when May and Flora were favouring the country.

The surrender of Newark, the best fortified town in Nottinghamshire, when the king was there present and consenting—

CONSENSV EX REGIS, MAII SVB LVCE NOVENA,
INCLYTA ERANT OPERIS CASTRA SVBACTA NOVI. = 1646

i.e. With consent of the king on the 9th of May the famous castle of Newark was reduced to submission.

The surrender of the city and University of Oxford where the king had his Court during the civil war for three years and a half—

TER IVNI OCTAVÂ, CIVILIS TEMPORE BELLI,
OXONIA VRBS RELIQVIS REGNI EST ACCENSA TROPHÆIS. = 1646

i.e. On the thrice eighth (24th) day of June Oxford city was reckoned among the rest of the trophies of the kingdom.

The surrender of Worcester on 23d of July—

VICENO AC TERNO IVLI, CANIS ARDET IN AXE,
OBSIDIONE SOLVTA VIGORNIA PACE QVIESCIT. = 1646

i.e. On the three and twentieth of July, the dog-star ruling, Worcester, delivered from its siege, rests in peace.

Two epigrams in Latin, but not chronographic, terminate this curious tract.

I FIND in the Bodleian Library, Oxford, in the Ashmolean manuscript, No. 180, fol. 121, the following lines—

CAROLVS SECVNDVS[1] REDVX, ANGLIÆ, SCOTIÆ, FRANCIÆ ET HIBERNIÆ REX, ETC: VIGEAT, VIVAT. = 1662

i.e. Charles the Second, who has been brought back, King of England, Scotland, France, and Ireland, etc., may he flourish, may he live.

'I much rejoice that my dread Soueraigne
King Charles the Second is restor'd againe,
Long may hee live, Secundous[1] be his raigne,
And let all plots against him be in vaine,
His birth day and his blest returne Let not,
Or his Amnesty ever be forgott,[2]
May all his yeares be happy ten tymes ten,
Let all Greate Brittaine say Amen, Amen.'

THE next is again from *Notes and Queries.*

At Nantwich in Cheshire. On the upper border of a sun-dial,

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[1] Observe the pun, 'Secundus' in Latin, means second, and propitious.

[2] Referring to the Act of free general pardon, indemnity, and oblivion for all treasons, etc., which was passed in 1660.

formerly at the west end of the church, and removed about the year 1800. See *Plott's History of Nantwich.* *Y*

HONOR DOMINO PRO PACE POPVLO SVO PARTA. = 1661

i.e. Honour be to the Lord for the peace procured for his people.

(Remark)—'Now, seeing that Nantwich was, during the civil dissensions which culminated in the murder of Charles I., a rampant hot-bed of anarchy and rebellion, we should hardly be prepared for such a complete repudiation of those principles, as is conveyed in this line, did we not know that the same anxiety to get rid of the "Barebones" incubus universally prevailed.' The date 1661, the year of the coronation of Charles II., is probably the year in which the dial was erected.

A MEDAL to General Monk commemorating his bringing back King Charles II. from Breda in Holland. The king entered London on his birthday, 29th May 1660.

GEORGIVS MONCE DVX DE AUMARLE. = 1660

EGO REGEM REDUXI, ANO. SA: MDCLVV.

i.e. George Monk, Duke of Albemarle; I brought back the king in the year of salvation 1660.

The chronogram line is also an anagram; the same letters compose the line which follows it. The chronogram, however, is a very bad one, because five letters, making the further amount of 1516, are not counted, and the necessity of the date and the anagram require the substitution of the letters CE for K.

GEORGE WITHERS the poet wrote this, on the expected engagement between the English and Dutch fleets, commanded respectively by the Duke of Albemarle and Admiral De Ruyter— *Y*

LORD HAVE MERCIE VPON VS. = 1666

The fight lasted four days, and ended in favour of the English, both fleets returning to their harbours. Both admirals were dissatisfied with this result; the Dutch fleet renewed the attack at the mouth of the Thames, and was defeated there on the 9th July 1666.

A VOLUME of tracts in the Lambeth Palace Library (111. D. 12) contains an ode, 'Ad Jacobum, Caroli secundi fratrem—et Mariam Beatricem Mutinensum Ducis sororem.' London 1673. At the end is this 'chronicon'—

O LEX AMORIS! DVO ESTIS IN CARNE VNA. = 1673

i.e. O Law of love! ye two are in one flesh.

The ode is in honour of the (second) marriage of James, Duke of York (afterwards King James II.) with Mary of Modena, whose family name was Este. The word 'estis' in the chronogram may be understood as a pun on that name.

IN Warner's *Modern History of Bath*, it is related that in the year 1687, Mary the Queen of James II. having heard of the wonder-working power of the Bath waters in cases of barrenness, tried their effects. In commemoration of this, the Earl of Melfort erected an ornamental structure composed of three Corinthian columns, in the centre of the bath. It was taken down in 1783, having become insecure through the action of the water. It bore the following inscription—

'In perpetuam Mariæ Reginæ memoriam, quam, coelo in Bathonienses thermas irradiente, spiritus Domini, qui fertur super aquas, trium regnorum hæredis genetricem effecit. Utrique parenti, natoque principi absit gloriari, nisi in Cruce Domini nostri Jesus Christi; ut plenius hauriant

AQVAS CVM GAVDIO EX FONTIBVS SALVATORIS. = 1688

Deo trino et uni, tribus digitis orbem appendenti, ac per crucem redimenti, hoc tricolumnare trophæum vovet dicatque Johannes Comes de Melfort.'

[This reminds us of the Trinity columns and fountains to be seen in many German towns, erected by the several reigning emperors; indeed it is almost in imitation of them.]

i.e. That they may drink more fully with joy the waters from the fountains of salvation, etc.

The prince who was born after this circumstance was the 'Pretender' who was acknowledged by France as King James the Third.[1] The words of the chronogram are irrelevant to the particular event, and might be applied to any person, but for the long inscription of which they form a part.

A TRACT in the British Museum, 837. h. 4-11. 'Epigrammata in honorem—Georgii Ludovici magnæ Britanniæ—regis, etc., devotissime conscripta A. Casp. Abelo.' Halberstadii, 1714.

Anagram. { Georgius Ludovicus. / Gregi suo diu oculus.

(Page 4) Prognosticon regni.

Ex Ovid: Lib: XI. Metamorph: v. 270.

HIC REGNVM SINE VI, SINE CAEDE TENEBAT. = 1714

i.e. He possessed his kingdom without force, without slaughter.

[So different from the fortunes of most of the sovereigns of Europe, George the First peaceably succeeded to the throne.]

A MANUSCRIPT in the British Museum (in a volume of miscellaneous papers, No. 7017) has the following, which, though not strictly a chronogram, so much resembles one as to deserve a place here. This is the title—

[1] See Chronograms in Italy, *infra*.

PAx CIHRISTE ORBI TEMPORE DA CARA SIT PIE PARVO.
CHRISTE ORBI DA TEMPORE SIT CARA PAX PIE PARVO.
SIT PIE CHRISTE ORBI CARA PARVO TEMPORE DA PAX.
PAX CARA: DA PARVO PIE TEMPORE CHRISTE SIT ORBI.

TEMPORE DA CARA CHRISTE ORBI PAX SIT PIE PARVO. = 1712

The large capital letters are to be read thus: 'Paci precatio composita per Tho. Crumpe A: Dom. MDCCXII.

i.e. A prayer for peace composed by Thomas Crumpe in the year of our Lord 1712.

Observe that the Roman numerals in the last line, represented by capitals, follow in natural sequence to form the date MDCCXII.

The rest of the manuscript is very curious. It consists of 26 pages filled with 2240 closely and neatly written lines in double columns, each line consisting of the same words varied by transposition, and of course all bearing the same meaning. The words of the above line giving the date are the same as those in the lines which precede it, and correspond also with those of the 2240 lines which follow it; there is, however, no further chronographic purpose in the composition.

A book by Puteanus, *Pietatis thaumata*, Antwerp, 1617, contains a similar transposition of the words,

'Tot tibi sunt dotes, Virgo quot sidera coelo,'

amounting to 1020 lines of changes.

A VOLUME of miscellaneous tracts in the Bodleian Library, Oxford, contains a series of University poems, etc., in commemoration of Sir Thomas Bodley, collected by Tho. Singleton, Principal of Brazenose College, intituled 'Justa funebria Ptolomæi Oxoniensis Thomæ Bodleii equitis aurati celebrata in Academia Oxoniensi mensis martii, 1613, Oxoniæ.' Among them are a few anagrams and chronograms.

Page 26.—On the building of the library—

Anagram. { Thomas Bodlaeus miles. / Beatus ille has Domos. }

Then follow six lines of epigram, concluding thus—

Has ædes, hæc tecta, *Domos has ille beatus*
Condidit, hæc Matri reddidit ille suæ.
C. W. Joannensis.

Moerens ponebat inchoante Anno quo
THOMAS BODLEIVS RELIQVIT TERRAS. = 1613

Page 27.—In obitum clariss: Tho: Bodleii Anno 1612.
Chronogramma.

LIQVIT BODLEIVS[1] TERRAM: forte requiris = 1612
Annum, fata dabant quem tria verba notant.

i.e. Bodley left the earth: perchance you may want to know the year, the Fates gave that which the three words indicate.

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[1] Sir Thomas Bodley died in 1612. This chronogram makes 1612, one letter I is not counted. The discrepancy with the foregoing may be explained by the note at page 24, *supra*.

[Page 36.] Anagram. { Thomas Bodleius / Oh bis musa dolet. }

Oh bis musa dolet sacro astra petente patrono.
Bis, duo sint oculi carmina, Musa dolet.
Chronogram.—aCaDeMIa oXonIensIs. = 1613
Anno Dom. MDCXIII.
Maxima quæ subiit Bodleii funere damna,
Tempus eam fas est commemorare necis.

In the same volume is a tract,—'Oxoniensis academiæ funebre officium, etc. [in honour of Queen Elizabeth], Oxoniæ, 1603', by various members of the university. At page 98 is 'Chronogramma in annum Christi in quo juxta communem computationem Angliæ serenissima princeps Elisabetha moriebatur.'

MorIens Deo fLoret eLIsa. = 1602

Then follows a page of verse in which again occurs the chronogram.

WILLIAM CAMDEN, the English antiquary, Clarencieux king-at-arms, author of *Britannia*, etc., does not appear to have published any chronograms, although he went very near to the subject in the collection of anagrams, etc. etc., in his *Remaines concerning Britain*. In the Lambeth Palace Library is the original print of a tract (bound up in a volume, press-mark 111. D. 10.), intituled *Camdeni Insignia*, Oxoniæ, 1624, small 4to, no pagination. It contains, *inter alia*, a Latin ode, 'Nuncius chronogrammaticus de obitu V. C. Gul: Camdeni, Clarentii,' etc. The following is the eighth line:—

CaMDenVs hIstorIÆ patronVs, heV ! fVIt. = 1623

and this follows shortly afterwards,

CaMDenVs fVIt? heV ! patronVs ille
noster, hIstorIÆQ: Lux Britannæ. = 1623
Camdenus fuit? o sinistra, scæva, etc. etc.

At the conclusion of the ode is this—'Aliud chronostichon, diem indicans et annum quo obiit Camdenus, viz., IX° Novemb: CIↃↃCXXIII.'

hIstorIÆ eCCe IVbar LVX et præCLara VetVstÆ[1]
CLarentIVs, VItâ seneX = 1623
nono noVeMbrIs eXIIt.

i.e. Behold the sunshine and the distinguished light of ancient history, Clarencieux, old in life. He died on the 9th of November.

Another 'chronogramma' in the same tract—

CaMDenVs pIVs seneX obIIt. = 1623

and another,

CaMDenVs eXIIt È VIta. = 1623

[1] The word in the original is 'Britannæ,' a manifest error, as it would make the date 1614. I have adopted the word 'Vetustæ' from another version of the same chronogram in the book lastly above quoted; the word makes the right date.

Camden founded the professorship of ancient history at the University of Oxford in the year 1622; the foregoing chronograms are repeated in the preface to a book published in 1691—*Camdeni et illustrium virorum epistolæ*, where the following is also to be found, marking the circumstance—

ANNO HISTORIÆ VITAM SI QVIS DONAVERIT HIC EST. = 1622
i.e. In this year, if any one shall have given life to history, it is he.

He died at the age of seventy-two. The prebend of Ilfracombe, belonging to the Cathedral of Salisbury, was given to him though a layman. He was head-master of Westminster School in 1592, and Clarencieux king-at-arms in 1597.

Printed broadsides in British Museum (C. 20. f.).

FUNERAL elegy on the death of that worthy Mayor [of London] Edward Grey. A set of Latin verses ending thus—

STRENVVS ET EXPERTVS MAIOR GREY CADIT ET EXPIRAVIT. = 1644
i.e. The active and experienced Mayor Grey falls, and has breathed his last.

Chronicum Epitaphium (British Museum, C. 20. f.) on Robert Devereux, Earl of Essex, who died 14th September 1646, commences thus—

VIIBRIS QVATVORDENÂ FACE SOLE CADENTE,
OCCVBVIT CELEBRIS, PRÆSTANS ESSEXIVS HEROS. = 1646
(Signed) Joh: Sictor.
i.e. On 14th September, in the afternoon, the illustrious hero Essex died.

Epitaphium Honorabilis et prudentissimi viri, Domini Johannis Warneri, etc., Lord Mayor of London, who died 27th October 1648. This chronogram follows after ten Latin verses—

MORTVVS HOC ANNO VVARNERVS CONSVL IN VRBE,
LVCE QVATER SEPTENÂ OCTOBRIS NOCTE PRIORE. = 1648
Ævieterni monumenti loco mœrens posuit
Joh: Sictor, Exul Bohemus.
i.e. Warner, the Lord Mayor, died this year in the city on the night before the 28th day of October. J. Sictor, a Bohemian exile, puts this with grief, in the place of an eternal monument.

This is followed, on the next sheet, by 'An elegy on the timely death of John Warner, late Lord Mayor of the citie of London.' It consists of about 170 lines of low abuse against him, and is signed John Warner, junior, Nov. 17, 1648. The funeral seems to have been on the previous day.

THE following I obtained from the Bodleian Library, Ashmole MS. 36, fol. 278—'Chronogramma generosi et egregii infantis,

Roberti Wallope Armigeri, nati Farleæ in agro Southantoniensi, Anno Dn. 1652, die 20 Februarii, horâ 10 ante meridiem.

VICeNo febrVI natVs VVaLLope robebtVs
eXCeLLens patrIÆ fLore CoLVMna sVÆ. = 1653

i.e. Robert Wallope, born on the 20th of February, a pillar of his country, distinguished by the ornament of its capital.

The date should be written $165\frac{2}{3}$. See note to the Charles I. chronograms, page 24, *supra*.

THE following was sent to me from the Bodleian Library; it occurs in MS. Bodl. 73, fol. 189b, in an epitaph on Jacobus Hoorwer, Carmelite prior—

nVnC IaCIo hIC CherMeL dVX ego qVI VIgVI. = 1491

John Bale adds: 'Iste versus comprehendit annum mortis ejus.' [*scil.* 1480.] The epitaph was doubtless contemporary.

There is some discrepancy here: the chronogram does indeed comprise the date of his death 1480, but it gives a further date of eleven years. The letter D is not counted.

I FIND the following in the Bodleian, MS. Ashmole 240. fol. 211, a volume of astrological calculations and letters relating to William Lilly the astrologer—

Chronogrammata in annum Sesquimillesimum sesquicentesimum Astronomo peritissimo *GULIELMO LILLY* amico meo intimo.

Utitur his sapiens, sanctus dominabitur astris,
Pronus et intentus sensibus, his patitur.

The wise make use of starrs, Saintes over-ruel,
Tis sensuall fooles that feeles just influence cruell.

Me Do CeLò. *Aliud.* Mens Deo Cœtera Letho. = 1650 = 1650

Chronogramma purum.

VI VIVI ILLIMI VIXI, DIXI. = 1650
Aliud. VI VIVI VIDI, VICI, MI VIXI. = 1650

Then follow three lines in the Hebrew language which are designated Χρονογραμματα Θεια. The first is from Proverbs xxvi. 17; the second from Job xxxviii. 31; the third 1 Chron. xxix. 1. With a further 'Rabbinica,' having somewhat this meaning: 'For it is no praise that they call thee wise, the work is not thine, saith God.' The MS. concludes with the writer's name thus—

Dante CaroLo geDDeo. = 1650
Done by CharLes geDDè. = 1650

It is to be remarked that the 'Chronogramma purum' is so designated because all the letters are counted; it is a jingling alliteration of words, an evident sacrifice of sense to chronographic requirement. It may, however, be thus translated: *By the unadulterated power of the living (God) I have lived, I have spoken. By that living power I have conquered, I have lived to myself.*

N.B.—My learned translator has evidently been severely exercised by his task, and he affects to know of more in the manuscript than any one else has seen; for he adds—

HAS NOT CHARLES GEDDÈ DONE? = 1650
HOPE CHARLES GEDDÈ HAS DONE! = 1650
HAS CHARLES GEDDÈ DONE? = 1650

MY friend, Rev. Walter Begley, found the following in a volume of various laudatory verses on the accession of King James the First—

REGEM DAT SCOTIA BRITANNIS. = 1603
i.e. Scotland gives a king to Britain.

I CONCLUDE this group of English chronograms with one involving the date of this present year. It was sent to me by Mr. C. W. Wilshere, having been composed by him for a hunting-lodge in process of erection in one of the shires.

AVETE . AMICI .
EDITE . BIBITE .
HILARES . VIVITE . = 1882
IN . PACE . VENITE .
IN . PACE . ABITE .

i.e. Welcome O friends, eat, drink, live merrily. Come in peace, and in peace depart.

MARLBOROUGH'S CAMPAIGNS.

THE early career of John Churchill, Duke of Marlborough, is marked by some historians as one of insincerity and treachery towards his employers James II. and William of Orange. The latter especially held him in suspicion, and treated him with determination and caution; he nevertheless recommended Marlborough as the most capable man to lead the arms and direct the councils of his successor Queen Anne, who appointed him to the command of the allied forces in the war of the Spanish Succession. The military operations conducted by Marlborough compelled the French to retreat from the Dutch territory and frontier. He afterwards, in 1704, boldly marched into Germany at the head of the English troops, and formed a junction with the Imperialists on the Danube, where, with Prince Eugene of Savoy, he gained the battle of Blenheim. In 1706 he gained the battle of Ramilies, and set free the whole of Spanish Flanders. In 1708 the enemy attempted to regain that territory, which led to the complete defeat of the French forces at Oudenarde. Campaigns were carried on during the next three years with final success against the French. The events of the period were commemorated by numerous medals, from which a few chronograms are gathered, and a few more are obtained from other sources, indicating the victories gained by him and Prince Eugene in the Netherlands and Germany.

A medal on the capitulation of Bonn, besieged by the Duke of Marlborough and the allied forces, bears this chronogram date:—

sIC IGNE DoMATA FEROCI. = 1703

And this hexameter and pentameter verse—
UT TONUS EVERTIT TUBARUM MOENIA QUONDAM
SICQ: TONANS COEHORN, MOENIA BONNA TUA.
i.e. Thus is the town tamed by fierce fire,
As the sound of trumpets once threw down walls [i.e. Jericho] thus also the thundering cochorn overthrew thy walls, O Bonn.

General Coehorn commanded the Dutch troops, and the expression 'tonans coehorn' alludes to a piece of artillery invented by him, and named after him.

A medal on the victory of 'Hochstet' (or Blenheim) on 13th August, gained by Marlborough, Eugene, and Lewis William of Baden; Tillard, the Marshal of France, with many officers and 10,000 soldiers, was taken prisoner—the French and Bavarians were totally defeated.
DEFENSA FORTÍTER CONTRA GALLOS ET BOIOARIOS GERMANIA. = 1704
i.e. Germany valiantly defended against the French and Bavarians.

Another medal on the same victory—
DER SITZET AN DER HÖCHSTEN STÄTT, HATS FEINDES LIST GETILGET. 16. AUG. = 1704
i.e. He who is seated in the highest place has frustrated the stratagem of the enemy.

Another on the battle of 'Hochstadt'—
FERREA FERRE FEROX TALLARD! NVNC VINCVLA DISCAS;
VINCANT VLTORES ANGLVS ET EVGENIVS! = 1704
i.e. O Tallard, fierce to wield weapons! now mayest thou experience the fetters; may England and Eugene the avengers conquer thee.

The portrait of Prince Eugene, engraved by Peter Schenck, has around it these legends—
EVGENIVS SABAVDIVS TVRINVM EX GALLIAE SERVITVTE LIBERAT. MDCCVI. = 1706
INSVLAM FLANDRIÆ CAPIT. MDCCVIII. = 1708
i.e. Eugene of Savoy liberates Turin from the dominion of France. He takes Lille in Flanders.

Portrait of Marlborough, also engraved by Schenck, has around it this inscription—
GALLOSQVE TIMIDOS REPELLIT. MDCCVIII. = 1708
i.e. He also drives back the timid Frenchmen.

A medal bearing on obverse the bust of Queen Anne, on the victory over the French at Oudenarde, gained by Marlborough, Eugene, and Overkirk. The latter commanded the Dutch troops, and died of hardships and old age during this campaign—
HÆC FECERVNT HI TRES ARMIPOTENTES DEI. 2. SAM: 23. = 1708
i.e. These things did these three mighty men of God.—2 Samuel, chapter 23 (*see verses* 8 *to* 16).

Verses composed to the Duke of Marlborough at Nuremberg, on his way to Vienna in 1705, are thus dated— *Ra.*

DUX DE MARLLBORVCH. = 1705

victoria venit A SOLO DEO ET MARLBORVCHO. = 1705

i.e. The Duke of Marlborough. Victory comes by God alone, and Marlborough.

A medal on the victory of Oudenarde and capture of Lille, and the defeat of the French. The citadel did not surrender until the 9th of December— *A*

IN GALLOS VARIAS DABIT ADENARDA CORONAS. = 1708

FUGIENTIBVS EX VATICINIO GALLIS VICTORIA PARTA . ii . JVL . 1708.

i.e. Oudenarde will give various crowns (wreaths or garlands) against the French. According to a prophecy a victory gained by the flight of the French, 2d July 1708.

On the reverse is a representation of the citadel of Lille (Ryssel in the Flemish language), and this inscription—

IN ODENARDER SIEG BESTEHT, DASS RYSSEL FORT NOCH VIEL *A*

WEGGEHT. 23 OCT. / 9 DEC. } 1708 = 1708

i.e. The victory of Oudenarde brings with it the capture of Lille.

And on the edge of the same medal is— *A*

EVGENIE ET MARLBRO ! DELETIS FOENORA GALLI. = 1708

i.e. Eugene and Marlborough, you deprive France of her conquests.

A medal bearing the portrait of Louis XIV. of France seems to have been struck more in satire than compliment to him, represents a lily plant, the emblem of France being struck on the other side by lightning. It alludes to the battle of Tasniers in Flanders, in which the French were completely defeated on 11th September 1709. It bears this chronogram, a remarkable one because every letter is a numeral— *A*

LILICIDIVM.[1] = 1709

i.e. The slaughter of the lily.

A further inscription follows, meaning, 'The French fled at Tasniers in the year above named, on 11th September.'

On the taking of Lille, alluding to the armorial badge of the city; attributed to the Marshal de Villars— *Sc.*

LILIVM CADIT. *i.e. Lille falls.* = 1708

On the taking of Tournay (the Y counts as II)— *Sc.*

TOURNAY CADEDIS EST DONC PRIS. = 1708

---

[1] Lilicidium [*see Index*]. This word is also the title of an epic poem mentioned at a subsequent page.

A German medal referring to Queen Anne of England, and the war against Louis XIV. of France.—24th March— *G*

ANNA TERIT PELAGO PHVI GRANDEM CLASSE BRITANNA = 1708

i.e. See how Anne thrashes the great [Louis le grand?] by the British navy at sea.

A medal (*see Plate* 1) on the alliance of Queen Anne of England with Germany, in the war with France. The reverse bears a harp, and this inscription to give the date—

DVLCE MELOS VNITA SONAT. = 1711

A book, *Histoire des Médailles* (relating to the campaigns of 1708 and 1709), by Nicolas Chevalier, Utrecht 1711. A small 4to. vol. pp. 115. At the end of the volume is the following—

Chaos votivum quod serenissimæ et potentissimæ principi *Annæ* Magnæ Britanniæ, Franciæ et Hiberniæ *Reginæ*, Inter tot millium applausus sacrum esse gestit Regiæ majestatis suæ humillissimus servus Christoporus Augustus Læmmermann, Noric: Anno quo

PERDOMITVS BELLO LILIGER HOSTIS ERAT. = 1709

i.e. The lily bearing enemy (France) was vanquished by war.

CABBALA.

DA THEMIS AC MUNDI DOMINANS VIGOR ANNA ROTUNDI.

CLAVIS NATURALIS EST.

A	B	C	D	E	F	G	H	I	K	L	M	N	O	P	Q	R	S	T	V	W	X	Y	Z.
1	2	3	4	5	6	7	8	9	10	20	30	40	50	60	70	80	90	100	200	300	400	500	600.

DEMONSTRATIO.

D	4	T	100	A	1	M	30	D	4	V	200	A	1	R	80
A	1	H	8	C	3	V	200	O	50	I	9	N	40	O	50
		E	5			N	40	M	30	G	7	N	40	T	100
		M	30			D	4	I	9	O	50	A	1	V	200
		I	9			I	9	N	40	R	80			N	40
		S	90					A	1					D	4
								N	40					I	9
								S	90						
Summa	5		242		4		283		264		346		82		483

Ex additis hisce

5
242
4
283
264
346
82
483

numeris conficitur

An 1709 nus.

F

THEMIDI ATQVE BELLONÆ BRITANNIÆ SACER. = 1709
i.e. Sacred to the statesman and warrior of Britain.

EXEGESIS.

AUrea nunc Mundo rursus se Secula produnt,
Ex Pax Europæ sæpe petita redit !
Nam quibus emicuit Galli, mox occidit, Undis
Sol, Radiosque minus spargit in Orbe suos,
Ac, Debellatio cum strage pericla minatus,
Impositum reliquis jam subit ipse Jugum
Jungere quæ Regnis sine Cæde et Sanguine Regna
Noverat, et placidis nectere Sceptra modis ;
ANNA simul didicit Gentes frenare superbas,
Et Sociis tandem *reddere rapta* suis.
Hæc EADEM SEMPER Communia Jura tuetur ;
Bellona est, Themis est, mille Trophæa locat.
Maturate fugam Galli, concedite Laurum,
In Vos ne Cœli Pœna luenda ruat :
Sit Ludo Victus Ludovicus ; fortiter Ipsum
Lux[1] *domet* Anglorum, *Gloria*, *Robur*, *Idem !*

ATQVE ITA VERE, DEMPTA IPSI VBIQVE FINI, VIVAT, VIGEAT,
VEGETET, VINCAT, VALEAT. = 1709
Almum Numinis Naturæque Artificium !

[1] Anagramma illustrissimi Tituli.
DUX ET MYLORD MARLEBOROUG.

TYPIS TRAJECTI DESCRIPTVM. = 1709

The above verses are printed as in the original; the capital letters are certainly not Roman numerals, nor do they seem to have any numerical value with reference to the cabbala. The words in italics will not work as an anagram with those of 'Dux et mylord Marleboroug.' The whole is indeed a 'chaos.'

HOLLAND.

LOCAL circumstances have been but sparingly commemorated by chronograms inscribed on public buildings in the territory of Holland, as it is now represented on the map of Europe. The few which I have collected in that country, and some others of a miscellaneous character, are comprised in the following group.

The historical chronograms relating to Holland are so much associated with those of the Netherlands generally, that I have placed them in another group, comprising a more extended recognition of an eventful period both in local and European history, on which chronogram-makers have exercised their ingenuity.

Taking first the chief city, Amsterdam, I find on the front of a well-known book-shop, Muller's 'Bibliopolium,' No. 10 Kalverstraat—

*

DVM TERITVR COS LITERATIS VSVI ET LITERIS PROSIT BONIS.= 1728

i.e. Whilst the whetstone is wearing away, it may be of use to learned men and good learning.

Perhaps an allusion to Horace, *De arte poeticâ*, verse 304:—'Therefore I will serve instead of a whetstone, which, though not able of itself to cut, can make steel sharp.'

The *Athenæum* for 15th January 1881, announces—'Antiquaries and students of Dutch history will regret to learn that Mr. Frederick Muller of Amsterdam, publisher, bookseller, and author of a large and elaborate catalogue of Dutch historical engravings, to illustrate the history of his country by means of the prints which are contemporary with the events they describe, died on the 4th instant at Amsterdam, aged 63. Mr. Muller was well known in London, Paris, Brussels, Berlin, and at home. He had a great knowledge of the literature of geographical discovery.'

Epitaph on the Dutch poet Vondel, in the New Church at Amsterdam. *A*

VIR PHOEBO ET MVSIS GRATVS VONDELIVS HIC EST. = 1679

i.e. Here lies Vondel, a man dear to Apollo and the Muses.

John Hudde, mathematician, and magistrate of Amsterdam. *Ra.*

CONSVL AQVIS PVRIS ORNAVIT HVDENIVS VRBEM. = 1689

i.e. The magistrate Hudde has provided the city with pure water.

Medal to Nicolas Tulp. *A*

N. TVLP AMSTERD: COS: IIII. SENATOR ANNIS QVINQVAGINTA. = 1672

i.e. Nicolas Tulp, four times burgomaster of Amsterdam, and senator fifty years.

Medal to another burgomaster of Amsterdam. *A*

KONRADVS BEVNINGIVS SEXTVM CONSVL. = 1687

i.e. Conrad van Beuningen, burgomaster for the sixth time.

The following hexameter verse was copied by Mr. Henry Campkin a few years ago from the front of a church at Amsterdam :—

QUAE FUIT A SAECLIS SUB SIGNO MOYSIS ET AARON
STAT SALVATORI RENOVATA ILLUSTRIOR AEDES. = 1838

i.e. The house which was for a long period under the standard of Moses and Aaron, now stands more illustrious, restored to the service of the Saviour. The Y counts as II = 2.

The following is over the entrance door of the Town Hall at Leyden.

NA 'ZVVARTE HVNGERSNOOT
GEBRACHT HAD TOT DE DOOT
BINAEST ZES D'VIZENT MENSCHEN,
ALS 'T GOD DEN HEER VERDROOT
GAF HI VNS VVEDER BROOT, *
ZO VEEL VVICVNSTEN VVENSCHEN. = 1574

i.e. When the black famine had brought to death nearly six thousand persons, then God the Lord repented of it, and gave us bread again as much as we could wish.

This inscription refers to the siege of Leyden by the Spaniards in 1574. It consists of 131 letters indicating the number of days the siege lasted. All the letters D, seven in number, are not counted in the date.

In the great church, Haarlem, may be seen this concluding part of an epitaph to the memory of the wife of Mr. ——.

qVa ferVs InnoCVos IVgVLarat LVCe pVeLLos ✳
reX, heV fataLIs LVXIt et Ipsa MIhI. = 1572

i.e. On what day the savage king had slaughtered innocent babes, alas also that very day dawned fatal to me.

Alluding to the murder of the Innocents on the 28th of December, in the Calendar. The inscription contains no date in figures.

In the great church at Haarlem is the following:—

sood honger sLe Chsgeen shIIdaen bood, ✳
LIChttspaens ChgeVVeLd Van haerLeM VLood. = 1573

This is painted on the back of a screen containing the ten commandments, and put up in the place originally occupied by the high altar. I am told that it is difficult to translate. Observe the date 1573 is that of the revolt against Spain. The chronogram is faulty, because all the letters D, five in number, are not counted.

In the great church at Gouda, part of the inscription on a large mural monument— ✳

anno: bInsVeLtInVs eqVes beVorVM fILIa ConIVX = 1245
beVerningiadVM nomen et arma dabant.

The meaning of these lines is obscure; it would seem that the deceased knight derived his name and arms through his wife, dating from 1245. A further inscription in Dutch contains also the date 1590, the probable date of the monument.

At Delft, on the front of the town-hall— ✳

DeLphensIVM CVrIa reparata. = 1662

i.e. The house of assembly of the people of Delft was repaired.

At Moerdyk over the door of a recently erected church— ✳

sVb patroCInIo s: stephanI Deo aLtIssIMo ConseCror. = 1860

i.e. Under the patronage of St. Stephen, to the most high God I am consecrated.

A terrible inundation in Holland towards the end of the year 1570, has been commemorated by the following chronogram taken from Bizot's 'Histoire,' etc., edition 1690.

trIstIa proh! serI LVgebVnt fata nepotes. *Aa*
terra ferè MeDIo VIsa natare freto. = 1570

Likewise the following:—

nos neVeVX, Ie Crol, pLeVreront,
LorsqV'Vn IoVr on LIra nos trsItes DestInées.
nos terres seront InonDées, *Aa*
VoILa qUeLs bIens, heLas! aLors ILs troUVeront. = 1570

i.e. Alas, our remote posterity will bewail the sad fate. The land is seen almost to float in the middle of the ocean.

Our posterity, I think, will weep when some day they will read of our sad history; our lands will be flooded, what possessions, alas! will they then find?

This very destructive inundation is described in Motley's 'History of the Rise of the Dutch Republic,' part 3, chapter 3, with these concluding words, 'It was estimated that at least twenty thousand persons were destroyed in the province of Friesland alone. Throughout the Netherlands one hundred thousand persons perished. The damage done to property, the number of animals engulphed in the sea, were almost incalculable.'

Disaster, through decay and flood, is recorded in a book, 'Theatrum sive Hollandiæ comitatus et urbium nova descriptio.' By Marcus Zuerius Boxhornius. Amsterdam, 1632, 4°. At page 15, the town of Verona (Latin) *vulgo* Vroonen, in Friesland, is mentioned as having been the principal locality for trade, but 'now in its tomb,'—'scarcely a mound exists of that which was the mother of Friesland.' The event was noted by this chronogram of the date, probably made many years subsequently thereto.

eCCe CadIt Mater frIsIÆ. = 1303

i.e. Behold the metropolis of Friesland falls.

The D is not counted. The old map shows the position of the town on a lake eastward of Alcmar. In the first half of the 13th century great inundations took place, and the Zuider Zee came into existence; the fall or destruction of Vroonen may be attributed to some natural causes consequent on that event.

It is further related, at page 108 of the same book, that a terrible inundation happened in 1421, on the day of St. Elizabeth, in the locality of Dordrecht, by which seventy-two villages with most of their inhabitants were destroyed.[1] The cause of the disaster seems to have been—that a diploma or licence was granted for the formation of a 'canal,' and through neglect of needful precaution about the works, and the occurrence of a severe storm, the sea broke through the barriers and deluged the country, which, like most parts of Holland, was below the sea level. In memory and execration of the 'Diploma' these verses were afterwards made:—

'Perdidit hoc diploma homines, armenta, gregesque,
Septuaginta duos pagos et florida rura.'

Also this chronostichon (the D is not counted)—

VVIeLDreCht MaCh VVater beCLagen. = 1421

The historian finds also this verse in the vernacular—

tVVee entseVentICh dorpen synderMet sneLder spoet ontrent dordreCht onder gheGaen door de hooChte des VLoet. = 1421

There is also this Latin chronogram verse—

dVrdreChto InCVbVIt VIs atroX InCIta VentIs
VrbS qVa dIssILVIt protInVs haVsta MarI. = 1421

i.e. Fierce force impelled by the winds fell on Dordrecht, by which the city burst asunder straightway engulphed in the sea.

In neither of the foregoing chronograms are the letters D counted.

[1] The names of all the villages are afterwards given, with a statement that more than one hundred thousand persons perished.

At page 155 of the same book is an ode in praise of Haarlem, and on the invention of printing by Lawrence Coster, containing these lines towards the end—

Harlemense Nemus doceat, doceantque Napææ,
Et Fagutali numina sacra Jovi,
HIC FAGO EXSCVLPTAS LAVRENTI CVSPIDE FORMAS. = 1428
Et primùm natos hic simul esse typos.

i.e. Let the grove of Haarlem teach, let the dell-nymphs teach, and the deities sacred to Jupiter Fagutalis, that here letters were first engraved on beech-wood by the tool of Lawrence, and that this was the birthplace of printing.

Then follow some verses and remarks on the invention of printing, concluding with this: 'chronostichon anni MCCCCXX, circa quem artem Typographicam primum excogitatum fuisse, vero nobis fit simile.'

ARS TYPOGRAPHICA
A
LAVRENTIO COSTERO = 1420
CIVE HARLEMENSI
INVENTA
EST.

i.e. The typographic art was discovered by Lawrence Coster, a citizen of Haarlem.

It is to be gathered from the narrative in the book quoted, that Coster discovered the method of printing from letters and figures made of wood blocks thus :—While reposing one day in a wood near Haarlem, he, in the mere idleness of the moment, cut some letters backwards on a bit of beech-wood, when it occurred to him to take off the impression in some way as from a seal, for the amusement of his daughter's children. Improving on the idea, he afterwards, with the help of Thomas Peterson, their father, succeeded in forming a thick glutinous kind of ink, and with these materials was accustomed to make them little books containing pictures and their explanations. Thus he seems to have carried the invention as far as the making of block-books. There has been, and ever will be, much dispute about the invention ; it has been fairly attributed to Coster.

In the appendix is the epitaph of Peter Hogerbetius, in a monastery at Alcmar, containing this verse to mark the date—

CONDITOR ALTE MICHI DA LATI PROSPERA CŒLI. = 1455

i.e. O Almighty Maker! give me favourable hope in the wide-spread heavens.

A BOOK, by L. van der Bosch, 'Tooneel des Oorlogs—in de Nederlanden,'[1] Amsterdam 1675, mentions the following chronograms among the public decorations of the city of Utrecht, on the conclusion of a peace in 1673, at a time when the fortune of

[1] The Theatre of War in the Netherlands.

war was favourable to the French, and to Romish influences; a success, however, of but short duration. The first was on the front of a wine-merchant's house, in St. James Kerk-hof, combined with the arms of France and gilded eagles:—

Io LVDoVICVs tRIVMphat. = 1673

i.e. Hurrah! Louis XIV. triumphs.

The next were on the front of a hotel called Walvisch, in the Lynmarkt, with a representation of Christ on the cross.

In MysterIo InsangVIneo hoDIe reCoLItVr passIo. = 1667

i.e. In the bloodless mystery to-day is renewed the Passion.

It was accompanied by these verses—

O Salutaris Hostia	*i.e.* O saving Victim, in whom France
In qua confidit Francia	trusts, the only hope of the faithful,
Spes unica fidelium	give us thy power, preserve the Lily
Da Robur, serva Lilium.	[France].

No reason is given for the date made by the chronogram. It is possibly an error, but so in the original.

VotIVa soLeMnItas InVIDIa obstInatos frangIt hæretICos. = 1673

InVItI pLaVDIte nVMInI hæretICI. = 1673

The meaning is obscure, beyond an expression of bitter feeling towards certain heretics.

BELGIUM.

THIS group consists of chronograms collected at the several places, or derived from printed authority, and partaking more of the local than the historical character. They belong to the country now known as Belgium, or at an earlier period the Netherlands. The marks over the marginal dates are explained by reference to the 'Bibliography' in another part of this volume.

In the Grande Place at Brussels, on the fronts of two of the guild-houses which had been rebuilt after a conflagration. The inscription is partly damaged.

qVas fUror hostILIs sUbVerterat IgnIbUs ÆDes sartor . . . ✳
restaUrat præsIDIbUs qUe DICat. = 1697

i.e. The house which hostile rage destroyed by fire, the tailor [*name obliterated*] *restores and dedicates to the presidents* [*of the guild*].

On the other house, at its summit—

CoMbUsta InsIgnIor resUrreXI eXpensIs . U . Ianæ ✳
gUILDÆ. = 1697

i.e. Being burnt I have arisen more distinguished, at the expense of the . . . guild.

The house is surmounted by a phœnix. The inscription is difficult to read.

The Maison du Roi in the Grande Place was restored, and a statue of the Virgin was put up by the Infanta Isabella, with the following inscription, which, however, has disappeared through the present rebuilding of the house :—

A peste fame et bello libera nos Maria pacis.

Y

hIC VotVM paCIs pVbLICae eLIsabeth ConseCraVIt. = 1625

i.e. From pestilence, famine and war, O Mary of Peace, deliver us. Here Elisabeth (Isabella) has consecrated a vow of public peace.

Over the door of a modern chapel, in the Boulevard de Waterloo— ∗

eXCeLso DeVoVeor ConseCRatUM. = 1875

i.e. Consecrated, I am dedicated to the Most High.

On some damask napkins, mentioned in 'Notes and Queries' as having been procured at Brussels, this inscription is interwoven with the pattern— *Y*

sIgnUM paCIs DatUr LorICÆ. = 1763

i.e. The signal of peace is given to the warrior.

It relates to the peace proclaimed between England and France in 1763. The napkins were probably a gift on the occasion to some public functionary.

Church of St. Carlo Borromeo at Antwerp. On the woodwork over the west door: the church had been partly destroyed by fire— ∗

MarIÆ DICata eX CInere restItVor. = 1719

i.e. Dedicated to Mary: I am restored from the ashes.

Under a statue, on the right side of the west portal— ∗

sanCtI CaroLI prIstInVs DeCor reDDItVs. = 1865

i.e. The pristine elegance of Saint Charles restored.

Under a statue, on the left side of same portal— ∗

sanCte CaroLe borroMÆe tIbI fIDeLes. = 1803

i.e. O Saint Charles Borromeo, to thee, faithful.

On a stone tablet in the centre of the west front—

ChrIsto Deo VIrgInI DeIparÆ beato IgnatIo LoIoLÆ soCIetatIs aVthorI senatVs popVLVsqVe antVerpIensIs ∗

pVbLICo et prIVato ÆRE ponere VoLVIt. 1621

i.e. To Christ God, to the God-bearing virgin, to the blessed Ignatius of the Society of Loyola the author, the senate and people of Antwerp, by public and private money, has decreed this to be put up.

At the corner of a street at Antwerp, inscribed under a figure of the Virgin affixed to a house— ∗

MarIe La gLoIre De Cette nobLe CIté. = 1853

i.e. Mary, the glory of this noble city.

At the bottom of a large stained glass window in the nave of Antwerp Cathedral, put up by a brewer whose name, etc., is inscribed on the glass, together with this chronogram—

✠ D. O. M. REGINÆ CŒLI CŒLIS GAVDENTIBVS REGIO SVO SOLIO IMPOSITÆ. = 1873 *

i.e. To the queen of heaven, the heavens themselves rejoicing, placed upon her royal throne.

The date 1873 is also added.

In the Church of St. Andrew, on the pedestal of a statue of St. Peter—

D. O. M. et Beato Petro Apostolo.
RECORDANTI VERBI ET AMARE FLENTI = 1658 *
ac piæ memoriæ Petri Suboth [&c.] obiit 7 Julii anno predicto, &c. &c.

i.e. To the omnipotent great God, and the blessed Peter the apostle recollecting the word and weeping bitterly, and to the pious memory of Peter Suboth, etc., who died 7th July in the year aforesaid, etc.

Meaning the year expressed by the chronogram.

In the same church, over an altar in the north aisle—

DIVA SIT NOBIS PERPETVA VIRGO MARIA PATROCINIO ET VICTORIÆ. = 1729 *

i.e. May the divine perpetual Virgin Mary be to us protection and victory.

In St. Jacques Church, Antwerp, part of the inscription on a tombstone, in the floor of the north aisle of choir—

GELEIT VOOR DE SALIGE GEDACHTENSIS DER ZIELEN. = 1759 *

i.e. Put for the blessed memory of the souls of, etc. etc.

Jean Ferdinand de Beuchem, bishop of Antwerp, died 1699, and was buried in the cathedral, where his epitaph was put up containing these words—

'Gregi suo et omnibus charus, ut verus pastor, cura DUXIT, charitate JUVIT, opere LUXIT, qui vivens de se humiliter tacuit, loquatur mortuus
CVM DVXI IVVI LVXI.' = 1699 *Bh*

i.e. Dear to his own flock and to all, as a true pastor, by care he led, by charity he helped, by work he shone; who whilst living was humbly silent about himself, now being dead he says, When I led, I helped, I shone.

Observe that all the letters of the chronogram are numerals.

John Miræus, fourth Bishop of Antwerp, died 1611, and was buried in the cathedral; his epitaph is said to contain these chronograms— *Be*

NON CONFVNDAR IN ÆTERNVM. Psalm 30. = 1611
SIC ABEVNDVM. = 1611
DOMINVS VOCAT. = 1611

Inundation at Antwerp on St. Elizabeth's day 1320— *Bc*

ELISABETH SÆVIT, MARE CREVIT HOLLANDIA FLEVIT.[1] = 1320

i.e. Elizabeth was angry, the water increased, Holland wept.

The letter D is not counted.

Another in 1462— *Bc*

SCHALDA CRESCIT, AGER ET RVS OMNE PAVESCIT.[1] = 1462

i.e. The Scheld increases, the land and all the country becomes alarmed.

The letter D is not counted.

The damage suffered by the people of Antwerp in 1532 is dated by this hexameter and pentameter verse— *Bc*

QVOT CLADES PECORI, VICIS, MORTALIBVS ATRO
SOLA PARAT PELAGO VIS, PARIT VNA DIES.[1] = 1532

i.e. How much destruction to cattle, villages, and mortals, the sole power of dark water produces, and one day brings forth.

The two letters D are not counted.

The traveller Philip Skipton saw at Antwerp in 1663 the usual annual procession of the bishop, clergy, monks, all the trades, etc. etc. Many emblematical decorations were carried by them, the first a great ship, on one side whereof was inscribed this verse—

VINCVLA QVÆ IMPOSVIT SCALDI BELLONA RELAXAT
PAX, IGITVR PRORIS CVRRITE, ET ITE RATES.
And on the other side—
RVRSVS EX OCCASV EX ORTV PROPERATE CARINÆ
SCALDIS ET AQVATICÆ PORTVS APERTVS ERIT. } = 3218

i.e. Peace relaxes the chains which the war had imposed on the Scheld, therefore run with your prows, O ye ships. Hasten again ye ships from the west and from the east; the port of the watery Scheld will be opened.

'The chronograms make 3218, which is guessed to be the year of the world when the giant was killed that infested this place.' This was followed by other strange devices, and then by the giant himself on a chariot drawn by four horses, and then by eight young giants, four men, and four women.[2]

The traveller visited 'the village of Lausdun, near the Hague, famous for the burial of a Countess of Holland and her 365 children, born at one birth; in the church were preserved the two brass basons

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[1] These might be regarded as chronograms composed at early dates, were it not that J. B. Grammage, the learned author of *Antiquitates Belgicæ* (where I find them), says that they are his own compositions. He was an ecclesiastic of high rank, and his book was published in 1708.

[2] In one of the Belgian Museums [at Bruges?] is preserved an immense stuffed figure of a giant, formerly used in a similar annual procession.

they were baptized in, and under them a Dutch and Latin inscription printed in Hegemtius his itinerary,' and some verses commencing—

Femina adulterii rea dicta a principe partu,

And concluding—

Henricus Miroulæus pharmacopæus Frankenthalensis
hæc cecinit et scripsit,

MAGNE DEVS PELLE HOSTES TVOS [*wherefore this date?*] = 1610

i.e. Great God, drive out thine enemies.

IN the Cathedral at Malines, over an altar in the south transept containing the Vandyke picture—

DIVÆ ANNÆ VIRGINIS GENITRICI VIGESIMA X^A IULII ARA POSITA FUIT. = 1699 *

i.e. To the sacred Anna, the mother of the Virgin, this altar was erected the 10th July 1699.

Over the same altar are cherubs holding these date inscriptions—

SANCTA ANNA GENITRIX DEIPARÆ, SIS AVXILIATRIX NOBIS OMNIBVS. = 1699 *

i.e. Saint Anna, mother of the God-bearer, mayest thou be the helper to us all.

In the same cathedral over an altar in the north transept, are these date verses—

FRENDET VIPRA FVRENS GENITRIX SINE LABE TRIVMPHAT
IN GENITO VITA EST GLORIA VERA SALVS. = 1699 *

i.e. The raging serpent will gnash its teeth, the mother without a stain triumphs. In the born one there is life, true glory, and salvation.

In the same cathedral is the simple inscription over the high altar, the name of the saint to whom the cathedral is dedicated— *

SANCTVS RVMBOLDVS. = 1665

In the same cathedral (according to a folio volume of history in 1734), Archbishop Andrew Creusen constructed the high altar in 1665, and the statue of St. Rombaud, with these inscriptions on the pedestal—

SANCTVS RVMOLDVS. = 1665
RVMOLDO CRVSENVS. = 1665

i.e. Creusen dedicates to Rumold.

Below this is a dedication to St. Rumold, bishop, apostle, and martyr, patron of the church and city; he was buried in the cathedral.

Also in the cathedral, on a scroll on the summit of the monument of the Comte de Soye, brother to the Archbishop— *Be*

INSIGNIS CONCORDIA FRATRVM. = 1709

i.e. The renowned concord of the brothers.

In the Church of the Jesuits, which, according to the same history, was built by Archbishop Creusen— *Be*

ANDREÆ PRÆSVLIS MVNIFICENTIA. = 1664

i.e. By the generosity of Archbishop Andrew.

In the Parish Church of Notre Dame, the same history mentions the monument of Peter Scheppers, thus inscribed—

BREVIS VITÆ DIES MORTALIBVS CONSTITVTVS QVI PRÆTERIRI *Be*

NEQVIT. = 1694

i.e. The short day of life is appointed to mortals which cannot be exceeded.

In the same church, on the front of a carved oak pulpit— *

FILIUS MEUS DILECTUS. = 1718

VOCEM ILLIUS AUDITE. = 1718

i.e. He is my beloved Son, hear ye his voice.

Jean Huachin, the second archbishop of Mechlin, died 1589, and was interred in the cathedral. His epitaph concludes with Latin verses, intituled, 'Nemo sacrum turbet cinerem.' Lower down is this chronogram—

PRÆSVL IOANNES IACET HAC HAVCHINVS IN VRNA *Bb*

CÆTERA SCIRE QVEVNT IPSI ETIAM ANTIPODES. = 1589

i.e. The bishop John Huachin lies in this tomb, even the antipodes can know the rest. The letter D is not counted.

Mathias Hovius, the third archbishop of Mechlin, died at the Abbey of Affligem, and was interred in the Cathedral at Mechlin, where his epitaph was put up, containing this chronogram— *Bb*

VIRTVTE FVLGENS, DESIIT AFFLIGEMI. = 1620

i.e. Eminent in virtue he died at Affligem.

His heart was buried in the chapel of St. Croix at Affligem.

IN the Church of St. Nicholas, at Ghent, over the large picture at the high altar, the subject of which is the Call of St. Nicholas to the Episcopate—

UNITATIS FONTI DEO VERO VIRGINI MARIÆ ET B. NICOLAO *

OFFERTUR. = 1678

i.e. This is presented to the true God the fountain of unity, to the blessed Virgin Mary, and to the blessed Nicolas.

In the Cathedral, Ghent, this inscription and hexameter chronogram is on the frame of a picture, The Adoration of the Immaculate Lamb, a work of great celebrity, by John and Hubert Van Eyck—

Pictor Hubertus ab Eyck, major quo nemo repẽtus

incepit : pondusque Johannes arte secundus frater perfecit lætus, Judoci Vyd prece fretus.

*

VERSU SEXTA MAI VOS COLLOCAT ACTA TUERI. = 1432

i.e. Hubert van Eyck, a painter, than whom a greater was never found, began this picture, and his brother, John, next to him in art, joyfully finished the heavy work of it, relying on the request of Judocus Vyd. In this verse the sixth of May places you to behold the work done.

The picture was painted in 1432. The portraits of Judocus Vyd and his wife are on the outside of the folding panels of this celebrated picture.

Concerning Ghent. On the cutting of a canal to the sea in 1562, when the dike was dug through, the fresh water flowed out above the sea water, which remained for a time underneath, in consequence of its greater specific gravity, whence this chronogram 'from the Vulgate.' *Bc*

DVLCIa CONCVLCANT SALSEDINEM. = 1562

i.e. The sweet water overpowers the salt.

The letters D are not counted. The text alluded to is James iii. ver. 11 and 12 : 'Doth a fountain send forth at the same place sweet water and bitter?—so can no fountain both yield salt water and fresh.'

AT Bruges, over the door of the old building used by the Academy of Art—

*

UT PHŒNIX EX CINERE SUO BRUGENSIUM DONO REVIVISCO. = 1755

i.e. As the Phœnix from its ashes, I live again through the liberality of the people of Bruges.

The building is of the 14th century, it was restored after a fire in 1755, and then devoted to the use of the Academy.

The Emperor Maximilian I., notwithstanding his title to the sovereignty of the Netherlands, was made a prisoner on 5th February 1488, at Bruges, by the citizens, together with several of the councillors, in a house on the market-place. He had been recognised as governor during the minority of his son, Flanders alone objecting. A treaty was at length made, granting certain privileges, and he was liberated after sixteen weeks' confinement. Political intrigue and treachery was the rule in those days, and he afterwards paid but little attention to the terms he had agreed to. This chronogram, adapted from St. Mark xvi. 6, was placed on the prison door. *F*

REX NON EST HIC : ECCE LOCVS VBI POSVERVNT IPSVM. = 1488

i.e. The king is not here : behold the place where they put him.

IN the Church of St. Peter, Louvain, in allusion to the death in 1606 of the celebrated antiquary, Juste Lipse, also to the destruction by fire in 1458 of the towers of the church, and by storm in 1604 of the wooden structure which replaced them. *Y*

oMnIa CaDVnt. = 1606

i.e. All things fall.

In the same church at an altar in the nave—

DebIte VenererIs InsIgnes reLLIqUIas aLbertI MartyrIs ✳
In oCtobrI transLatas. = 1820

i.e. Mayest thou duly worship the illustrious remains of Albert the Martyr, translated in October 1820.

In the same church, over an altar— ✳

sanCtÆ DeI genItrICIs MatrI saCra. = 1805

i.e. Sacred to the holy mother of the mother of God.[1]

In the same church, on the railing before a beautiful tabernacle or sacrament-house of carved stone— ✳

IesU Deo-hoMInI sUb speCIe panIs hIC reaLIter LatentI. = 1818

i.e. To Jesus the God-man here really hidden under the appearance of bread.

In the same church at an altar under the statuette of a saint— ✳

proteCtorI sanCto JULIano DICatUM. = 1864

i.e. Dedicated to the protector Saint Julian.

In the same church over an altar— ✳

aLtare DIVo sebastIano perpetUo saCrUM. = 1617

i.e. The altar for ever sacred to the holy Sebastian.

In the Church of St. Gertrude, Louvain, on the front of the organ gallery— ✳

beneDICtUs sIt DeUs In ChorDIs et organo. = 1714

i.e. Blessed be God upon strings and upon the organ.

On the front of a house in the Grande Place, Louvain— ✳

qUIbUsDaM InVItIs gLorIosIor eX CInere ConsUrgo. = 1787

i.e. Certain persons being unwilling, I rise more glorious from the ashes.

The house had been burnt, and rebuilt in 1787, probably against the will of certain persons.

CHURCH of St. Bartholomew, Liège, at the west end of the nave, south side—

sIt paX UVVens DatorI pIo, et ConstrUCtorI paVIMentI ✳
naVIs = 1747

i.e. May peace be to Uwens, the pious donor and builder of the pavement of the nave.

At the west end of the nave, north side— ✳

eX MUnIfICentIa DeCanI UVVens fIt stratUra In naVI. = 1747

i.e. By the munificence of Dean Uwens the floor in the nave is made.

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[1] Meaning Saint Anna, the mother of the blessed Virgin Mary.

In the same church—

MarIÆ sINe LaBe ConCeptÆ hoCCe LeVe pIetatIs pIgnUs ereXIt basILICa faUste prorsUs InstaUrata Joannes gloVens paroChUs. = 1805 *

i.e. To Mary conceived without a stain, John Glovens, churchwarden[?], *has erected this slight token of piety, upon the occasion of the church being happily and thoroughly restored.*

The initial letters of the name Glovens in the original are combined as a monogram so as to exclude the letter L from the chronogram; it would otherwise make the date 1855, the real date being probably 1805, though no date is given in figures.

Saint Lambert's Cathedral, Liège. This church no longer exists; it was utterly destroyed by the French revolutionists at the end of the 18th century. Some of the epitaphs are to be found in books of history; the following are from *Vitæ et res gestæ Pontificum Romanorum*, by Alphonse Ciaconi. Rome 1667.

On the tomb of Cardinal-bishop Herardus de la Mark, who 'having death before his eyes caused it to be built whilst living.'

sI neget InfLeCtI LaChesIs VeL honore, VeL aVro
LegI IMVs testIs præsVL herardVs erIt. = 1538
qVod neC honos neC opes, neC gLorIa Vertere CVrsVs
astrorVM possIt, præsVL herarde VIdes. = 1538

i.e. If Lachesis refuses to be moved by honour or to be chosen[?] *by wealth, Herardus the bishop will be the eminent witness. Because neither honour nor riches nor glory can change the course of the stars, O bishop Herardus, thou seest.*

These lines are mere fragments of a long eulogistic epitaph. The letters D are not counted.

On the tomb of Cardinal-bishop Gerardus Grousbroeck—

LegIa CVr CeLebrIs sIC LVges noMen erardI
hIC tIbI gerardVs nonne, et erardVs erIt? = 1578

i.e. Why, O celebrated Liège, dost thou bewail this name of Erard here, will not Gerard also be to thee Erard?

Alluding to his renowned predecessor in the foregoing epitaph. The letters D are not counted.

On the tomb of Cardinal de Givry, Episcopus Metensis—

LaVs pIa pVrpVreI CœtVs CLaVstrIqVe CoLVMna
anno hIC eXpresso gIVrIVs astra petIt. = 1612

i.e. Givrius, the affectionate praise of the illustrious assembly, and the pillar of the cloister (or monastery) in the year, here expressed, seeks the heavens.

On the tomb of Bishop George (from Koehler's *Muntz-belustigung*, vol. 17, p. 63).

MaII qVInta aderat LVX, soLe Cadente sVb Vndas *F*
oCCIdIt, at deVs hVIC det frVIer reqVIe. = 1558

i.e. The fifth day of May was present, when the sun was setting beneath the waters, he died, and may God grant him to enjoy rest.

The letters D are not counted.

In the present cathedral at Liège, on a pillar at the west end of the nave about 4½ feet above the level of the floor, to mark the depth of the water of the river Meuse in the cathedral when inundating the town. ✳

1643 . aLtIVs . eXpanso . fLVMIne DVXIt aqVas——— = 1643

i.e. The river overflowing led its waters to this height.

On the same pillar, about 4 feet above the floor, ET . 1740 . ———, the thick line indicating the depth of water. And lower down, about 3 feet above the floor— ✳

1571 . aLto Mosa LoCo CresCens hVC appVLIt VsqVe . ——— . = 1571

i.e. The Meuse increasing in depth came thus far.

And on the same water-line is this further inscription—

aqVæ . 1856.

These chronograms are cut in the stone pillar, and being disfigured by paint are somewhat difficult to make out.

GERMANY—RHINE COUNTRY.

HERE chronograms become more abundant; they may be looked for at every church and ecclesiastical building in towns and villages, and even at the wayside, with fair expectation of success; disappointment, however, may have to be endured where decay, or, what is quite as bad, the restorer and whitewasher have had their own way. Occasionally in testing a chronogram the letter D is not to be counted, as explained in the preface.

In the cathedral at Aix-la-Chapelle, on a monumental tablet in the chapel adjoining the octagon, to the memory of Canon Schrick, the inscription proceeds thus—

'Anima ejus Deum Divosque precare, ad chronographicum adverte et vale.'

CosVInVs sChrICk b. MarIæ VIrgInIs aqVIsgranI CanonICVs, ✳
ARCHIPRESBITER CANTOR. = 1634

[And lower down on the tablet]—

PRO FESTO . S . paVLInI . FESTO B . aLoysI, TERTIa poMerIDIana, ✳
pIE PRÆPARATVS eXpIraVIt . = 1634
ANNO . CIↃ . IↃ . CXXXIIIIIIX. = 1634

i.e. Cosuinus Schrick, canon, archipresbiter, singer (or precentor) of this church of the Blessed Virgin Mary, at Aix-la-Chapelle, on the festival of St. Paul. And the third afternoon of that of St. Aloys he died fully prepared.

The word archipresbiter is not counted in the chronogram.

On the pedestal of a crucifix against a wall in a street—
O IesV kreVz, O eInzIg heIL, hILf VnSer kreVz VnS tragen
VVIrD VnS DIe bahn gar hart gar steIL Lass VnS DoCh nIe Verzagen. ✳ = 1859

CRUX MISSIONIS . A.O . 1792.[1]

i.e. O Jesus Cross, O only salvation, assist us in bearing our Cross. If the way becomes for us too hard, too steep, never let us be disheartened. Mission Cross, 1792.

On a stone slab over the door of the Baptistery; the inscription is damaged, and the building has been suffered to fall into decay.
saCrVM paroChIaLe DIVI johannIs baptIstÆ. ✳ = 1765
i.e. The sacred parish (font) of St. John the Baptist.
The inscription continues so far as it can be read—
Regalis Basilicæ Ecclesiæ . . . B . M . Virginis Baptisterium — anno renovat . . . — . . 42.

In the church of St. Michael, Aix-la-Chapelle, in front of the west gallery. ✳
sVM pIa CIVItatIs LIberaLItate renoVata DeCorata. = 1821
i.e. I am restored and decorated by the pious liberality of the State. *Y*
eCCe MIChaeLIs aeDes. = 1852
i.e. Behold the house of Michael.

On the pedestal of a crucifix against the church of St. Peter.
gLorIa In eXCeLsIs Deo et In terra paX hoMInIbVs bonÆ VoLVntatIs. ✳ = 1792
i.e. Glory to God in the highest, and on earth the peace of good-will to men.

AT Bonn on the Rhine; inscribed over the doorway leading down to the chapel beneath the choir in the minster church. ✳
CapItVLVM patronIs pIe DICaVIt. = 1770
i.e. The Chapter has piously dedicated to the patron saints.

On the base of a crucifix outside the minster, on the north side.
gLorIfICate et portate DeVM In Corpore Vestro. 1 Cor. 6.20. ✳ = 1763
i.e. Glorify and bear God in your body.

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[1] The cross was probably put up in 1792, and repaired in 1859.

At Poppelsdorf, near Bonn, inscribed on the front of a small church. ∗

PAROCHIALIS TEMPLI RVINIS ÆDIFICABAR. = 1812

i.e. I was built out of the ruins of the parish church.

At Schwarz-Rheindorf, nearly opposite to Bonn; in the curious double church, is a tombstone slab much footworn and slightly damaged, inscribed thus—

ARNOLDO ANTISTITI ET ELECTORI COLONIENSIS CAPITVLI NOSTRI FVNDATORI TER GRATIOSO IN IBI SEPVLTO LAPIS HIC NOVVS POSITVS. ∗ = 1747

LAPIS AVGVSTA GRATIA CLEMENTIS AVGVSTI PATRONI NOSTRI PERPETVO DONATVR. ∗ = 1736

i.e. To Arnold, Bishop and Elector of Cologne, the founder of our chapter, thrice gracious, here buried, this stone is placed.

A stone, by the august grace of the august Clement our patron, is given for ever.

At Kreuzburg, near Bonn, on the front of the church—

SACRA IESV PRO NOBIS PASSI A CLEMENTE AVGVSTO ELECTORE ET ANTISTITE COLONIENSI PIE AVG̃TE PRETIOSE EXSTRVCTA ET FINITA. ∗ = 1696

i.e. This church of Jesus, who suffered for us, was raised and finished by Clement our august Elector and Archbishop of Cologne, piously, magnificently and preciously.

On a votive structure at the road-side about half a mile from the church, carved on a sculptured representation of the Crucifixion; the whole has been shamefully damaged and neglected— ∗

PROPITIVS VENIAM DA PIE CHRISTE REIS. = 1616

i.e. Be propitious, Grant pardon to the accused, O righteous Christ.

IN Cologne Cathedral, on a beam in a chapel south of the choir. [From *Notes and Queries*]— *Y*

PIA VIRGINIS MARIÆ SODALITAS ANNO SÆCVLARI RENOVAT. = 1722

i.e. In the secular year the pious brotherhood of the Virgin Mary renewed it.

Medal on the ordination of Clement, Elector of Cologne. He had been elected Bishop of Freisingen and Ratisbon at the age of 14, Elector of Cologne three years after, and eventually Bishop of Liège. He had deferred taking holy orders till 1706; on Christmas day of that year, at Lille, there was a magnificent ceremony, when the priesthood was conferred on him, and he administered the communion for

the first time in the presence of his brother the Elector of Bavaria, who received it from his hand. Medals were scattered on the occasion, representing a chalice beneath two joined hands, to signify the union of the two brothers, and these chronograms— *A*

pIa ConCorDIa fratrVM. = 1707

i.e. The pious concord of the brothers. *A*

IosephVs CLeMens Deo LItans, = 1707

Insulis, calend : Januar : in eccl : p.p.s. Jesu.

i.e. Joseph—Clement sacrificing to God at Lille on 1st January in the church of the Fathers of the Jesuits.

Another medal bearing this chronogram, the words are from a hymn chanted on the occasion—

ConseCratIo CLeMentIs *A*

arChIepIsCopI CoLonIensIs. = 1707

i.e. The consecration of Clement, Archbishop of Cologne.

On the reverse is 'Veni dator munerum.'

On a house near the west end of the Cathedral, is affixed a tablet to indicate the position of one of the old Roman gates of the city, the arch known as the Pfaffenthor, which was removed in 1826 to a spot near the museum where it now stands ; the tablet is thus inscribed—

porta hIC stabat roMana DICta agrIppInensIbVs hVC *

VsqVe paphIA. = 1826

i.e. Here stood a gate called the Roman, and by the people of Cologne the Paphian gate.

In the church of St. Andrew against a pillar of the choir, is the monument of Mathæus Hohenousien, rector, with no other date but this Hexameter and Pentameter verse : the meaning is somewhat equivocal—

fataLIs Matheæ tIbI noX aLtera aprILIs *

fLVXerat, at CLerI LVX fVIt eCCe nItens. = 1653

i.e. The second night of April was the fatal night to thee, O Matthew, but lo it was a bright day to the clergy.

In the same church a picture hangs in a chapel in the north aisle, with an inscription on the frame that Peter Quentel placed it there whilst living, in the year 1551, and beneath it is an old wooden tablet, having painted thereon ten quaint Latin verses indicating the burial of John Drolshagen, with no date but this chronogram—

CondIt Ioannes drosLshagIVs ossa sepVLChro *

hoC aVgVstI qVarto Mens CoLIt astrIgenas. = 1581

i.e. John Drolshagen lays his bones in this tomb, on the 4th of August his soul greets the inhabitants of heaven.

The letters d are not counted.

The church dedicated to St. Gereon and the Theban legion of 6000 martyrs (slain on the spot during the persecution of Diocletian) was founded by the Empress Helena, and built at various periods from 1066 to 1212. In the vestibule, over a doorway, is this modern-looking inscription—

DEO TEMPLIQVE PATRONIS HELENA ANNONI CHRISTOPHORO, ✳
GEREONI EIVSQVE SOCIIS. = 1823

i..e. Helen dedicates it to God and the patrons of the church, Annianus (?), Christopher, Gereon and his companions.

I find a small book in the Lambeth Palace Library [72. K. 10], with this title: 'An Historical Dissertation upon the Theban Legion, plainly proving it to be fabulous. By M. A., Chaplain to the Duke of Schomberg and Leinster, and one of the ministers of the French church in the Savoy. London 1696.' Some information, on the other hand, is given in the periodical 'The Monthly Packet' for November 1880, No. 179, vol. 30, page 434.

In the vestibule of the same church (St. Gereon) is a handsome mural monument of black marble, to the memory of Johannes de Verdugo, who died 6th April 1658; the epitaph begins with Hexameter and Pentameter verse—

FORTE FEROX ARIES PHŒBO FVIT HOSPES AB AXE ✳
FAX TVA VERDVGO MORTE NECANTE RVIT. = 1658

i.e. By chance it was that the fierce Aries was guest to the sun, thy torch, O Verdugo, fails, death slaying thee.

Meaning, about the 19th March, when the sun enters the Zodiac sign Aries.

In the same church are two other chronographic inscriptions to St. Gereon, but sadly damaged, and to that extent illegible.

In the church of St. Cunibert at Cologne. A monumental tablet affixed to a column in the nave, to the memory of Johannes Holtzenius, commences with a chronogram in the form of 'Siste Viator,' but so covered by some gasfittings as to be otherwise illegible. The epitaph then proceeds— ✳

Et ex eis luculenta dote illustravit AVRORÆ DILVCVLVM = 1721
abi viator et pro eo preces ac ei laudes offer, etc.
CAPITVLVM GRATA VOLVNTATE ADORNABAT. R.I.P. = 1721

In the same church are various chests and cases containing bones of saints and martyrs, which were repaired by a pious individual who has inscribed on them one or other of these chronograms, and his name.

RELIQVIARIVM IN DEO SANCTIS SIC RESTAVRAVIT IVBILARIVS. ✳
HORNPC. = 1840
PVLVIS ILLORVM VENERANDVS: SPIRITVS IN COELO BEATVS. ✳
WERNER HORNPC. = 1840

i.e. This reliquary to the saints in God, Hornpe has thus restored joyfully. Their dust is venerable, their blessed spirit is in heaven.

Church of St. Severin, Cologne. An epitaph without date, in the south aisle, concludes thus— ✳

IS VIXIT AC MORTVVS EST DEO. = 1628

i.e. He lived and died in God.

Church of the Holy Apostles, Cologne, on the pulpit canopy.

ESTOTE FACTORES VERBI ET NON AVDITORES TANTVM ITA IN ✳
EPISTOLA SVA INQVIT S. IACOBVS. = 1788

i.e. Be ye doers of the word and not hearers only, as saith St. James in his epistle.

And on the front of a confessional.

FIDELIS EST ET IVSTVS VT REMITTAT VOBIS PECCATA VESTRA. ✳
1 Joann : 1 . v. 9. = 1780

i.e. He is faithful and just to forgive you your sins.

AT Königswinter on the Rhine, incised on one stone over the principal door of the church.

ES IST KEINES MENSCHEN VVOHNUNG SONDERN EIN HERRLICHES *Y*
HAVS VNSERES GOTTES = 1779

VNI SANCTISSIMO DEO PATRI ATQVE FILIO SPIRITVIQVE *Y*
SANCTO. = 1779

ERIGOR SVB MAX : FRIDERICO KONIGSEGG ANTISTITE COLONIENSI *Y*
PIE GVBERNANTE. = 1779

i.e. This is no dwelling of man, but the glorious house of our God.
To the most holy one God the Father, and to the Son, and to the Holy Ghost.
I am erected under Max: Frederic Konigsegg Bishop of Cologne, governing piously.

At the base of a crucifix at the north end of the village. *Y*

IN VNIVS VERI AC INCARNATI DEI HONOREM POSVERE. = 1726

Joannes Petrus Mümrer et Maria Gengers, conjuges 2 . da. Septembris.

i.e. John Peter Mümrer and Maria Gengers, the married pair, on the 2d September have placed this in honour of one true and incarnate God.

At Niederbachen, Rhine, from '*Sketches of Continental Ecclesiology*,' by Rev. B. Webb, over the door of the church of St. Gereon, are these hexameter lines—

SVPREMO SACRATA DEO STO LAPSA RESVRGO
VIS PVGNA SATHAN GEREON ENI ENSE TVETVR = 1682

I have not seen this obscure inscription, it admits of this interpretation :
I stand consecrated to the supreme God, having fallen I arise. May the power of Satan be defeated, and may the sword of Saint Gereon defend me.

And this inscription at Burgau, in the church—

MARIÆ ET LEONARDI HONORIBVS PATRONI ET PLEBIS EXPENSIS SVRGG . BASILIA BVRGOVIENSIS. (*Sic.*) = 1690

It may be thus interpreted: *This chapel of Burgau has risen at the expense of patron and people in honour of Mary and Saint Leonard.*

At Coblenz, round the arch of the west door of the church of St. Castor.

DIRO MARIA IVNGFRAV REIN *Y*
LAS COBLENZ ANBEFOHLEN SEIN. = 1765

To Mary the Virgin, the pure, Let Coblenz be recommended.

At the cathedral of Frankfort-on-the-Main, within the north door; epitaph on a mural tablet to a prince of Thurn and Taxis. It is chronographic throughout; I have inserted the bars to mark the set of words which give the date 1708, eleven times repeated.

SISTE VIATOR ET ILLACHRYMANDO PARENTA || *

Philippo Lamoraldo serenissimorum principum Alexandri Eugenii principis de la Tour et Tassis et Augustæ Hohaenloheianæ DVLCISSIMÆ PROLI || HEV! FATO PRÆCOCE ANTE DIEM OBIIT || SPES TASSICÆ STIRPIS LAMORALDVS || NATVM CALENDIS APRILIS || EX FONTE SALVTIS AD SVPERNÆ VOLVPTATIS TORRENTEM LEVAVIT AVGVSTVS || DECIMA NONA ANNI CVRRENTIS || I VIATOR! SED LÆTIOR ABSTERGE LACHRYMAS || ASTRA INTER NON HIC ME QVERE DELICIAS || IBI QVOS IN TERRA PARCÆ ADEO PARCE DEDERE || MVLTIPLICABO DIES. || JOB 29, v. 18.

Another epitaph to a prince of the same family repeats the date, 1711, seventeen times (except in the fifth set of words, which by some error in the original, makes 1703). *

AD PIOS MAGNI PHŒNICIS CINERES STAS VIATOR: || VIDE INSIGNIA HÆC TIBI HOHENLOHEANOS MONSTRANT LEONES || NON PHŒNICEM QVID HOC? ABIIT OBIIT, || NIDO IN CŒLIS GLORIOSIVS FIRMATO || PERENNAT SVE HOC PHŒNICE ADVMBRATA EST || Anna Augusta. Ex illm^is^ comitib^s^, Ludovico Gustavo de Hohenlohe ex Barbara de Schönborn nata 1675 11 9bris à ser^ssmo^ S.R.I.P. Eugenio Alexandro de Latour et Tassis, IN THORI CONSORTEM ADSCITA || 21 9bris tres PROLES CŒLO GENVIT DEVOTA MATER || INNOCVÂ DEFVNCTAS OMNES ÆTATE, || AVGVSTAM VIRTVTES PRÆDICARVNT QVIBVS VNASOLIS VIXIT, || CONSTANTE ERGA DEVM SANCTOSQVE PIETATE, || FIDE IN CONIVGEM, LIBERALITATE IN EGENOS, || VERBO DE CŒLO SOLOQVE BENE MERITA, || MERITIS SVIS CORONANDA A CHRISTO OBIIT. || I VIATOR! SED HINC SI ABIS REDI AD COR, || HOC VNVM SÆPE RECOGITANDO, || ET NOS SVCCEDIMVS || NEC TARDO PEDE IN VNO PVNCTO AD ÆTERNA.

Several other tablets are at the same spot. One in bad condition is placed too high to allow of more than the concluding lines to be read; it contains the date 1714 in figures, and the chronogram, which shows that date twice. ✳

VIta breVIs seD proba, pIa Mors CoronIs et Corona. = 1714

DICIte qVonIaM hVIC bene . Isaiæ 3, v. 10. = 1714

i.e. A short but honest life, O pious death, crown him with crowns, say ye that it shall be well with him.

Another, also placed too high; it concludes thus— ✳

Is hIC In DoMIno pIè reqVIesCat. = 1711

i.e. Let him rest here piously in the Lord.

Another, to Philippa, Princess of Thurn and Taxis—

I nunc viator et quidem in lacrymis quia vixi ante diem ✳

oCCVMbenDo. = 1705

i.e. Go now, traveller, and indeed in tears, because I have lived by dying before my time.

Another, to a prince of Thurn and Taxis, concludes with the date thus expressed— ✳

InsIgne DeCVs prInCIpVM. = 1714

i.e. He was the distinguished ornament of princes.

Another tablet placed too high, in bad condition, and partly illegible; this is all I could make out—

Anno nativitatis suæ nonagesimo a tertia Julii inchoato, aVgVstI pLaCIDo DVoDena fVnCtVs agone—[The next line is illegible, then towards the end it proceeds]—natus MDCLXXXVIII, celeberrimo conductu funebri Die XIV Augusti MDCCLXXVII. sepultus proXIMe ante CLathrasaræ DeIparæ VtI petIIt ✳

qVIesCIt . r . i . s . p. = 1777

i.e. In the 90th year of his birth that began from the 3d of July, on the 12th of August he ended his placid life. Born 1688, buried by a splendidly conducted funeral, he rests, as he had requested, in front of the 'Clathrasara' of the Virgin Mary.

LOCAL CHRONOGRAMS.

GERMANY, BAVARIA, SAXONY, AUSTRIA, HUNGARY, ETC.

THE central part of Europe is rich in chronograms; locally they are plentiful as inscriptions, monumental and otherwise. A large number of those in the following group were collected by myself at the places named, and may still be seen if destructive agencies have not already commenced work among them. Another group in this volume comprises those inscribed on historical medals, and many which were used on the occasion of religious festivals and processions. A further group will give an insight into a class of literature relating to some of the localities herein mentioned, in which the chronogrammatic feature is especially prominent.[1]

The general character of the chronograms calls for no special remark, further than the recognition of the numerical value of the letter D (=500) as distinguished from some of the foregoing groups.

In Munich Cathedral, in a recess on the south side, a memorial inscription to several members of one family concludes thus— *

LVX PERPETVA LVCEAT EIS DOMINE, 1727. = 1727

i.e. May eternal light shine on them, O Lord.

Outside the cathedral, over a fountain against the north wall, are these hexameter and pentameter verses— *

O SPES ET SPLENDOR, TERRÆ PROTECTOR HABERIS } = 1758
BENNOPOTENS NECNON VRBIS ET ORBIS AMOR. }

ECCE BIBITE AD FONTEM SALVTIS. = 1758

i.e. O Benno the powerful, our hope and splendour, thou art regarded as the protector of our land, also the love of our city and of the world. Behold, drink ye at the fountain of salvation.

This must be the fountain of Saint Benno (Bishop in Bavaria, 1106), as a sepulchral stone on the wall close by records the burial of an ecclesiastic 'ad fontem Benno.'

[1] See the groups headed 'Franconia plaudens,' etc. etc.

A mural tablet outside the east end of the cathedral is thus dated—

VIta breVIs qVID nIsI aVra LeVIs; ✳
rerVM qVoqVe fInIs pVLVIs et CInIs. = 1761

i.e. What is a short life but a light breath; the end also of things is dust and ashes.

On the front of Trinity Church, over the door— ✳
Deo trIno ConDIDere Voto tres boICIstatVs. mdccxiv. = 1714

i.e. The three estates of Bavaria built this to the triune God by a vow.

In the Munich Museum, on a tablet of pottery-ware, hanging by a window in a top-floor room; some lines of old German, with much ornamental flourish, ending with this chronogram— ✳

VIVe In ChrIsto eXI e MVnDo. = 1629

i.e. Live in Christ, escape from the world.

Also in the museum, on a stone tablet formerly on a building to commemorate its foundation; alluding to a time of famine— ✳

DIebVs faMIs preVaLes CentIs In CIVItate. = 1771

Also in the museum, on a stone tablet—

Iohannes henrICVs DaCk natVs oestInghVsII CoLonIensIs: hVIVs eCCLesIæ CoLLegIatæ sanCtI IohannIs baptIstæ CanonICVs, atqVe senIor. annIs septVagenIs senIs pIe proVeCtVs, pIe qVoqVe obIIt qVarta XbrIs. ✳ = 1799

i.e. J. H. Dack, born at Oestinghusium Coloniense, Canon of this Collegiate Church of St. John the Baptist, and Senior; having lived piously for 76 years, he died also piously on the 4th of December.

The following chronogram was composed by Mr. C. W. Wilshere, and is placed in the new telegraph office at Munich—

LVDoVICo seCVnDo boIarIae rege regnante ConDIta. [scilicet ædes.] = 1866

i.e. This house was built, Louis the second, King of Bavaria reigning.

PART of the inscription over the tunnel road beneath the Mönchsburg, at Salzburg— ✳

sIgIsMVnDI arChIepIsCopI saLzeVrgIensIs. = 1768

i.e. The work of Sigismund, Archbishop of Salzburg.

Over a fountain in the Cathedral Platz at Salzburg— ✳

LeopoLDVs prInCeps Me eXtrVXIt. = 1732

i.e. Leopold the prince built me.

IN Augsburg Cathedral, the epitaph of Anna Eleonora, daughter of George Count Königseck, and great-niece of St. Charles Borromeo, is thus dated— ✳

In paCe Vt IstI DorMIas et reqVIesCas. = 1715

i.e. Mayest thou sleep in peace as do those (alluding to those persons named in the preceding portion of the inscription).

Another, a small red marble tablet on the south wall of the nave, to the memory of a bishop, has this date and melancholy reminiscence at the tenth line—

obIIt beLLo DepressVs, paCeM sperans quam mundus dare non potuit Deus dedit. 27 Sep. anno ætatis LVII. = 1707 *

i.e. He died depressed by war, hoping for the peace which the world could not give, God gave it.

In Holy-Cross Church, under a painting of the Crucifixion, on the ceiling—

CrVCIfIXo reDeMptorI. = 1718 *

On the front of a charitable institution, formerly a convent, on the Kesselmarkt at Augsburg (communicated by F. H. Amedroz)—

VIrgIneVs tenVIt ChorVs hæC VbI teCta saCrata
MartIno prosVnt nVnC ea paVperIbVs. = 1551

nVMIne propItIo strVCtVras fVnDItVs Istas
et patrIæ patres hVC posVere noVas. = 1746

i.e. When the virgin choir held the sacred buildings, they were good for St. Martin, now they are good for the poor. By the blessing of the Deity the fathers of the country have taken the foundations of that structure, and have erected new ones.

A thaler, or medal, representing the last prince-bishop of Augsburg and other important persons, made of the silver from church plate, bears this inscription—

eX VasIs argenteIs In VsVM patrIæ sINe CensIbVs DatIs a CLero et prIVatIs. = 1794 *La*

i.e. Made of the silver vessels given to the use of their country without reckoning the cost, by the clergy and private persons.

A book, 'Epitaphia Augustana Vindelica,' &c., labore Danielis Fraschii, 1624.—Brit. Mus. press-mark, 1330, d. 7. being a large collection of Epitaphs at Augsburg existing at the time of the date. The preface contains many epigrams addressed to the author, and this 'Eteostichon operis editi annum complectens'—

rIte reCorDerIs qVò LethI (ô res bona) LeCtor,
eCCe InsIgne tIbI prasChIVs eDIt opVs. = 1624

i.e. O reader, that thou mayest rightly remember death (which is a good thing), Lo! Praschius publishes this remarkable work.

There are, however, but two chronograms in the whole collection of epitaphs. The first commences thus—

In DoMIno IesV sIta spes est Vera saLVtIs. = 1570

i.e. In the Lord Jesus is placed the true hope of salvation. On the tomb of the Hainzelius family, patricians of Augsburg.

The other is on the tomb of Huldric Lingk. It is part of the epitaph concerning the deceased—

hVnC ChrIstVs prIMa VoLfgangI noCte VoCaVIt
natVs Vt est annos seX trIa LVstra qVater. = 1511

i.e. Christ called this man, in the beginning of the night of Saint Wolfgang (31st October), *when he was* 66 *years old.*

'DAS Bisthum Augsburg,' a periodical by Anton Stichele, commencing in 1861 (Brit. Mus. press-mark 10260. dd.), supplies a good collection of chronograms, scattered through a large extent of historical and statistical information concerning the churches and benefices of the diocese. I take the places in succession as mentioned.

Schlipsheim, on a cross put up in 1787— *L*

CHRISTVM ASPICITE, ERIT VOBIS FORTITVDO, VIRTVS, SALVS. = 1787

i.e. Look to Christ, it will be your strength, virtue, and salvation.

Kobel, over an entrance to the Loreto Chapel— *L*

VERI REFVGII LOCVS DOMVS LAVRETANA. = 1728

i.e. The house of Loreto is a place of true refuge; alluding to the Santa Casa at Loreto in Italy, which was imitated in some of the German monasteries.

On the Rath-haus—

NACH IESV CHRISTI GEBVRT IM IAHR *L*

VNSER RATHAVS HIER VVIEDER ERBAVET VVAR. = 1752

i.e. In this year after the birth of Jesus Christ our town-hall was here rebuilt.

Lechsgemünd, at the church of St. Vitus, inscribed under a picture of Christ driving out the dealers from the temple; the church was rebuilt in the year thus indicated—

MEIN HAVS SOLL HEISSEN EIN BETTHAVS, NIT ABER SEIN EIN *L*

KAVFF ODER EIN SCHVVÄTZHAVS. = 1737

i.e. My house shall be called a house of prayer, but it shall not be a place of merchandise or gossip.

Siglohe, chapel of St. Sebastian, under a picture of the monastery and Virgin of Einsiedeln in Switzerland—

O PIA VIRGO VIRGINVM, INVIOLATA DEI GENITRIX, ESTO PATRONA PRAENOBILIS ET INSIGNIS ALOISII ARCO EIVSQVE *L*

POSSESSIONIS SIGLOE. = 1861

i.e. O pious Virgin of Virgins, the inviolate mother of God, be thou the very able and very distinguished patroness of Aloysius 'Arco' and of his possession Siglohe.

Worscheim parish church, on one of the bells—

SIT DEO LAVS ET GLORIA SVA IN CIIMBALIS BENE SONAN- *L*

TIBVS. = 1772

FVSA FVI SVB D. CAROLO HEMERLE PLEBANO HVIATE. = 1772

i.e. Be praise and glory to God in the well-sounding cymbals. I was cast under Mr. Charles Hemerle, an inhabitant of this place.

Schefstall parish church, inscribed on a bell—

sanCtVs aLeXanDer papa et MartIIr patronVs noster serVet nos In pIetate. *L* = 1679

i.e. St. Alexander, pope and martyr, our patron, preserve us in piety.

Renhartshofen parish church, on two of the bells—

1st. Et verbum caro factum est I. N. R. I. anDreas BraVn paroChVs rennertzho VII reCtor teMpLI. *L* = 1768

2d. A fulgure et tempestate libera nos Domine Jesu Christe. hasCe nos oMnes IosephVs arnoLDt eXIstere feCIt. = 1768

i.e. And the Word was made flesh, I. N. R. I. *Andrew Braun, 'parochus of Rennertzho,' the seventh rector of the church. From lightning and tempest deliver us, O Lord Jesus Christ. Joseph Arnold has made us all (the bells) to exist.*

Stettberg parish church, on a bell, a representation of the crucifixion, with these inscriptions—

Et verbum caro factum est. Mater DeI aVXILIare peCCatorIbVs. Durch hitz des feurs bin ich geflossen. *L* = 1774

Franz Antoni Weingarten in Lauingen hat mich durch Gottes hilf gossen. CaroLVs phILIppVs L. B. A serVI DoMInVs steppergae. = 1774

i.e. And the Word was made flesh. O mother of God, help the sinners. Through the heat of the fire am I come. F. A. Weingarten in Lauingen, by God's help, cast me. Charles Philip, etc. etc.

On the second bell, a representation of Saints Michael and Francis Xavier inscribed—

s. s. MIChaeL et XaVerIVs DebeLLatores InfernI. *L* = 1774

A fulgure et tempestate libera nos domine Jesu Christe. antonIVs VVIrth paroChVs et DIreCtor teMpLI. *L* = 1774

i.e. Saints Michael and Xavier, conquerors of hell. From lightning and tempest, O Lord Jesu Christ, deliver us. A. Werth, 'parochus' and director of the church.

On the third bell, a representation of St. Anthony inscribed—

s. antonI paDVane a CVnCtIs MaLIs erIpe serVos tVos *L* = 1774

antonIVs VVeIngarten De LaVIngen nos oMnes ConfeCIt. *L* = 1774

i.e. O Saint Anthony of Padua, rescue thy servants from all evils. Anthony Weingarten of Lauingen made us all (the bells).

Also at Stettberg, Rudensheim, on the exterior of the church tower, under a representation of the saint—

sanCte stephane ora pro nobIs et sIs nobIs tVrrIs fortIs proteCtIonIs In rIeDeLsheIM. *L* = 1765

i.e. Saint Stephen pray for us, and mayest thou be to us a strong tower of protection in Rudensheim.

Strass parish church, over a door—

sOLI DEO aC sINE LABE BEATIss. V. MARIÆ HONORI ET GLORIÆ. = 1761 *L*

i.e. To the only God, and to the most blessed Virgin Mary, without spot, to their honour and glory.

Ubersfeld parish church of St. Gallus, over a door—

eIVs sVB DIVI seCVRe qVIesCItIs VMBRA. = 1736 *L*

qVIs VERVM hIC DIVVs nonnIsI gaLLVs erIt? = 1736

i.e. You rest securely under the shadow of that saint. Truly who will this saint be but Gallus?

And on one of the bells in the Bride-tower—

s. MARIA CONSOLATRIX GLORIA VBERSFELDAE. = 1768

i.e. Saint Mary, the consoler, the glory of Ubersfeld.

Altheim and Schreizheim, the parish church of St. Vitus, inscription over the door to indicate its rebuilding in the year thus expressed— *L*

aDoLesCentI MartIrI saCra. = 1753

i.e. Sacred to the youthful martyr.

The 'Pfarrliche' of Schreizheim, on the middle bell—

sVB gLorIoso regIMIne regIs nostrI LVDoVICI pIIqVe antIstItIs nostrI petrI rICharzII. = 1837 *L*

i.e. Under the glorious rule of our king Lewis and of our pious bishop Peter Richarz.

Dilingen Castle; the date of the adaptation of a portion of the building to contain the archives of the bishopric was indicated by this inscription—

arChIVI arCana In arCe DILIngana aLIbI LatentIa hVC transferrI IVssIt IosephVs epIsCopVs aVgVstanVs LanDgraVIVs hassIÆ. = 1765 *L*

i.e. The archives and private papers elsewhere lying in the citadel of Dilingen, Joseph the bishop of Augsburg, the Landgrave of Hesse, ordered to be transferred hither.

Schabringen, the building of the parish church of Saint Ægidius in 1778, is marked thus over a door—

gLorIÆ saLVatorIs DeI atqVe beatI aegIDII LaVDIbVs saCra. = 1778 *L*

i.e. Sacred to the glory of God the Saviour, and to the praises of St. Ægidius.

Dinkelshübel parish church, on the sixth, the tolling bell—

pro beata agonIa LegaVI Ioannes franCIsCVs bozenharDt paroChVs aC DeCanVs LoCI. = 1725 *L*

i.e. For the blessed agony (of Christ), I, John Francis Bozenardt, 'parochus' and dean of the place, have bequeathed this.

Over the door of the chapel of the three kings—

saCeLLVM hoC sanCtIs regIbVs sVb benefICIato sChVrer pLVres restaVraVerVnt benefaCtores. = 1794 *L.*

i.e. This chapel, to the (three) holy kings, many benefactors have restored under the incumbent Schurer.

Donauwörth Holy Cross Church. Here is the tomb of Maria, Duchess of Bavaria, daughter of the Duke of Brabant, who died in 1256. This inscription was placed on the adjoining pillar when the chapel was repaired in 1829 by Prince von Oettingen-Wallerstein. (Without this explanation it would seem to be an instance of a very early chronogram)—

IsthIC gLorIose IaCet MarIa brabantIna. = 1256 *L.*

i.e. Here lies gloriously Mary of Brabant.

Reimlingen parish church of St. George, above a door where a black cross is seen on the wall—

sanCta CrVX Mea DVX. = 1730 *L.*

i.e. The sacred cross is my guide.

Fussen parish church, over the door of the chapel of the Holy Sepulchre, built in 1735—

eXorto noVæ aetatIs phosphoro resVrgentI, gLorIose saLVatorI nostro DICatVM. = 1735 *L.*

i.e. Dedicated to our gloriously-risen Saviour, the light of our new age again appearing.

And over another door—

sVrgentI nostrae saLVtIs aVrorae neo-nato In terrIs DIVInI patrIs fILIo saCrVM. = 1735 *L.*

i.e. Consecrated to the Son of the divine Father, the newly-risen light of our salvation in the earth.

Seeg parish church of St. Udalrich, over the high altar—

DIVo VDaLrICo a paroChIanIs pIe renoVata seDes. = 1770 *L.*

i.e. A throne for the divine Udalric, piously restored by the parishioners.

The chapel of St. Anna, over the door—

CVM proLe tVa o sanCta anna Da prospera. = 1760 *L.*

i.e. With thy offspring, O Saint Anna, give prosperity.

Zell, over the triumphal arch—

a pIIs benefaCtorIbVs renoVata seDes MarIæ aVXILIatrICIs. = 1783 *L.*

i.e. The throne of Mary, our helper, restored by pious benefactors.

A narrative of the ruin of a monastery of St. Udalrich at Augsburg contains this line, giving the date of the event—

petrVs VDaLrICI ConCVssIt CasIbVs edeM. = 1474 *L.*

The letters D are not counted.

ST. MICHAEL Church at Bamberg[1] contains ten or twelve rather stately monuments of Bishops of Bamberg, removed from the Cathedral at its restoration in 1838. The circumstance is indicated by this inscription on the wall, where the monuments now stand—

sIsTE VIATOR, EPITAPHIA HIC REPOSITA SVNT: CORPORA VERÒ ∗
IN SVMÃ ÆDE QVIESCVNT. = 1838

i.e. Stop, traveller, the monuments are placed here, but the bodies rest in the cathedral.

Over the door of a small house in the little dilapidated quadrangle of St. James's Church at Bamberg, formerly inhabited by the clergy of the church, but now by poor people, with a weedy little garden in the centre, is an inscription much decayed, originally done in paint. Some of the letters are nearly obliterated, or appear only in a faint trace. I was able to make out that Bishop Carolus Sigismundus repaired the building at the date indicated by the concluding chronographic line. The building is now sadly in want of repair, and is likely to be 'improved away' along with the chronogram— ∗

ÆDES CAPITVLI LABENTES PRIMVS RESTAVRAT. = 1718

i.e. The bishop restores the falling houses of the chapter.

Over the door of the slaughter-house by the river, beneath the figure of a full-sized recumbent ox, are these quaint verses and chronogram—

Omnia habent ortus suaque incrementa sed ecce,
Quem cernis nunquam bos fuit hic vitulus. ∗

sVB hVIATIs FABRICÆ EXTRA-ORDINARIÆ IMPENSIS EXSTRVCTA. = 1742

The same verse is over the slaughter-house at Nuremberg, but without the chronogram.

A FOUNTAIN in the main street at Würzburg,[1] having an obelisk surmounted by a statue, has this painted on it—

LABEFACTATVS INIVRIA BELLI PRÆSIDE HPOLICI sVPERIORIS SENATVS L.B. AB HEVSLEIN ST. CANONICO CAP & CANTORE NECNON RAC C. P. N. CONS. INT. RESTAVRATVR.—Renov. 1868.

As the inscription stands it makes 1695, but if the three letters i, i, c, which are small, are counted, the date would be 1797. All the chronogram capital letters in the original are painted red. On the opposite side is this further inscription—

AMPLIFICANDO CIVITATIS ORNATVI. sub P.R. perill: ac pergm Grat: Dño. PhiL ANT christoph Ern L.B. de GUttenberg ECCLrm imp. etc. etc. (various titles) hæc Pyramis surrexit.—Renov. 1868.

The first three words make 1766. The rest is a mixture of capital letters having the appearance of chronogram, but really of no such use. Both inscriptions are unsatisfactory and disappointing, and are prominent examples of misleading chronography.

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[1] It is surprising now to find so few chronograms in these places, when so many have emanated from them. See Index 'Franconia, plaudens,' etc.

St. Colonatus, St. Kilianus a bishop of Würzburg, and St. Tolanus, whose martyrdoms are celebrated at Würzburg on 8th July. A medal thereon has this chronogram date— *G*

HAC MAGNA TRIADE PATROCINANTE. = 1702

i.e. This great triad being our patron.

AN old engraving representing the Rathstube, or sessions-chamber in the Rath-haus at Nuremberg, bears this chronogram date—

VVEN DIE GERECHTEN DIE OBERHAND HABEN SO GEHETS GERECHT zV.—PROV. 28. V. 12. = 1717

i.e. When the righteous have the upper hand then things go right.

On the Carls-bridge at Nuremberg are two obelisks, memorials of the visit of the Emperor Charles VI.; one is thus inscribed—

CAROLO SEXTO AVGVSTO PIO AC FELICI PONTEM HVNC CONSECRABAT. S. P. Q. N. * = 1728

i.e. The senate and people of Nuremberg consecrated this bridge to the Emperor Charles the Sixth, the pious and happy.

In the museum at Nuremberg is a commemoration medal representing the bridge, with the same inscription, also a larger medal representing a bridge and imperial devices, with this inscription— *

GLORIA DEO EXCELSO PAX HOMINIBVS. = 1728

Also a medal to Charles VI. representing a display of fireworks—

LÆTA NORIS CAROLO FIDEI DEDIT IGNIBVS IGNES. Die homagii xvi. Januarii. * = 1712

Also a square silver medal, probably a charm or ornament, having this inscription, with an armorial shield— *

EST VBI DVX IESVS PAX VICTO MARTE gVBERNAT. = 1648

And a medal with a device of justice and plenty— *

DES FRIEDEN LOBS GEDENCKEN. = 1651

i.e. A memorial of the praise of Peace.

All these medals being shut up in a glass case and in bad light, only one side can be seen.

The Church of St. Ægidius was burnt down in 1696, and rebuilt 1711-1718. The altar picture is by Van Dyck, the dead Christ in the arms of the Virgin Mary. Beneath it are these lines—

SEIN LEIB VND BLVT *

MEIN HOECHSTES GVT. = 1718

i.e. His body and blood my highest good.

Over the chancel arch is this date— *

GLORIA DEO EXCELSO IN ÆTERNVM. = 1717

There is also a dedication chronogram on the principal front of the church, but only partially legible.

MONEY of the free state of Nuremberg. A florin of Ferdinand having the date of 1615, believed to be made for new year's gifts, bears this hexameter chronogram—

VIVat aVIs, rota CresCat, oVet Leo, pIsCe-LeoqVe *Fa.*
fLoreat, aC MaVrVs, tVrrIs qVoqVe faXIt IöVa. = 1621

i.e. May the bird live, may the wheel increase, may the lion rejoice, and may the fish-lion flourish, likewise the Moor, and may Jehovah also become the tower.

This sounds like a riddle; the allusions are probably to the armorial bearings of one of the citizens.

The new issue of coinage at Nuremberg (thalers and ducats) in the year 1628 and afterwards, bear chronogram mottoes, mostly in hexameter verse, to mark their date—

F
CanDIDa paX reDeat paX regnet In orbe et In Vrbe. = 1628
i.e. May beautiful peace return, may peace reign in the world and in the city.
F
VenI aVt sVbVenI tVIs o ChrIste reDeMptor. = 1629
i.e. Come to, or aid thine own, O Christ, Redeemer. *F*
paX bona nVnC reDeat Mars pereatqVe feroX. = 1630
i.e. May good peace now return and may fierce Mars perish. *F*
nVrInberga DIV ChrIstI sIt tVta sVb VMbra. = 1630
i.e. May Nuremburg long be safe under the shadow of Christ. *F*
VIVIDa paX ChrIstI serVet nos teMpore trIstI. = 1631
i.e. May the lively peace of Christ help us in the time of sorrow. *F*
sIt paX In terrIs tanDeM et patIentIa VICtrIX. = 1632
i.e. May peace and victorious forbearance be at length in the land. *F*
paX aDsIt beLLVM fVgIat pestIsqVe seVera. = 1633
i.e. May peace be present, may war flee away, and horrible pestilence. *F*
sVbVenIat fInIs IVDICIVMqVe pIIs. = 1633
i.e. May the end and judgment be a help to the pious. *F*
restaVret paCeM IesVs DVX orbIs In Vrbe. = 1633
i.e. May Jesus the guide of the world restore peace in the city. *F*
arX esto hVIC VrbI DeVs et fortIssIMa tVrrIs. = 1635
i.e. O God, be thou a citadel and a very strong tower to this city. *F*
paX noVa nVnC reDeat Mars pereatqVe feroX. = 1635
i.e. May new peace now return and may fierce Mars perish. *F*
sIt DeVs aVXILIVM tVta sIt Ipse saLVs. = 1640
i.e. May God be our help and may he be our sure salvation. *F*
VIVat paX ChrIstI sIt DVX sVb teMpore trIstI. = 1646
i.e. May the peace of Christ live, may it be our guide in time of sorrow. *F*
qVI reX IVstItIa IVDICIVMqVe VenI. = 1648
i.e. Come thou, who art the king, justice and judgment. *Fa*
Magnas ferte Deo grates pro paCe reLata. = 1650
i.e. Render great thanks to God for peace restored. *F*
eXpeCtata reDI paX paX sVperVM aVrea proLes. = 1696
i.e. Return expected peace, peace the golden offspring of heaven.

F

eXoptata DIV paX CoeLI eX MVnere VenIt. = 1698
i.e. The long-wished-for peace of heaven comes out from our service; or, *The long-desired peace has come from the gift of heaven.*

teMpora nostra pater Donata paCe Corona. = 1700
i.e. Crown our times, O Father, by giving peace.

Inscription on the reverse translates, 'The republic of Nuremberg celebrates the new century.' This is taken from Kelly's *Universal Cambist*, vol. ii. p. 214. *F*

aVgVsto DoMIno tVta aC seCVra parente est. = 1721
i.e. She is safe and secure, the Emperor being her lord and parent.

A coin of Charles VI. for Nuremberg. *Fa*

gLorIa In eXCeLsIs Deo atqVe In terra paX hoMInIbVs. = 1736
i.e. Glory to God in the highest, and on earth peace to man.

Inscription on a medal—

ConserVetVr a Deo norIberga Vt CæsarI et IMperIo porro proVt antea InserVIre possIt. = 1732
i.e. May Nuremberg be preserved, that it may be able to serve the empire and emperor henceforth as before.

THREE chronograms made on the death of Hieronymus William Ebner, privy councillor, keeper of the crown-jewels in Nuremberg.

Vt reCtIs sVbnIXa qVaDrIs sIC fIrMIter aeqVo *F*
sIstIt se VIrtVs ebnerIana sIbI. = 1752
i.e. As resting upon four upright pillars, so firmly does the virtue of Ebner stand in justice.

Ita VIrtVs ebnerIana fIrMIter aeqVo ConstabIt eXaLtabItqVe In VIa reCtItVDInIs. *F* = 1752
i.e. Thus the virtue of Ebner will consist firmly of justice, and will show itself in the way of righteousness.

en eVge VIrtVs, IVstItIa et fIDes ebnerIanI peCtorIs In VIa reCtI et probI tenorIs aeqVo fIrMIter egregIeqVe stabIt. *F* = 1752
i.e. Lo virtue, justice, and fidelity of the heart of Ebner will stand firmly and illustriously in equity, in the way of right, and of an even course.

AT Regensburg (Ratisbon), on a tablet in the cathedral cloisters—

sIste VIator DeposIta hIC est rarÆ sapIentIÆ eXaCtÆ ∗
IVstItIÆ, InsIgnIs pIetatIs et IntegrItatIs norMa. [Joseph = 1737
Franc: de Paula Bader, prince bishop of Ratisbon.]
DeVotIs tVIs oratIonIbVs anIMÆ eIVs sVCCVrre et abI. = 1737
i.e. Stop, traveller, here is deposited the model of rare wisdom, perfect justice, marvellous piety and integrity. (name) by thy devout prayers succour his soul, and depart.

In the cathedral cloisters, by an entrance door in an obscure corner close to the ground, a tablet to the memory of a Rev. Vicar of the cathedral; the pious request expressed in the chronogram which dates the epitaph is much obscured by dust and dirt; thousands of devotees who pass to the smartly-painted chapel adjoining are in ignorance of its existence, and no requiem is uttered—

sIste VIator qVICVnqVe transIs, DICqVe, qVæso, reqVIeM. ∗ = 1741

i.e. Stop, traveller, whoever thou art that passest by, and say, I pray you, a requiem.

In the Nieder-münster church, over an altar—

MarIa sIne Labe ConCepta InterCeDe pro nobIs. ∗ = 1854

i.e. Mary, conceived without stain, intercede for us.

At the Ober-münster church, an epitaph in the vestibule is dated thus—

tu VIator reCorDatVs qVIa Caro sVnt: spIrItVs VaDens et non reDIens. Psalm lxxvii. v. 39. ∗ = 1735

(This quotation must be incorrect.)

In St. James's Church, Ratisbon, formerly called the Scotch Church, the epitaph of Peter Montmedy, of Luxemburg, concludes with this hexameter and pentameter chronogram—

LVX bIs qVInta fVIt, fVIt et septena DeCeMbrIs qVæ petro fIt noX et sIne fIne qVIes. ∗ = 1709

i.e. It was the 17th day of December which was night to Peter, and may it be also rest without end.

An epitaph to a lady contains this date; the quotation, however, must be wrong—

fLens sVspeXIt aD CœLVM. Daniel 13, v. 35. ∗ = 1721

i.e. Weeping, she looked up to heaven.

In St. Emmeram Church, in the vestibule, there are many epitaphs. These are the last lines of one of them—

Hoc ergo illi gratulare apprecare ac De parI gLorIâ tIbI MatVre ConsVLe. ∗ = 1714

Another ends thus—

Tu viator precare: LVX perpetVa LVCeat eIs DoMIne In VIsIone perpetVa! ∗ = 1740

i.e. Do thou, O traveller, pray that perpetual light may shine on them in the Lord, in perpetual vision!

The adjoining epitaph to an eminent lawyer and judge ends thus—

Tu viator! qui spectator accessisti, orator recede, et precare ut pIVs et IVstVs IVDeX trIno CapItI tres IVstItIæ CoronAs IMponat. ∗ = 1745

i.e. Do thou, O traveller, who hast approached as a spectator, go away as one who prays, that the pious and just judge may place upon his threefold head the three crowns of justice (?).

The next epitaph is dated by these words— ✳

Et sic EXACTE DISCE MORI. = 1712

i.e. And thus learn to die perfectly.

A long epitaph in the church (St. Emmeram) containing a date 1725 ends thus—

ABI VIATOR TRISTIS LENIETVR DOLOR, SI PATRI PIO PRECABERIS ✳
REQVIEM. = 1725

i.e. Depart, O sorrowful traveller, thy grief shall be assuaged if thou pray for rest for my pious father.

Another long epitaph to a bishop is thus dated— ✳

VNVS COMPENDIO VIRTVTIS EXPLET VNIVERSA. = 1694

Another long epitaph, without other date, concludes thus— ✳

ECCE SVIS DEEST ET MORITVR die 27 Oct: ætatis 81. = 1712

i.e. Behold, he is wanting to his friends, and he died on 27th day of October, aged 81.

The final words are— ✳

DEFVNCTO PRECARE REQVIEM ET ABI. = 1712

i.e. Pray for rest for the dead, and depart.

Medals on the cessation of the plague at Ratisbon—

DEO OPITVLANTE CONTAGIONE FINITA ITINERIS LIBERTAS ✳
REDDITA. = 1714

i.e. God helping us, the plague being ended, liberty of travelling was restored.

ADIVTORE ALTISSIMO A PESTE LIBERTA SECVRA. ✳ = 1714

i.e. The Most High helping, the city was rendered secure from the plague.

AT Passau, in Bavaria, on the outside wall of the Cathedral, north side, are many mural tablets. Some of them are beautiful works in low relief on a fine-grained cream-coloured limestone. I gathered three chronograms there.

Epitaph to one Schwarzhuher, who died 22d May 1768, aged 78, ends thus—

ORNAVERAT HIS PARENTIS EX VIVIS GRATVS ET DEVOTVS FILIVS ✳
AVGVSTINVS CARMELITA. = 1768

Another tablet in a corner, placed high up, partly concealed by a water-pipe and obscured by whitewash. It contains an epitaph addressed by parents to their deceased children, and is thus dated—

QVIESCITE ERGO PROLES MORTVÆ VIVATIS DEO ATQVE ORETIS ✳
PRO PARENTIBVS. = 1786

i.e. Rest, therefore, our dead children, and may ye live to God and pray for your parents.

Another gives the date thus— ✳

OCTOBRIS DIE VICESIMA QVARTA; decessit. = 1714

i.e. On the 24th day of October he died.

AT Linz, on the Danube. In the Ursuline Church, over the principal door—

SVB EXCELSO AC VICTORIOSO TRIVMPHANTIS ANGELICI PRINCIPATVS PATROCINIO. = 1740 ✳

i.e. Under the illustrious and victorious patronage of the triumphant and angelic powers.

In the Carmelite Church, over the chancel arch—

IESV MARIA IOSEPH VOS FERATIS IIS AVXILIA À QVIBVS ECCLESIA OBTINVIT SVBSIDIA. = 1859 ✳

i.e. Jesus, Maria, Joseph, may ye bear help to those from whom this church has obtained help.

In the vestibule of the same church,[1] inscribed over the chapel of St. John Nepomucene. The date is given twice by dividing the chronogram as marked by the bars—

CAPELLA CORONATÆ VIRTVTIS THRONIQVE HONORIS SANCTO IOANNI NEPOMVCENO CONSECRATA, || HIC EST INSIGNIS FAMÆ = 1726 ✳

PATRONVS QVI SIBI PIOS NON SINIT CONFVNDI. = 1726

i.e. The chapel of crowned virtue and throne of honour, has been consecrated to Saint John Nepomucene. He (God) is the patron of illustrious fame who does not suffer his pious ones to be confounded.

In Linz parish church, over an altar of St. John Nepomucene—

BEATVS IOANNES NEPOMVCENVS INVOCANTI IN ANGVSTIIS ADIVTOR. = 1737 ✳

i.e. The blessed John Nepomucene, the helper of those who invoke him in their difficulties.

Outside the same church, at the east end, a tablet to commemorate certain public benefits conferred by Abbot Alexander is thus dated—

CVI GRATIAS DICIMVS INFINITAS. = 1717 ✳

i.e. To whom we accord infinite thanks.

Over the gateway of a building opposite the north side of the same church, beneath the statue of the Virgin Mary—

HAS ÆDES DECANALES GLORIOSA VIRGO TVERI DIGNETVR. = 1719 ✳

i.e. May the glorious Virgin condescend to protect this decanal house.

In the building adjoining the Minorite Church,[2] formerly the monastery, now the municipal offices, over a doorway adjoining the great hall—

CÆSARI ET STATIBVS IN DECOREM = 1708 ✳

CHARÆ VERÒ POSTERITATI RECORDATIONEM. = 1708

i.e. In honour of the Emperor and the States, and as a memorial to our dear posterity.

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[1] There is another chapel in the vestibule with a long chronographic inscription, which I was unable to copy for want of sufficient light.

[2] There are some chronograms in the Minorite Church which I was prevented from copying. Also one over the altar picture in the Capucin Church, which I could not copy on account of the bad light, although I went three times for the purpose.

A statue stands on a pedestal outside a church, supported by two children, naked and chubby, one of whom holds a cross, and looks up to the principal figure, the other points to a page of an open book, on which are inscribed these words— *

VSQVE IN SÆCVLVM NON DELEBITVR. Ecc: 39. v. 12. = 1727

i.e. He shall not be destroyed for ever.

At the Pilgrimage Church of Pöstlingberg, on the hill overlooking Linz; on the chancel arch— *

ARA BEATÆ LVGENTIS NECEM FILII QVOTIDIE PRIVILEGIATA. = 1774

i.e. The privileged altar of the blessed one mourning the death of her son daily.

IN the Cathedral of Vienna (St. Stephen's Church), on a tablet against a column in the nave— *

OBIIT IDIBVS MENSIS IVLII CŒLEBS ET PIVS. Ætatis LXIII. = 1724

i.e. He died on 15th July unmarried and pious.

A tablet against another column is thus dated— *

cui precare viator BONI SVPERI CONCEDANT REQVIEM. = 1713

i.e. For whom O traveller pray, may the powers above grant rest.

Over an altar against the same column— *

CORAM DEO QVIS HIC ERIT. = 1708

i.e. Who will be here before God?

In St. Peter's Church, on a red marble tablet in an obscure place, part of a long inscription has this date— *

A REGIO CÆSARE LEOPOLDO. I. ET MAGNO. = 1702

The inscription concludes thus—

cui se, et sua cum suis hunc lapidem ponendo, INTEGRO * CORDE DEDICAVIT et anno post septima idus Junias = 1708

IN SANCTA PACE PIE OBDORMIVIT. = 1709

On the Trinity-column in the Graben, the inscription records the intention of the emperor Leopold I. to protect the religion he professed, and concludes thus— *

ITA VOVI ANNO DOMINI SALVATORIS NOSTRI IESV CHRISTI. = 1679

i.e. So I vowed in the year of our Lord and Saviour Jesus Christ.

On the St. Mary column, which is surmounted by a statue of the Virgin—

In perpetuam rei memoriam STATVAM HANC EX VOTO PONIT * FERNANDVS III AVGVSTVS. DIE. 17 MAII. = 1644

i.e. In perpetual memory of the event Ferdinand III. *the august, placed this statue in pursuance of a vow.*

At Schönbrunn, near Vienna, on the pedestal of a column to the Virgin Mary, opposite the church—

HONORIBVS STELLIS CORONATÆ DEIPARÆ VIRGINIS PYRAMIS ✳
ISTA RESTITVTA FVIT. = 1730
i.e. This column of the Virgin mother, crowned with honours and stars, was restored.

The traveller Philip Skipton, in 1663, relates that the 'discalceat Augustins steeple at Vienna hath these inscriptions on it'—
1. TESTAMENTO APERTO CLANGENDÆ PIETATIS. = 1652
2. ORNAMENTO LIBERO ADEPTÆ PACIS. = 1652
3. OSTENTO APTO COMPLENDÆ ANNOSITATIS. = 1652
i.e. As an open testimony of clanging, or far-sounding piety (alluding probably to the church bells). As a free ornament of peace obtained. As an apt sign of length of days to be fulfilled.

SAXONY has the repute of having been the land of chronogram-makers, and I expected to find some good evidence of their work in public places or buildings in the capital city; my search, however, was fruitless, except as to this one example now in the 'Green Vaults' museum. A curious wood-carving, about 5 by 3 inches, represents a sheet of paper creased by folding at right angles, having on it, in raised letters, twelve rhyming lines in German, a sort of begging-letter addressed to the Elector John George of Saxony in 1665, by a certain sculptor. It is dated only by this chrongram at its conclusion— ✳
PATRI PATRIÆ CELSISSIMO OFFERT SUBDITUS. = 1665
Tobi . Vopelª. Zittaw.
i.e. The undermentioned offers this to the most high father of the country. Tobias Vopel of Zittau.

ON the front of a large building facing the Danube, at Pressburg—
HAS ÆDES POPVLVS STRVXIT CVRANTE SENATV VSIBVS VT ✳
PATRIÆ MILITIS ESSE QVEANT. = 1761
i.e. The people built this house under the care of the senate, that it might be for the use of the soldiery of the country.

On the front of a large dilapidated, desolate-looking palatial building in 'Batthyanyi Plaz' at Pressburg—
CVRIA ARCHIEPISCOPALIS PECVLIO CARDINALIS IOSEPHI DE ✳
BATTHIAN EXCITATA. = 1781
i.e. This archiepiscopal palace was built at the private expense of Cardinal Joseph de Batthian.

Outside the Rathhaus at Pressburg, on a red marble tablet, is this hexameter and pentameter verse; the building, however, is much older than the date thus indicated—
VRBS STRVXIT TEXIT REX IPSE AT IVVIT IOVA. ✳
PROTEGIT VT CAROLVS FERT DEVS VRBIS OPEM. = 1733
i.e. The city built it, the king roofed it in, Jehovah himself helped it. Charles protects, and God brings help to the city.

Outside a house, painted on a small tablet attached to the wall; the letters are very slender, and the words all run together, and are difficult to make out—

ÆDES HAS VITIATAS FRANCISCVS IOSEPHVS REX APOSTOLICVS AVITIS LIBERALITATIS VESTIGIIS INSISTENS INSIGNI HOCCE SPLENDORE NITERE FECIT. ✳ = 1860

i.e. Francis Joseph, the apostolical king, treading in the steps of his ancestors' generosity, has made this decayed building to shine with this remarkable splendour. (*He in fact restored an old historical house.*)

On the four sides of the pedestal of a monumental pillar near the Kohl Market, in honour of the Virgin Mary, are the following inscriptions, of which the first only is chronographic—

Apoc: Cap. 12. v. 1. AMICTA SOLE ET LVNA SVB PEDIBVS EIVS. ✳ = 1723

i.e. Clothed with the sun, and the moon under her feet.

Apoc: 12. v. 1. Signum magnum apparuit in cœlo.

Luc: 1. v. 48. Respexit humilitatem ancillæ suæ.

Apoc: 12. v. 1. In capite ejus corona stellarum duodecim.

On the summit of the pillar is a statue of the Virgin crowned with stars.

OVER the doorway of a building at the Royal Chateau at Buda— ✳

CAROLVS SEXTVS ME FVNDO ELEVABAT. = 1730

i.e. Charles VI. raised me from the foundation.

Over the chancel arch of a church at Pesth— ✳

IN LOCO ISTO DIMITTE PECCATA SERVIS. = 1860

i.e. In this place forgive the sins of thy servants.

St. Anna Church at Buda, over the principal door— ✳

HANC ÆDEM PII CLIENTES ANNÆ POSVERE. = 1758

St. Elizabeth (of Hungary) Church at Buda, over the door. Copied with difficulty, the words are much run together and crowded; the inscription makes two hexameter lines, and gives two different dates, which I am unable to verify— ✳

HIS CAPVT EXORDIS (*sic*) FVIT VNICA GRATIA MATRIS, = 1731

TRAXIT IN EXCVRSVS SANCTI MENS PROVIDA PATRIS. = 1740

On a tablet over the door of an old house within the fortress at Buda—

ÆVO NOBIS . CASV TIBI BVDA NEFANDO LVX EXTINCTA REDIT. ✳ = 1795

i.e. In our day, O Buda, the light which was extinguished by wicked chance, has come to thee.

The meaning of this is obscure ; another modern tablet is affixed to the house stating in the Hungarian language the names and dates of many celebrated persons who have occupied it.

IN the centre of the principal street at Innsbruck, stands a white marble column, the monument of St. Anna, to commemorate the defeat of the French and Bavarians on St. Anna's day, the 26th July, 1703. The pedestal exhibits much sculptured ornament, with inscriptions on its four sides ; those which are chronograms have the date letters marked with gilding, and there are also many Bible quotations which are applicable to the subject, though not needful to elucidate it.

The first inscription, not a chronogram, is as follows—

Mariæ virginis matri immaculatæ filiæ Divæ Annæ, ob hostes tam Bavarium quam Gallum anno MDCCIII Tyroliam invadentes, utrinque tamen et Œnioponto quidem in festo S : Annæ Tridento autem in nativitate B . M . V . depulsos Tyrolensis provincia in perpetuam debitæ gratitudinis tesseram præsens monumentum ex voto posuit. *

i.e. To the Divine Anna, mother of the Virgin Mary, her immaculate daughter, the province of the Tyrol has erected this monument by a decree, as a perpetual mark of merited gratitude, on account of the enemies both Bavarian and French invading the Tyrol in the year 1703, *but repelled on both sides at Innsbruck on the feast of St. Anna, and at Trent on the nativity of the Blessed Virgin Mary.*

The second inscription—

HVC VSQVE PERVENERAT HOSTIS ; AT NON PLVS VLTRA. QVARE? QVIA IN CASSVM LABORAT LVPVS VBI EXCVBAT BRIXIENSIS PASTOR BEATVS CASSIANVS. = 1703 *

i.e. So far has the enemy come, but no further. Why? Because the wolf strives in vain where watches the blessed shepherd Cassianus, bishop of Brixen.

The third inscription—

VENIT LEO, VIDIT GALLVS, NON VICIT FVGIT VERÒ, ERVPIT, EVASIT VTERQVE. CVR ITA. VNVS EXTERRVIT FVGAVITQVE EQVES NOBILIS CAPPADOX HVIVS PATRIÆ PATRONVS SINGVLARIS GEORGIVS. = 1703 *

i.e. The lion came, the cock (the Gaul) saw, he did not conquer but fled, he ran away, he escaped both of them. Why so? One noble knight, the Cappadocian (? Saint) George, the illustrious patron of this country, terrified and routed them.

The fourth inscription—

QVIETÈ DORMIS FILIA ATHESIS INTER NEPAS ; QVIA PRO TE VIGILAT TVVS PIVS PATER VIGILIVS. = 1703 *

i.e. Thou sleepest quietly, my daughter Athesis [the river Adige] among scorpions ; because thy careful father (Saint) Vigilius watches for thee. [See Ezekiel 2. v. 6.]

On the front of an old house at Innsbruck—

RESTAVROR POST HORRENDOS CONTINVO ANO VLTRA PERPESSOS TERRÆ MOTVS—ANNO 1500—Restauratum tertio 1782. = 1671 *

i.e. I am restored after dreadful earthquakes endured for more than a year.

The house was probably built in 1500. Restored after the earthquakes in 1671; and again restored in 1782.

In the little church of St. John Nepomuc at Innsbruck, over an altar in the nave—

HONORI DIVI CHRISTI MARTVRIS FLORICINI IGNIS NOXII PROPVLSORIS. = 1834 *

i.e. To the honour of the martyr for Christ, the holy Floricinus, the averter of noxious fire.

In the little cloistered cemetery of St. Nicholas Church at Innsbruck, on a marble tablet against the church wall—

DOLETE + PLORATE
HIC
PIE IACET
IACOBVS ANTONINVS PORRÖGGER
ECCLESIÆ SANCTI NICHOLAI
EPISCOPI BENEFICIATVS
CVRATVS. = 1738 *

i.e. Grieve, lament. Here lies James Antonine Porrögger, the beneficed curate of this church of Saint Nicholas, bishop.

The inscription contains also the date 1738 in figures.

ON a marble tablet outside the Kaiser Krone Inn at Botzen—

HAEC DOMVS PLACEBAT AVGVSTO. 1765 *

i.e. This house was satisfactory to the emperor.

Probably Joseph II., son of the Emperor of Germany Francis I. and of Maria Theresa. He succeeded to the throne in 1765.

Over the entrance-door of the same inn (communicated by Dr. Brushfield, who copied it in 1876)—

FRANCISCVS I CAESAR ET LODOVICA CONIVX IN HIS AEDIBVS PERNOCTABANT. XXVII OCTOBRIS. = 1815 *

i.e. The emperor Francis I., *and Lodovica his wife, passed the night in this house. 27 October.*

This alludes to another Emperor, Francis I. of Austria. He became Francis II. of Germany in 1792, and Emperor of Austria only in 1804. He died in 1835.

Inscribed under a figure of the saint inside a small chapel at Botzen, near a bridge—

DIVO IOANNI NEPOMVCENO PROTECTORI. = 1714 *

i.e. To the holy John of Nepomuk, the protector.

For particulars concerning this saint, see index, 'Nepomuk.'

In the church of Atzwang, a village about ten miles from Botzen, on scrolls, among the carved wood ornament of the pulpit.

VoX CLaMantIs agIte Veros DIgnos qVe frVCtVs pœnI- ✳
tentIÆ. = 1790

i.e. The voice of one crying out, bring (or perform) fruits true and worthy of repentance. See Matt. 3. v. 3.

On the west front of the church at Gries, near Botzen—

In honoreM sanCtI patrIs aVgVstInI CLarI eCCLesIÆ ✳
CathoLICÆ propVgnatorIs. = 1774

i.e. In honour of the holy father, the renowned Augustinus, defender of the Catholic Church.

On the upper part of the church tower at the village of Tasens, Tirol— ✳

regI sæCVLorVM Ita DIVo LaVrentIo LaVs et gLorIa. = 1830

i.e. to the king of ages, so to the holy Laurence, be praise and glory.

On the front of a chapel at Ried, Tirol, is a fresco painting; the Madonna is represented descending from the clouds bearing the model of a building; and this inscription— ✳

prIMI sæCVLI rIeDensIs Corona. = 1760

The meaning is obscure, but it will bear this simple translation—Of the first age, or century, the crown of Ried.

At Toblach in Tirol, on the ceiling of the parish church, which is ornamented with good fresco painting, is this inscription—

DIVI IoaÑIs atqVe sebastIanI honorIbVs pIa ferVensqVe ✳
CoM̃VnItas eXstrVXIt hoC opVs. = 1770

i.e. A pious and earnest community has raised this work to the honour of Saint John and Saint Sebastian.

Observe the mark of contraction in order to avoid the extra letter M in the word 'communitas,' which would have added 1000 years to the date.

At Innichen in Tirol, over the door of Saint Michael's church— ✳

sanCte MIChaeL! tIbI DeVotIs assIste. = 1760

i.e. Holy Michael! assist those devoted to thee.

And inside, over the chancel arch—

reparatIo LVCIferI, VICtorI DeIparÆ DefensorI, eCCLesIÆ ✳
hVIatIs tItVLarI, sIngVLa eX æqVo trVtInantI, saCrata. = 1760

i.e. The restoration work of 'Lucifer,' consecrated to the victorious defender of the Virgin, the titular saint of this church, who weighs all things justly.

This interpretation is perhaps questionable.

Niederdorf church, on a monumental slab in the graveyard, is an epitaph to various members of a family, concluding thus—

SIE RUHEN IN FRIDEN . ZU EINER CHRISTLICHEN GEDECHTNUS . Ist DIse gegenVVertIge DenCkhshrIfft aVfgesteLLet VVorDen. = 1729 ✳

i.e. They rest in peace. As a Christian memorial this present monument has been erected.

In the parish church of Gossnass, on the Brenner road, Tirol, under a fresco painting on the ceiling, representing Christ driving the dealers out of the temple. Probably it marks the date of all the ceiling decoration—

CœpIt peLLere De teMpLo. = 1751 ✳

i.e. He began to drive them out of the temple.

The following were procured from a rural parish by Doctor Oskar Frankfurter. Chronograms are abundant in the Tirol to mark local events; the appointment of a new pastor, and even his age, or a village festival, are circumstances worthy to be so commemorated. Their composition, however, is frequently careless, little regard being paid to the necessity of avoiding superfluous letters. These, full of such faults, are inscribed on a rifle target at . . .

sCharf avf die sCheIb in deM tIrolerLand
sCharf avf dIe feInd am Donaustrand. = 1854

i.e. Hit on the target in Tirol, hit on the enemy at the Danube.

Die feLsenbvrg die gott Vns gab
bewaChen Vnsere waffen
Vnd will der feInd eIn kvhLes grab
tIroL wirds ihM versChaffen. = 1868

i.e. Our arms guard the rocky fortress that God gave us, and if the enemy desires a silent tomb, Tirol will procure it for him.

Doch nimmer trægt der freIe Mann
zVm bLossen spiel die wehre
eIn tropf der sIe niCht bravChen kann
fVr freIheit, reCht, Vnd ehre. = 1869

i.e. Never does the free man wear the weapon for mere play; he is a duffer who cannot use it for freedom, justice, and honour.

IN St. Stephen's Church, Constance, over the vestry door—
VoLVntarIe saCrIfICabo tIbI DoMIne IesV. = 1772 ✳

i.e. I will sacrifice to thee willingly, O Lord Jesus.

And over another door—
fIat saCrIfICIVM LaVDIs et IVstItIæ. = 1773 ✳

i.e. Let the sacrifice of praise and justice be done.

Very few chronograms are to be met with in Italy. During several tours, extending generally all over the land, and observing carefully some thousands of inscriptions, I have collected only these two.

In the church of S. Maria degli Angeli at Rome, there is inserted among the marble of the inlaid floor, close to the wall, in the dextral section of the church, a small slab of coloured marble, with a border oval in shape, and about 16 by 10 inches in size, containing an inscription thus— *

IACOBVS . III . D . G . MAGNAE . BRITANNIAE . ET . C . REX . = 1721

The word REX is on the front of a crown which surmounts the oval; and inside the oval is FELIX TEMPORVM REPARATIO (not a chronogram).

i.e. James the Third, by the grace of God, of Great Britain, etc., king. The happy reparation of the times.

This alludes to some event in the career of the 'Pretender,' the son of James the Second of England. He led a dissipated life at Rome. He was acknowledged by Louis XIV. as King James the Third in 1701. He married Princess Maria Clementina of Poland in 1719; his first son was born 31st December 1720, his second son in 1725. Separation from his wife afterwards took place. He died in 1765, and was buried at Rome, but not in this church. The chronogram date, 1721, probably alludes to the birth of his son, the young Pretender.

The inscription 'Felix temporum reparatio' (translated 'L'heureux renouvellement des temps') occurs on a Dutch medal to commemorate the peace of 1697. And 'Felicium temporum reparatio' is on medals of Constantine and his sons Constantius and Constans. Another form of the inscription is on a German medal of 1705.

At Siena, in Italy, over one of the gates of the city, the Porta Camollia, this inscription was put in 1604 to commemorate the visit of the Grand Duke of Tuscany—

COR MAGIS TIBI SENA PANDIT. = 1604

i.e. Siena opens her heart more completely to thee.

CONCERNING THE HISTORY OF HOLLAND AND THE NETHERLANDS.

EVENTS in the history of these countries have been marked by chronograms, from the time when the dominion of Spain over them was becoming weak, and Holland had commenced the revolt which resulted in the establishment of its independence; and when also the Netherlands Provinces were a mixed possession of Spain and the Imperial house of Austria. Foreign influences, Spanish, German, French, English, were exercised with varying success and failure in this extensive field of political and social change; hard times and cruel wars were endured by the inhabitants while the events were in progress. The historian gives us the consecutive narration of them, and the chronogram-maker goes over the ground, marking those suitable for his purpose to use as illustrations. The following is a group of chronograms arising out of such history; there are however others, which for convenience' sake I have placed elsewhere in this volume, such as the allusions to Flemish monasteries, and the pageants held on the arrival of some of the Spanish and Austrian governors.

A special feature in this group of Flemish chronograms is the prevalence of the hexameter and pentameter verse and the epigrammatic style of composition. It is needful also to observe that the letter D (= 500) is seldom counted. To the later ones, where the D is counted, German authorship may be attributed.

The destruction committed by the iconoclasts in the churches of Flanders, especially at Valenciennes, is thus dated by Opmeerus—

ADVERSVS REGEM QVOD FRVSTRA EXTOLLERIS AVDAX, *Bi*
VALLENCENA DOCET DVRA RVINA, CAVE. = 1567

i.e. Because thou, O bold one, raisest up thyself against the King, Valenciennes a stern ruin teaches thee, beware!

The Spaniards carried on the war in Holland with great cruelty; a certain poet and theologian, Cornelius Musius, was 'martyred' barbarously at Delft on '4 Idus' (10th) December 1572; the following lines were written thereon by Arnoldus Sasbourius, formerly the president of the secret council of the King of Spain—

'Martyris egregii meruit qui sanguine nomen,
Unus tu, Musi, dicier ille potes.'

Moreover Joannes Bollius, a priest of Louvain, made this 'pleasant' chronogram on the circumstance—

MVsIVs est fato heV fVnCtVs: sed non sIne fato *Bi*
qVI In ChrIsto hIC VIXIt, nVnC VIVIt non sIne ChrIsto. = 1572

i.e. One who by his blood has deserved the name of a distinguished martyr, thou, O Musius, art able to be called that one.

Alas! Musius has been disposed of by fate, and yet not without a fate, for he who has lived here in Christ, now lives with Christ.

Medal to Antony de Strale, 'Dominus de Merxem et Dambrugge,' 11 Aug. 1568. Executed, having been first tortured, by order of the Spanish governor, the Duke of Alva—

antonIVs a straLe ConsVL antVVerpIensIs InIVsta aLbanI *A*
gVbernatorIs sententIa pro IVre patrIæ VILVorDIæ
DeCoLLatVs fVIt. = 1568

i.e. Antoine de Strale, Burgomaster of Antwerp, was beheaded at Vilvorde for the liberties of his country, by the unjust sentence of Alva the governor.

Vilvorde, in Brabant, was also the scene of the martyrdom of William Tyndale, the English reformer, and translator of the Bible.

At Alcmar, in North Holland, the following hexameter line is inscribed in the great church, near the roof in the south transept. It alludes to the defeat of the Spaniards, who besieged the town in 1573, the general insurrection in Holland against Spain having commenced the year before—

CLareat oCtobrIs LVX oCtaVa aLCMarIanIs. * = 1573

i.e. Let the eighth day of October be illustrious to the people of Alcmar.

A medal of Westfriesland, on the victory of the Dutch over the Spanish navy commanded by the Count of Bossu, on 11th October 1573—

door LoVter gheVVeLt, Van MenICh heLt
der VrIIe VVestVrIesChe natIe
VVerD bossoV geVeLt: DIt hIer geseLt, *F*
tot LofteKen Van gots gratIe. = 1573

i.e. By the mere force of many a hero of the Westfrisian nation, was Bossu conquered; this is represented here as a sign of praise for God's mercy. The letters D are not counted.

The treaty for the surrender of Groningen in 1594, by Spain, when it became a member of the United Provinces under William the Silent, of Nassau, is described in a book, 'Historia Belgica nostri, etc.,' by A. E. Meteranus, 1598, and this chronogram marks the date—

qVIntILI In patrIVM foeDVs gronInga reVersa est,
et noVa nassoVIs parta trophæa VIrIs. 23. ivlii. = 1594
i.e. Groningen returned into the national confederation, and new trophies were gained for the men of Nassau on 23d July.

Antwerp was besieged by the Spaniards under the Duke of Alva and taken in 1576. Dreadful slaughter, with the perpetration of shocking cruelties, ensued. The events are described in Motley's history. He says—'The Spaniards seemed to cast off even the vizard of humanity. Hell seemed emptied of its fiends, etc. etc.'—
qVarta heV! LVCe rVIt antVerpIa VICta noVeMbrIs *Sc*
CIVe orbata, eXVta Lare, aC eXVta nItore. = 1576
i.e. Antwerp falls, conquered on the fourth of November, deprived of citizens, of household gods, and splendour.

The Emperor of Germany sent a live elephant to the Netherlands for the entertainment of his subjects. A gigantic model of it formed a part of the decorations of the city of Antwerp on the occasion of the arrival of the Archduke Ernest as governor in 1594, and it is described by Bochius[1] somewhat in these words, accompanied with a large engraving of it:—'Presently in proceeding to the old fish-market an elephant of vast size presented itself in the way of the Archduke, which sort of animal, because it was so seldom seen by the Belgians or by the rest of Europeans, the people of Antwerp produce in their annual pageant; one had been sent by Emanuel, King of Portugal, to the Emperor Ferdinand, in the year indicated by these words'—
brabantInI VIDerVnt eLephanteM. = 1563
i.e. The people of Brabant have seen the elephant.

On the same occasion, the arrival of Archduke Ernest, the following was inscribed on a triumphal arch (the letters D are not counted)—
saLVe, dVX anIMI præstans, CVI dIVIte CornV
affVndVnt sVa VIrtVtes præLVstrIa dona:
aspICe fronte hILarI, terra, ô optate poLoqVe, = 1594
gens hIspana tVo dIgnè qVæ ponIt honorI.

On a severe winter, when horses and carriages traversed the Scheld (stated to be) from 14th November 1564 to 18th February 1564-5. There must be something wrong in the original, the chronogram makes 1477. The letters D are not counted—
ConCVrrVnt Modo sChaLda geLV ad nataLIa XrI (*sic*).

On the prevention of hostilities between the people of Louvain and Mechlin. The letters D are not counted—
Vt sIt Charta deo pIetas LaVs CLara LoVanII *B*
tertIa septeMbrIs CondoCet orta dIes. = 1572

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[1] Descriptio publicæ gratulationis in adventu principis Ernesti, omnia a Joanne Bochio conscripta. Antverpiæ, 1695.

The following is taken from 'Historia Belgicorum tumultuum,' by E. Eremundus: Amsterdam, 1641. 12°. The Duke of Alva closely besieged the city of Mechlin, and as there was no prospect of relief from without, the defenders made a sally and were defeated. The town was taken and sacked, the wretched inhabitants were slaughtered without distinction of persons or sex, and with great cruelty. 'In perpetual memory of the event this chronographic verse was made'—

hIspanIs, beLgIs, MeChLInIa beLLa seCVndo *B*
heV doLor, oCtobrIs aspera prÆda fVIt. = 1572

i.e. Alas grief! beautiful Meehlin was on the second of October a bitter prey to the Spaniards and to the Belgians. The letters D are not counted.

The following indicates the complaint of the oppression of the Belgians by their Spanish rulers. Observe the pun on the word 'abiit'—

betICa gens abIIt, CVr pLoras beLgICa? dICaM, Respondent. } *B*
A qVod In O non est LIttera Versa qVeror. } = 1577

i.e. The Betic race (the Spaniards) is gone, why dost thou lament, O Belgian? I will say. I complain because the letter A is not changed into O. (*That is to say* abiit *into* obiit, *gone but not dead.*) This probably alludes to the evacuation of Antwerp by the foreign troops.

On the establishment of peaceful government by the Austrians in Brabant—

paCe bona beat aVstrIades te beLga sed Ipse *B*
faC tIbI CVM ChrIsto paX sIt et ICte sape. = 1577

i.e. The Austrian blesses thee, O Belgium, with happy peace, but do thou make peace for thyself, let there be peace with Christ, and having been smitten do thou be wise.

On the arrival of the Austrian governor at Brussels and the establishment of peace.

te beat aVstrIades MaII brVXeLLa CaLendIs } *Bi*
Cedant beLLa togIs, pIgnora paCIs habes. } = 1577

i.e. Brussels blesses thee, thou son of Austria, on the calends of May. Let war give place to the robe, thou hast the pledges of peace.

beLgICa paX redIIt VIrIdI CIngaMVr oLIVa } *Bi*
aVstrIaCVs VIVat, VIVat et aVrIaCVs. } = 1577

i.e. The Belgian peace has returned, let us be bound with the green olive branch, long live the Austrian, and long live Orange.

On the death of Vigilius, President of the Council of Holland, on 8th May 1577—

VIgILIVs oCtaVâ (fLet trIstIs frIsIa) MaLæ *B*
asCendIt LætI spLendIda teCta poLI. = 1577

i.e. Friesland weeps, Vigilius on the 8th May ascends to the splendid dwellings above. The letters D are not counted.

On the inauguration of Ernest Bauer as Bishop of Liège—

EN VbI MarCeLLI soLennIs CIrCVLVs Instat, *B*
pastor oVes Lætans tentat adIre sVas. = 1581

i.e. Behold! when the solemn 'Circulus Marcelli' is at hand the joyful shepherd strives to approach his flock.

On the surrender of Bonn. 'Charles was captured by his own soldiers, Ernest the prince-bishop giving him up. Hence Bonn, it is said, was taken on the day sacred to Charles the Great, unde carmen hoc chronicum accipe'—

Magne tIbI CVnCtI gratantVr CaroLe, bonna, *B*
pontIfICI preCIbVs, serVIt aperta tVIs. = 1584

i.e. O great Charles, all people congratulate thee, Bonn (the rest is obscure).

The city of Bedberg being besieged, the garrison surrendered, and were allowed to depart without arms, promising not to fight against Ernest the prince-bishop for six months. The narrative proceeds—

Atque hora quarta post meridiem beDbergI fVrIas sVperaVIt nonÀ MartI, et ——

hesperIas nono MartI fVgIente sVb VnDas } *B*
soLe fVrens baVaro bebber aperta fVIt. } = 1584

i.e. On the 9th March at 4 P.M. *he overcame the fury of Bedberg, and —— On the 9th March, the sun setting below the western waters, the furious Bedberg was open to the Bavarians.* (There must be something wrong in the original, the first chronogram makes 1519, and it should be 1584.)

Concerning Ghent in 1584. The people beheaded their consul Hembis, and exposed the body to public ignominy in a period of disorder and anarchy, 'thus the enemies of the king fought among themselves, as the king would have done against his own enemies; hence in the words of Psalm 10'—

ÆqVItateM VIDIt VVLtVs eIVs; and of Psalm 20, *B*
DoMIne In VIrtVte tVa LetabItVr reX. = 1584 = 1584

i.e. His countenance has seen justice. O Lord, the king shall rejoice in thy power.

Antwerp suffered greatly when besieged by the French, who were at length repulsed with great slaughter, and little damage to the citizens. The event was commemorated by this inscription put on the gate: 'quam Kipdorpicam vocant incolæ.' *Bi*

aVXILIVM sVIs DeVs. = 1583

i.e. God (brings) help to his own.

Turbulent proceedings at Ghent, in which one Embisius was implicated, and suffered by the loss of his head, in this year—

tV CaLVInIstIs fVeras CapVt ô eMbIsI, *Bi*
parCere sed CapItI non dIdICere tVo. = 1584

i.e. Thou, O Embisius, wert the head of the Calvinists, but they learned not to spare thy head.

On the recovery of the town of Lier and the preservation of the inhabitants from the dangers of the war, 'Prid. Id. Oct. CIↃ IↃ XCV.

HEV DECIMÂ QVARTÂ OCTOBRIS, SED FATA TVLERVNT *Bi*
HOSTIBVS EXPVLSIS CAPTA, RECEPTA LIRA. = 1595

Albert, Archduke of Austria, Cardinal, Governor of the Netherlands, comes to Brussels, and Philippus Numannus, an 'actuarius' there, made this chronogram on the event—

VNDENOS FEBRVO DVM SOL CONCLVDERET ORTVS, *Bi*
BRVXELLÆ ALBERTVS REGIA TECTA TENET. = 1596

i.e. When the sun was finishing his eleventh course in February, Albert occupies the royal dwelling at Brussels.

Concerning the war, and the city of Neuss, in Westphalia—

NVSSIA DE NIHILO VANO SIC NOMINE DICTA *B*
NVNC VERO NIHIL EST, NILQVE DECORIS HABET. = 1585

i.e. Neuss called from nothing with an empty name, now indeed it is nothing, and has no beauty. The allusions are obscure. The letters D are not counted.

An old engraving representing Neuss suffering the effects of siege and fire, with this epigram, very much resembling the foregoing one. The letters D are not counted—

NVSSIA DE NIHILO VANO COGNOMINE DICTA
NVSSEA SIC NVLLA, ES, NVSSEA NVLLA. = 1586

The city was captured by the Duke of Parma, and great atrocities were committed; it is related that soldiers, robbers, all the people were slain, the town was sacked, and a senator was hung at the window of his own house on 26th July,

NOVESION SACRO RESERAVIT MARTE IACOBVS[1] *B*
VICTA CRVENTAVIT FORTIOR ANNA[1] LOCA. = 1586

i.e. James[1] *has unlocked Neuss by a holy war, Anna*[1] *the braver has ensanguined the conquered places.*

The capture of Neuss was also thus indicated—

NVSSIA, FECERVNT, QVOD CAPTA, IACOBVS[1] ET ANNA,[1] *B*
GLORIA SOLA DEO, LAVS TIBI PARMA DVCI. = 1586

i.e. James and Anne[1] *have so acted that Neuss is taken, glory alone to God, praise be to thee, O Duke of Parma.* The letters D are not counted.

On the proclamation of a peace with Spain the populace cried out 'Long live the King of Spain.' A medal thus inscribed gives the date—

B
FRANCICA CVM BELGIS CONCVRRVNT FŒDERA NEXV. = 1582

i.e. The alliance of France with Flanders is affirmed by a mutual knot.

And after three years it was sarcastically said—

B
FRANCICA CVM BELGIS, NVNC VIX, SINT FŒDERA IVNCTA. = 1585

i.e. Let the French treaties with the Belgians, which are now hardly so, become firm, or, *Let there be a treaty between France and Belgium, which at present is hardly the case.* The letters D are not counted.

[1] It is not explained who these people were.

On the submission of Antwerp, after a distressing siege, to Alexander Farnese, Duke of Parma, the Spanish commander in Belgium; the allusion is obscure—

VIRGO LEGIT SPICAS ANTVVERPIA COLLA POTENTIS, *B*
SVBIICIT HISPANI PRINCIPIS IMPERIO. = 1585

i.e. The Virgin gathers thorns (*?*) (or *harvest?*) *and Antwerp bows her neck to the empire of the powerful Spanish prince* (*Philip II.*).

The united provinces of Holland having solicited aid from England, Robert Dudley, Earl of Leicester, was sent by Queen Elizabeth to the Hague, to be Governor of the Netherlands. Public rejoicings took place on 4th January, and a triumphal arch was decorated with a painting of a rose, surrounded by burning candles, and inscribed, not 'Live the King of Spain,' but 'Vivat Regina,' and underneath was this chronogram—

FLOREAT HÆC SEMPER ROSA, CVIVS HONORE REVIXIT, *B*
BELGIA LANGVESCENS, REGINÆ SACRA POTENTI. = 1586

i.e. May this rose, sacred to a powerful queen, flourish for ever, by the honour of whom languishing Belgium has revived.

Concerning Berchem. Frederic, Duke of Saxony, died at the seat of war, of a fever, from drinking too much new wine on 11th December, and was buried with much pomp in Cologne Cathedral on 8th January following.

BELLIPOTENS CHRISTO FREDERICVS SAXO VOCATVS, *B*
SIDERA, TE CHIRON, SOLE VIGENTE, TENET. = 1586
(*sic.*)

The church of St. James, the tutelar saint of Spain, at Bonn, built by the Empress St. Helena, was destroyed by lightning in 1590.

ÆDES QVAM CELEBRIS BONNÆ CONSTRVXIT HELENA, *Bi*
IACOBI FESTO FVLGVRE TACTA RVIT. = 1590

i.e. The church which the renowned Helena built at Bonn falls struck by lightning on the feast day of Saint James.

On the death in 1603 of Frederic Spinola, the admiral of the Spanish fleet employed on the coast of Holland. [By Max. Vrientius.]

CORDE ITHACVS, DEXTRÂ ÆACIDES, PALINVRVS IN VNDÂ *Bi*
SPINOLA, SVLPHVREÆ FVLMINE GLANDIS OBIT. = 1603

i.e. Spinola an Ithacan at heart, a son of Æacus in might, a Palinurus on the sea, dies by the explosion of a bomb.

On the termination of the siege of Bois-le-duc. [By M. Vrientius]—

SACRA IOVI SILVA EST, MILVI PROCVL ESTE BATAVI, *Bi*
AVSTRIACIS AQVILIS NON NISI SILVA PATET. = 1603

i.e. The wood is sacred to Jove, ye Batavian kites keep away, the wood is open only to the Austrian eagles. (*Silva, i.e. Silva-ducis = Bois-le-duc.*)

Maurice Buquoy, a military officer employed at the taking of Wachtendonck. The historian introduces this under the date 1605; the chronogram makes 1560.

bVqVoII VIrtVs dVbIIs qVId possIt In arMIs, *Bi*
VVaChtendonCka graVI CLade sVbaCta doLes.

i.e. What can the valour of Buquoy do in doubtful arms, Wachtendonck, thou grievest being subdued with heavy slaughter.

Anno 1605. Bergenopzoom was besieged, and the inhabitants were deficient in bravery in the defence. Max. Vrientius made this jocose chronogram—

neC berga hesperIIs, neC CessIt geLdra bataVIs *Bi*
eXCLVsVs præda MILVVs VterqVe sVa est. = 1605

i.e. Neither has Bergenopzoom yielded to the Westerns (the Spaniards), nor has Gelders yielded to the Batavians, either of them as a bird of prey, is excluded from his booty.

The Marquis Ambrose Spinola, the Spanish commander, on the arrival of the Archduke at Brussels as Governor, departed to Spain, making his journey through France. Max. Vrientius made this chronogram thereupon—

VenIt, VICIt, abIt, tVVs ILLe ô beLgICa VIndeX *Bi*
spInVLa, spIna abIens, et rosa pVLCra Manens. = 1605

i.e. Spinola came, conquered, and departed, he thy vindicator, O Belgium, the thorn departing and the fair rose remaining. (Observe the play on the words *Spinula* and *Spina*.)

On the establishment of peace in Belgium, 'many verses were written, Judocus de Weerdt was the principal composer;' 'this is one of them'—

beLgIa dIV dIsCors fVIt eXItIaLIbVs arMIs, *Bi*
nVnC eXpers LVCtVs fœdera paCIs habet. = 1609

i.e. Belgium was for a long time at war with destructive arms, now being free from grief it has a treaty of peace.

On the siege of Ostende, begun in 1601, finished in 1604. The name, it was said, is an omen of peace—[1] *C*

ostenDe nobIs paCeM. = 1601
ostenDaM InItIa paCIs. = 1604

i.e. Show to us peace.—I will show the beginning of peace.

A medal representing the siege of Ostende— *Aa*
Itane fLanDrIaM LIberas Iber? = 1604
ΧΡΥΣΕΑ ΧΑΛΚΕΙΩΝ.

i.e. Is it thus, O Spaniard, that thou deliverest Flanders? and that from gold you turn it to copper? (i.e. from prosperity into poverty).

On the surrender of Ostende, part of a sentence and a play on the name of Spinola— *Bi*

ostenDæ erasIt fataLIs spInoLa spInaM. = 1604

i.e. Spinola extracted the thorn (spinam) from the fated Ostende.

The peace which followed was commemorated by a medal, with this simple inscription—quIesco . cIↃ . IↃc . Ix. *i.e. I rest*, 1609.

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[1] It is related in 'Les delices des Pays-bas,' by J. B. Christyn, ed. 1720, that this siege lasted 3 years, 3 months, 3 weeks, 3 days, and 3 hours; the city was taken on 12th September 1604, by Ambrose Spinola, the general of the army of the Archduke.

Medal on the peace between Philip III. of Spain and the United Provinces— *A*

REQVIES POST TOT DISCRIMINA. = 1609

i.e. Rest after so many dangers.

Medal on an event in the war of the period, on which Le Clerc makes this remark, 'Spain finding she could not reduce the United Provinces, and that even the inundations fought against her, tried to parley for peace, and to treat them as a free and independent nation; to what fatal extremities was proud Spain reduced.' *Aa*

NON TEMERE FALLITVR NON FIDENS. = 1607

i.e. You do not easily deceive him who is suspicious.

Medal on the negotiation for peace between the commanders Prince Maurice and the Marquis de Spinola— *Aa*

ET DOMINVS PERFICIET PRO EIS. 9. APRIL. = 1609

i.e. And the Lord will accomplish it for them.

A medal referring to the siege and capture of Jülich on the frontier of Netherlands and Lower Rhine, by Prince Maurice of Nassau, has this date— *F*

EXPVGNAT IVLIÆ ROBVR VI MAVRITIVS DVX. = 1610

i.e. Maurice the general takes by storm the strength of Juliers.

At Utrecht. The epitaph of Joachimus Hamconius, a distinguished priest, contains this verse—

LAVREA QVID SOPHIÆ? QVID SACRA LICENTIA, ET ORDO? *Bg*

PVLPITA QVID? VELOX TRANSVOLAT OMNE DECVS. = 1607

i.e. What is the laurel of wisdom? What is the sacred liberty and order? What is the pulpit? All glory quickly passes away.

At Bommel in Gelderland. The tower of the church was burnt in 1538, this chronogram was afterwards put thereon—

HÆC HABVIT TVRRIS FASTIGIA, FVLMINE FLAGRANS *Bg*

CORRVIT, AC TOTO VERTICE NVDA STETIT. = 1538

i.e. This tower had pinnacles, set on fire by lightning it fell, and stands deprived of its whole summit.

At Zierikzee in Zeeland. The history mentions the burning of the church by lightning in 1466. This chronogram was afterwards put up in allusion to the words of an introit, 'Terribilis est locus iste,' taken from Genesis xxviii. verse 17, which had been usually sung at the annual dedication festival, and it may be inferred from the chronogram that the disaster happened on its eve— *Bg*

CRAS CANE TERRIBILIS: NON POSSVM; CVR? CADIT IGNIS. = 1466

i.e. To-morrow sing terribilis: I cannot: Why? Fire falls.

Breda is described by Grammaye the historian (who published his book in 1708) as a splendid and important city; the following two chronograms appear to have been made by him, respectively 250 and 170 years after the events which they indicate— *Bc*

ALTA BREDÆ TVRRIS MARCELLI NOCTE CADEBAT. = 1457

i.e. The high tower of Saint Marcellus at Breda fell in the night.

The other consists of the concluding words of a chapter, 'Bredanæ fortunæ vicissitudines carmine expressas libet subjungere'—

AN tIbI LaVs fronsberChe erat InVICtâ Vrbe paCIsCI? *Bc*
hostI neMpe anno hoC est breda præda tVo. = 1527

i.e. Was it any praise to thee, O Fronsberg, to covenant with a conquered city? Indeed in this year Breda is a prey to thy enemy. This Fronsberg, a German military commander, died in 1536.

Breda seems to have been unfortunate in the matter of its towers; a description of Breda by T. E. van Goor, Hague, 1744, thus mentions a disaster, 'Anno milleno centeno bis duodeno, castrum de Breda cum turri corruit alta' (*i.e.* in 1124). And a large engraving of the church of Saint Marcellus shows the present condition of the tower, and (by a folding addition) its height before the fire, which is alluded to by some verses concluding with this chronogram—

Van't bLIXIM VIer VerVonkt, InVaLLen en VerbranDen. = 1699

i.e. By a flash of lightning it was caught, fell down, and burnt.

A book, 'Obsidio Bredana armis Philippi IV. auspiciis Isabellæ, ductu Ambr: Spinolæ perfecta.' By Herman Hugo, Antwerp, 1626, folio (Lambeth Palace Library, 18. c. 15). It contains the three following chronograms—

'Programma chronicum portu Hagensi affixum.'

phILIppVs hIspanIÆ reX gVbernante IsabeLLa CLara eVgenIa obsIDente spInoLa hostIbVs frVstra In sVppetIas ConIVrantIbVs breDa VICtor potItVr. = 1625

i.e. Philip, king of Spain, when Isabella Clara Eugenia was governing, Spinola besieging, the enemies in vain combining towards the relief, gains Breda as conqueror.

aMbrosI spInoLÆ VIgILantIa breDa eXpVgnata. = 1625

i.e. Breda captured by the skill of Ambrose Spinola.

reX breDaM CepIt qVInta IVnII. = 1625

i.e. The king took Breda on the 5th of June.

Breda was besieged by the Spaniards in 1625, for eleven months; the following chronograms, somewhat varied from the foregoing ones, further illustrate the occasion— *Ba*

arte InVasa prIVs, DeIn Marte sVbaCta fVIstI. = 1625

anno reX saCro breDaM sIbI IVngIt IberVs. = 1625

phILIppVs reX hIspanIÆ, gVbernante IsabeLLÂ CLarÂ eVgenIÂ InfantÂ, spInoLa obsIDente, qVaternIs regIbVs frVstra ConIVrantIbVs breDÂ VICtor potItVr. = 1625

i.e. Invaded first by skill, thou wert then subdued by force. In the sacred year the Spanish king unites Breda to himself. Isabella Clara Eugenia the Infanta being regent, Spinola besieging, four kings combining in vain, Philip the king of Spain gains Breda as conqueror.

The destruction of the town of Balliolum by fire in 1213 has been thus marked— (*sic.*) *C*

baLLIoLVM InCendItVr. = 1263

i.e. Balliolum [Berchem? or Bailleul? or Belle?] is burnt. This chronogram was probably made four centuries later.

Teruana sive Morinum (the province of Boulogne); the destruction of a town and cathedral by the soldiers of Charles v. was thus marked— *C*

DeLetI MorInI. = 1553

i.e. The things of Morinum are destroyed.

On the building of the town of Bois-le-duc in 1184, this chronogram was probably made by J. B. Grammaye, *circa* 1700, about 680 years after the event— *Be*

GODEFRIDVS DVX E SILVA FECIT OPPIDVM. = 1184

i.e. Duke Godfrey out of a wood made a town.

At Dendermonde, the epitaph on the wife of Jacobus Sexagius commences with this double chronogram and anagram. The same letters compose each line— *Be*

MarIa De sestICh = 1602

aCh.' M'Ita DeserIs. = 1602

Quò properas mea Vita? Nimis properasse dolebis,
Huc ubi sollicitos ventilat urna reos.
Cur M'Ita DeserIs? aCh! Quis te malus abstulit error.

i.e. Why dost thou desert me? Ah! what unfortunate error has taken thee away? *Be* = 1602

A medal struck in Holland by order of the Senate to commemorate the discovery of the Gunpowder Plot (which endangered James I. of England and the Parliament then assembled). The obverse represents a snake gliding amongst lilies and roses, inscribed DETECTVS QVI LATVIT. S. C. On the reverse is the radiate name of Jehovah within crown of thorns, inscribed— *Aa*

non DorMItastI antIstes IaCobI. = 1605

i.e. Thou hast not slept, thou protector of James.

Medal relating to the peace between Holland and Spain by the treaty of Westphalia, when the independence of Holland was recognised by Europe— *A*

gaVDIa brVXeLLaM paX eXortata reVIsIt. = 1648

i.e. Joy, the wished-for peace has returned to Brussels.

Another medal on the same treaty, signed by the Emperor of Germany and the kings of France and Sweden— *Aa*

CæsarIs et regVM IVnXIt paX aVrea DeXtras. 24. sbris. = 1648

i.e. Golden peace has joined the right hands of the emperor and the kings. 24th September.

Medal to Albert and Isabella of Austria and Spain. The obverse is inscribed, Vigiliis faustoque labore. *i.e.* By vigilance and happy labour. The reverse has *A*

fIDeLIs reVoLVtIonVM eXItVs. = 1634

i.e. The sure end of revolutions.

Epitaph of Prince Frederic Henry of Orange, Count of Nassau. He was Stadtholder from 1625 to 1647—

hIer rVst prIns freDerIk De bataVIer en heLt, } *Aa*
DIe spanIe tIIt en VVet Van Vree en VrIIhIIt steLt. } = 1647
hIer rVst oranIes prIns, VVIen DeLft sIIn VIIeg en graf. } *Aa*
en krIIgs-eer, een LaVrIer, en goD zIIn VreDe gaf. } = 1647

i.e. Here lies Prince Frederic of Holland, this brave man, this hero, has given to Spain a period of love, peace, and liberty. Here lies the Prince of Orange, who has at Delft his cradle and his tomb. He has for the honour of war a laurel, and God gives him His peace.

Medal on the relief of the garrison of Schenk in the Netherlands, represents the prophet Elijah being fed by ravens— *A*

Vt paVIt eDaX VateM CorVVs. = 1636

i.e. As the devouring raven fed the prophet. *A*

fortVna reDVX VersVra VICeM. = 1636

i.e. The turn of fortune causes a favourable change.

Medal on a peace between France and Holland— *A*

DabIt popVLIs paCeM . anno . mdclvii. = 1657

i.e. It will give peace to the people.

Medal to John of Austria, son of Philip IV. of Spain, governor of the Netherlands, represents a military tent surmounted by three coronets, and containing 'La chasse,' that is, a shrine or reliquary chest, and this chronogram— *A*

MIraCVLoso festo aDora. = 1656

i.e. Observe this miraculous festival.

The medal alludes to his defeat of the French. His success was commemorated in the next year by another medal struck at Antwerp, having the portrait of the King of Spain and this inscription—Valencianam liberasti, Condatumque recuperasti; *i.e.* You have saved Valenciennes and recovered Condée. On the reverse is a view of Valenciennes and this inscription—

MIraCVLoso Deo. hostem fugasti. 1657.

i.e. To God the author of miracles. Thou hast put the enemy to flight. 1657. (The chronogram makes 1656.)

Medal to Leopold, Archduke of Austria, Viceroy of the Netherlands, by the Magistrates of Brussels— *A*

Leopoldo proregI belgarVM. = 1656

i.e. To Leopold, Viceroy of Flanders.

Mars De Voto e Lare paCIs, = 1656

fIDeLI MILItIa et LegatIone. = 1656

i.e. May Mars be far from our household of peace, through the fidelity of our army and our embassy. The words *Mars* and *Lare* compose in the motto of the family of William Frederic de Marslaer, a magistrate of Brussels. (*sic.*)

Medal to that same magistrate— *A*

Mars, ferrI DeCVs, e Lare. = 1656

i.e. May Mars, the glory of arms, be far from our house. The chronogram is also an anagram on his name, Frederic Marselare (*sic*).

A medal relating to a bloody battle of the period, in Dutch history, has the single word—

A

HACELDAMA. = 1650

i.e. The field of blood.

On a medal relating to the deliverance of the town of Cambray by the Prince Condé on 30th May—

CONDEO VRBEM LIBERANTI. = 1657

i.e. To Condé, delivering the town.

A BRITISH MUSEUM manuscript, No. 32,953, page 219, contains Latin verses by J. Westerbaen, addressed to Prince William Henry of Holland, concluding thus—

PRINS VVILHEM HENRIIKS SOON BEGON VAN EERSTEN STEEN
VAN IAEREN IONGH, VAN HARTE GROOT, VAN HANDEN KLEEN. = 1636

i.e. The son of Prince William Henry began from the first stone, young of years, great of heart, small of hands.

Also verses, 'Ad celsitudinem suam [the Prince of Orange] novi anni auspicium chronographicum,' consisting of six lines. The second, a pentameter, is this—

EN DOMVI FELIX ANNVS ARAVSIACÆ. = 1678

i.e. Behold a happy year to the house of Orange.

In the same volume is a large printed sheet of verses on the birth of Joseph, afterwards the Emperor Joseph, comparing him to the two Josephs of the Old and the New Testaments, himself being the third in celebrity. The verses are both in Latin and Dutch, and this chronogram indicates the date—

O PARTVS FELIX AVSTRIACÆ DOMVI ! = 1678

i.e. O happy birth to the house of Austria !

British Museum manuscript, No. 22,953. A volume of letters of eminent Dutchmen has some verses in Latin by Conrad Schenck, addressed to Peter Moutz on his marriage, 'eum lectissimâ et castissimâ virgine Anna Van Lom Segeri filiâ, at Venloo, 4 Non: Febr: 1631.' This is the last line—

FOEDERE CONIVGII IVNXIT SE MOETZIVS, ANNÆ. = 1631

i.e. Moetz has joined himself to Anna by the compact of wedlock. Other verses on the death of the same Peter Moutz in the following year, 7 Kalend: Febr: 1632, conclude with this verse—

POSTRIDIE PAVLI PETRVS MOVTZ RAPTVS AB ORBE
VERGIT IN ÆTHEREI REGNA BEATA POLI. = 1632

i.e. The day after St. Paul, Peter Moutz, taken from the world, moves to the blessed kingdoms of the heavenly skies.

In the same volume, at page 267, is a long Latin elegy to Philip IV. of Spain, King of the Netherlands, on the death of his son Prince Balthasar Carolus, dated 1646; the 33d and 34th verses are these—

LVX NONA OCTOBRIS LVX DIRA EST: OCCVBAT HÆRES,
SPES DECOR, HEVS! SOLII BALTHASAR HESPERII. = 1646

i.e. The ninth day of October is a terrible day; the heir dies, alas Balthasar the life and glory of the western throne.

The last two lines, after several pages of verse, are these—

HEV! SPES REGNI, IDVS OCTOBRIS SEPTIMO, IBERI
PVBES QVI VOTIS VIVERET ORBIS, OBIT. = 1646

i.e. Alas, the hope of the Iberian kingdom dies on the seventh day before the ides of October, the youth who would live by the prayers of the whole world.

A BOOK, 'De Historie van Belgis oft chronycke der Nederlandsche ondtheyt.' By Marcus van Vaernewyck, Antwerp, 1665, 4°. published by Reynier Sleghers, and dedicated by him to Servantius Vaes, an ecclesiastic of high position in the Prænonstratensian order, and bishop of Everbode. These chronograms follow after the title-page—

Dobbel Jaer-schrift.

DE OPDRACHT AEN HEER SERVAES VAES PRELAET TOT EVERBODE. = 1665
IONT MINNELIICK VVVEN VRIENDT. = 1665

Noch een enckel.

MINT GODTS LAST: VERBLIIT, EN BLIIFT STANT VAST. = 1665

The second chronogram is faulty because two letters V=10 are not counted.

At page 439 are some verses in old Flemish language, with occasional letters printed large, making the dates 1537 and 1540, and another at page 448, all very faulty indeed; every line contains many numerical letters which are not counted. They are intended as chronograms, but cannot be accepted as such.

MEDAL (see Plate II.) to Philip IV. of Spain and Netherlands, on peace with France after war in the Netherlands—

PHILIPPO QVARTO MAGNO PIO PACIS DATORI. = 1660

i.e. To Philip the Fourth, the great, the pious giver of peace. The sentiment implied by this inscription is scarcely supported by history. He was unfortunate in war with the Dutch and French; he lost Portugal through insurrection in 1640, he was obliged to recognise the independence of the Provinces by the peace of Westphalia, in 1648; the long war with France was terminated by the peace of the Pyrenees in 1659, and the loss of territory. He died in 1665, and was succeeded by his son Charles II., then only three years old.

Medals on the marriage of Charles II. of Spain and Netherlands, the last of the Austrian line— *A*

CAROLVS REX HISPANIÆ DVXIT ANNAM NEOBVRGIÆ. = 1689

i.e. Charles, king of Spain, has married Anne of Neuburg.

Another medal represents his portrait— *A*

MAGNVS REX CAROLVS EVROPÆ VINDEX. = 1691

Also her portrait inscribed—

ORIATVR EX TE INFANS AVGVSTVS DELICIÆ GENERIS HVMANI. = 1691

i.e. King Charles, the great defender of Europe.—May there proceed from thee an august infant the delight of the human race.

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Another with this hexameter and pentameter verse—

FAVSTA DIES REGI QVA IVNGITVR ANNA MARIA, *A*
QVIPPE FERET SOLES HÆC TIBI IBERE NOVOS. = 1689

i.e. Happy day, in which Anna Maria is married to the king, indeed may it bring new sunshine to thee, O Spaniard.

Another with this hexameter— *A*

DIV VIVITE INCOLVMES REX ATQVE REGINA. = 1690

i.e. May ye live long in safety, O king and queen.

Charles reigned from 1665 to 1700, during which time Spain was reduced to the most miserable condition at home by bad administration, and abroad by reverses sustained by her arms. Three successive wars with France ended only in the treaties of Aix-la-Chapelle, 1668, Nimeguen, 1679, and Ryswick, 1697, all of which were extremely humiliating to Spain. On his death without issue, the thirteen years' war of the succession took place.

These inscriptions were placed over a throne on the inauguration of Charles II. of Spain as Count of Flanders at Ghent, on 2d May— *Bb*

REGIS CVM POPVLO FOEDVS. = 1666
POPVLI CVM REGE FOEDVS. = 1666

i.e. The compact of the king with the people. The compact of the people with the king.

Medal to him represents a plan of the new fortress of Charleroi, inscribed— *A*

PROPVGNACVLVM PATRIÆ DAT NOBIS. = 1667

i.e. He gives us this defence to our country.

The name of the place was Charnoy, a mere village; it was changed in honour of the king, who raised it into importance.

Medal to him representing the fortifications of Ostende, is inscribed— *A*

NEPTVNO ID FRENVM CAROLVS APPOSVIT. = 1672

i.e. Charles has placed this bridle on Neptune.

A LARGE medal (see Plate I.) represents a fleet of warships, and a fierce lion with cannon and weapons on the foreground shore, and this hexameter inscription— *Aa*

SIC FINES NOSTROS LEGES TVTAMVR ET VNDAS. = 1667

i.e. Thus we protect our territory, our laws, and our waters. The medal was decreed by the senate of Amsterdam after peace established with Spain and England.

A jetton struck at Brussels bears an allegorical representation of St. Michael, the tutelar saint of the city— *A*

DIVVS MICHAEL IN PESTE PATRONVS. = 1668

i.e. Saint Michael, our protector in the plague.

Medal on the occasion of some military and religious demonstrations; the obverse is thus described:—'La chasse dans laquelle on

garde encore a Bruxelles trois de ces Hosties,[1] entourée de ce chronographe tiré du Psalmiste 76. v. 14.' *A*

TV ES DEVS QVI FACIS MIRABILIA. = 1670

i.e. Thou art the God that doest wonders.

The reverse bears the same chasse, which is described as containing a cross of gold and the three hosts in its centre, under a canopy richly embroidered with pearls and precious stones, valued at 6000 golden ducats, presented by the Archduchess Isabella, and this hexameter chronogram— *A*

PERFOSSVS DOMINVS TRECENTIS IVBILAT ANNIS. = 1670

Another medal on the same occasion, bearing a similar device, is thus inscribed— *A*

DEO SVO IVBILANTI MVNIFICA. = 1670

i.e. Liberal towards her God on the occasion of the Jubilee.

A jetton for the use of the treasury of Brussels at the time of the siege is inscribed— *A*

DEPROMENS IN PROPVGNACVLA THESAVROS SERVO. = 1671

i.e. I preserve my treasures by spending them in my defence.

A jetton of Brussels represents a sailing vessel— *A*

VRBS FLORET BRVXELLA PER VNDAM. = 1675

i.e. The city of Brussels flourishes by its navigation.

A jetton represents a ship tossed by a storm, meaning the vessel of the State in danger, the Netherlands at war with France, with this legend, DOMINE SALVA NOS. The reverse bears this chronogram— *A*

GODT VVIL DIT SCHIP BEVVARREN VAN DER NOOT. = 1678

i.e. God will guard this ship from danger.

Another jetton with a similar device is thus inscribed— *A*

DOMINE SALVA SERVOS TVOS QVI INVOCANT TE. = 1678

O Lord, save thy servants who call upon thee.

A medal representing the populace in the form of wild beasts, savagely tearing to pieces the brothers Cornelius and John de Witt, who were falsely accused of conspiring against the Stadtholder, William III., at the Hague, 20th August 1672, bears this hexameter verse— *Aa*

NOBILE PAR FRATRVM SÆVO FVRORE TRVCIDAT. XX. AVGVSTI. = 1672

i.e. A noble pair of brothers by cruel rage it massacres.

A medal of William Prince of Orange and Stadtholder, struck at Amsterdam in memory of peace with England, representing a dove flying over the waters with an olive branch, bears this verse— *Aa*

A DOMINO VENIT PAX ET VICTORIA LÆTA. = 1674

i.e. From the Lord has come peace and joyful victory.

A medal in memory of peace with France, has this verse— *Aa*

A DOMINO VENIENS POPVLIS PAX LÆTA REFVLGET. = 1678

i.e. Joyful peace coming from the Lord shines on the people.

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[1] These probably allude to the circumstance of the theft and recovery of the Sacred Hosts at Brussels, described at a subsequent page of this volume.

Medal on the peace between Holland and France, represents the town of Cambray, which was taken and annexed by the French in 1677. *A*

DVLCIVs VIVeMVs CAMBRAY. = 1677

i.e. We shall live more pleasantly in Cambray.

A Dutch medal to William of Holland, as King William III. of England.

GVILIeLM : prInCeps aVrIaCVs angLIÆ, sCotIÆ, franCIÆ *Aa*
et hIbernIÆ reX CoronatVr. = 1689

i.e. William, Prince of Orange, is crowned King of England, Scotland, France and Ireland.

A Dutch medal represents the bust of William III., his gorget inscribed with the name Jehovah in Hebrew letters, and this legend— *A*

VVILheLMVs tertIVs angLIÆ VInDeX. = 1689

And on the reverse DEO JUDICE.

i.e. William the Third, liberator of England. God being the judge.

This medal is an expression of the feeling of the Whig party, that William delivered the country from the thraldom of the rule of the Stuarts.

Medal to William III. of England on the assembly of the princes of the chief States of Germany, held at the Hague, William presiding, to arrange plans for resisting France. On the edge is this hexameter verse—

reX regVM ConsVLta DeVs fortVnet VbIqVe. = 1691

i.e. May God the King of kings prosper all their designs.

Medal to William III. on the complete victory over the French, 29th May 1692—

ConCastIgatVs gaLLorVM fastVs et astVs
fLVCtIbVs et pVgna fraCtVs atroCe fragor. = 1692

i.e. The pride and artifice of the French punished and pulled down by a bloody naval fight.

Another Dutch medal intended to extol William; it commemorates the surrender of Casale in Italy to the Duke of Savoy, in September 1695, whose army, in addition to his own forces, consisted of some Imperial, Dutch, and Spanish troops. The demolition of the fortifications was one of the conditions of the capitulation, and Italy was set free from the military domination of the French.

ItaLIÆ CVra gaLLVs prohIbetVr aVarVs ; *A*
CLarIVs et nVnC est forte CasaLe MInVs. = 1695

i.e. The protection of Italy is forbidden to the covetous Frenchman, and Casale increases her renown by losing her defences.

Medal on the restoration of the Province of Namur to Spanish Flanders by William III.—

erIpItVr gaLLIs Vrbs aC CasteLLa naMVrCI *A*
hoC reX angLÆ-potens tV qVoqVe boIepotens. = 1695

i.e. The city and citadel of Namur is taken from the French by the valiant King of England and the valiant Elector of Bavaria.

Another medal on the same subject, to William III. and Maximilian Emanuel, Elector of Bavaria, designating them as 'Propugnatores orbis,' *i.e.* Protectors of the world. And as if to show that this is no court-flattery, these words are added, 'Testantur facta triumphi,' *i.e.* Their triumphs are proofs of their deeds. On the rim is this hexameter line— *A*

REX ANGLVS FVSO GAVDENT BAVARVSQVE NAMVRCO. = 1695

i.e. The King of England and the Elector of Bavaria rejoice, Namur being subdued.

The siege of Namur was the subject of many other medals which do not bear chronograms. One of them has this pun,—

CONAMUR, *i.e.* We endeavour.

MEDAL to Maximilian Emanuel, Elector of Bavaria, perpetual governor of the Spanish Netherlands— *A*

EMANVEL BAVARIÆ DVX BELGII LVX. = 1693

On the reverse is this flattering allusion, Tu Marcellus eris.[1]

i.e. Emanuel, Duke of Bavaria, the light of Flanders, thou shalt be our Marcellus. There were several distinguished Romans of that name.

Another medal to him— *A*

DVX EMANVEL VIVAT VIGEAT VINCAT. = 1693

i.e. May the Duke Emanuel live, flourish, and conquer.

Another medal to him and his wife on their marriage—

AVREVS E TANTIS PROCEDE PARENTIBVS INFANS *A*

ET TVTA EVROPÆ PAX ORIARE SIMVL. = 1695

i.e. Golden offspring come forth from such illustrious parents, and at the same time arise O sure peace for Europe.

Medal to Philip V., King of Spain, grandson of Louis XIV., who, by his claim to the sovereignty of the Netherlands, occasioned the war of the Spanish succession, which was not terminated until the Treaty of Utrecht in 1713. The medal is thus inscribed— *A*

GANDA REGIS CELEBRAT THALAMOS. = 1701

i.e. The city of Ghent celebrates the marriage.

Also the portrait of his wife Maria Ludovica Gabriela, inscribed—

STIRPEM CONCEDE. = 1701

i.e. Grant an offspring.

Medal of square shape, on the siege of Tournay, represents the temple of peace, surrounded with palm-trees, on the summit of a

---

[1] These words are from Virgil, Æn. VI. 882 :—

Heu, miserande puer! si qua Fata aspera rumpas,
Tu Marcellus eris.

And thus translated by Dryden :—

Ah, couldst thou break through fate's secure decree,
A new Marcellus shall arise to thee.

Alluding probably to M. Claudius Marcellus, who was five times Consul during the Commonwealth of Rome.

mountain, the base of which is covered with thorn-trees, and this legend, Die bahn zum sieg und fried ist Dornich; *i.e.* The road which leads to victory and peace is thorny. This is a play on the Flemish name of the place 'Doornick,' which means thorns. The reverse represents thorn-trees bearing grapes, and this chronogram—

HILFFT GOTT, SO KAN MAN IEZT BEI DORNEN FRISCHE TRAVBEN LEESEN. = 1709 *A*

i.e. If God gives us His help, we can now gather fresh grapes from thorns.

A siege-piece, struck by M. de Surville and the leading citizens—

MONETA IN OBSIDIONE TORNAENCI CVSA. = 1709 *A*

i.e. Money struck at Tournay during the siege.

Charles VI., Emperor of Germany, born in 1685. A medal, struck at Courtray, indicates the joining of the imperial crown to that of the monarchy of Spain, and his title to the territory of the Netherlands. The obverse is inscribed—DEVS MVLTIPLICAT. = 1712 *A*

i.e. God multiplies, or *augments.*

The reverse exhibits the arms of the empire, Spain, Flanders, and Courtray, inscribed—

CAROLO AVGVSTO, PRINCIPI FLANDRIÆ QVINTO, HISPANIÆ REGI TERTIO, CÆSARI SEXTO, PIA VOTA DONAT SENATVS POPVLVSQVE CORTRACENCIS. = 1712 *A*

i.e. The senate and people of Courtray present their loyal vows to the august Charles, the fifth Count of Flanders, the third king of Spain, and the sixth emperor of that name.

Another medal to him on his coronation as Count of Flanders, and the relief of the siege of Cordona (Courtray) by General Staremburg—

VNO DIE CORONA DATA ET CORDONA SERVATA. = 1711 *A*

i.e. On the same day a crown is given, and Cordona preserved.

A beautifully designed key, 14 inches in length, made of gold, was presented to the city of Louvain by the States-general at Brussels, by order of Charles III. of Spain (Charles VI. of Germany), on the occasion indicated by this chronographic inscription engraved thereon—

A CAROLO TERTIO S. P. Q. L. IN SIGNVM FIDEI. = 1710 *A*

i.e. From Charles the Third, to the senate and people of Louvain, in testimony of their fidelity.

Medal (see Plate I.) struck in Germany represents the city of Utrecht under a rainbow, the symbol of peace, with this verse—

SI IVBET ANNA NIMIS, NON FIDIT BELGA COLORI 12. JAN. = 1712 *A*

i.e. If Queen Anne of England persists, the Hollanders will not trust to the deceptive colours.

Alluding to the evanescent rainbow, and the refusal of Charles VI., who was then in the possession of the Netherlands, to concur in the treaty of Utrecht. The reverse has a satirical device against France, inscribed—

A

IMbeLLes frVstra sVaDent beLLa = 1711
rIgIDVs non MItIs paCIfICator. = 1711
i.e. In vain the cowards exhort to war; The inflexible not the meek is the peacemaker.

Medal to Charles VI., on the capture of Quesnoy in Flanders, represents a town, with a shattered oak tree in the foreground, and inscribed—

A

DoMat fortIs ConstantIa qVerCVs. = 1712
i.e. Strong perseverance overcomes the oak trees.
QUERCETO OCCUPATO. *i.e.* Quesnoy taken,—an allusion to the Latin 'quercetum,' an oak forest, and the Latin form of the name of the town.

A medal (see Plate I.) represents on the obverse the shields of the imperial and civic arms, supported by figures of Justice and Peace, inscribed—

CortraCense terrItorIUM gaUDet. = 1712
arCes DoMUs aUstrIaCÆ. = 1711
i.e. The territory of Courtrai rejoices. The fortresses of the house of Austria.

On the reverse is seen a man receiving the crown and sword brought to him from the gods above by an eagle. The inscription means, *This honour of virtue is sent from the high heaven.*

THE chronograms which follow concerning Charles VI. of Germany and his Netherlands dominions are taken from 'Dissertation sur les chronogrammes etc.'[1] The object of that *brochure* was to point out how vague in style and meaning were most of the chronograms made on the events of 1717, when compared with a few which the author puts in contrast with them—

CaroLVs seXtVs seMper aVgVstVs InaVgVratVs DVX *Sc*
BRABANTIÆ. = 1717
i.e. Charles VI. always august inaugurated as Duke of Brabant.

There is something wrong in the following which I transcribe as I find it; the chronogram should make 1717, or double that date; it does neither. It was inscribed on some public decoration—

CaroLo aVstrIaCo, CÆsarI seXto, regI hIspanIÆ tertIo
DVCI BRABANTIÆ qVarto soLeMnIter InaVgVrato, patrI *Sc*
patrIÆ, brabantIÆ orDInes posVere. =
i.e. To Charles, Austrian emperor the sixth,[2] king of Spain the third,[2] duke of Brabant the fourth,[2] solemnly inaugurated, the father of his country, the people of Brabant have put up this.

CaroLo, CÆsarI, regI, sVo brabantIÆ DVCI reCens InaVg- *Sc*
Vrato appLaVDIt senatVs popVLVsqVe brVXeLLensIs. = 1717
i.e. The senate and people of Brussels applaud Charles the emperor, the king, its own duke of Brabant recently inaugurated.

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[1] See Appendix, Bibliography, reference Sc.
[2] Meaning the sixth, third, fourth of that name.

The author of the 'Dissertation' condemns many of the chronograms which were applied to Charles VI., because they neither contain anything to connect him with the sentiment they express, nor any allusion that is especially applicable to him, but on the contrary, they are intelligible equally whether applied to him, or to other persons, or to no one. However just the criticism may be, we are able now to recognise the ingenuity displayed in the selection of the quotations from ancient writers which conveyed to him many a flattering compliment. The same writer further objects to this class of chronograms, that the writers of some passages quoted,—David, St. John, Horace, for instance,—could not have intended to express the future date of 1717, an assertion we need not stop to controvert—[1]

IN HOC SIGNO VINCES, FIDEI ECCLESIÆQVE CATHOLICÆ DEFENSOR. = 1717 *Sc*

i.e. In this sign thou shalt conquer, O defender of the faith and of the Catholic Church. *Sc*

CONFREGIT DEVS POTENTIAS ARCVVM. Psalm 76. 3. = 1717

ABIERVNT RETRORSVM ET CECIDERVNT. John 18. 6. = 1717 *Sc*

i.e. God has broken the power of their bows; they went backward and fell. Alluding to the Turks and other belligerents against Germany.

CVNCTA DOMAT VIRTVS OBSTANTIA. = 1717 *Sc*

i.e. Valour overcomes all obstacles.

INDVIT SIBI CÆSAR PRO THORACE IVSTITIAM. = 1717 *Sc*

i.e. The emperor has put on justice for a breastplate.

RELLIGIO PIETASQVE TIBI SVPER OMNIA CORDI. = 1717 *Sc*

i.e. Religion and piety in thy heart above all things.

TOTVS ILLABATVR ORBIS, COEPTVM NON DESERET. = 1717 *Sc*

i.e. Let the whole world fall, he will not give up what he has begun. This is adapted from Horace, Book III. Ode 3: 'Si fractus illabatur orbis, impavidum ferient ruinæ.' If a crushed world should fall upon him (the 'justum et tenacem propositi virum'), the ruins would strike him undismayed.

INTONVI, MODO CVNCTA PAVENT. = 1717 *Sc*

i.e. I have thundered, now all things tremble.

PATRI TELA LVBENTER CVDIMVS. = 1717 *Sc*

i.e. We have willingly forged weapons for our father.

EDAX CLAM RINGERE LIVOR. = 1717 *Sc*

i.e. Consuming envy, thou grindest thy teeth in secret.

IN a folio volume describing the inauguration of Charles VI. at Ghent on 18th October 1717, the emblematical frontispiece is thus inscribed— *A*

PATRIA IURE IURANDO COMITI CÆSARI REGI. = 1717

CAROLO SUO FIDELITATEM VOVET. = 1717

i.e. The country by its oath vows allegiance to the Court, the Emperor, the King, (and) vows fidelity to its own Charles.

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[1] See also Index, 'Dissertation,' etc.

At page 18 the display of fireworks is described, one device showing the name of his Majesty, and this inscription— *A*

INAUGURATIONI FLANDRO-BELGII COMITIS. = 1717

i.e. To the inauguration of the Count of Flanders.

Prince Leopold, son of Charles VI., born 13th April 1716— *A*

NAMVRA NASCENTI LEOPOLDO VOVET. = 1716

i.e. The town of Namur promises solemnly to the nascent Leopold.

CAROLO REGI APPLAVDVNT NAMVRANI. = 1717

i.e. The people of Namur applaud Charles the King.

Another medal giving his titles, Emperor, Duke of Brabant, Count of Flanders, etc. etc— *A*

LÆTANTER INAVGVRATVR COMES FLANDRIÆ. = 1717

i.e. The Count of Flanders is inaugurated with joy. *A*

DEDICAT VOVETQVE GANDA CÆSARI. = 1717

i.e. The town of Ghent dedicates and promises solemnly to the Emperor. *A*

EX TE DELICIVM BELGII. = 1719

i.e. From thee is the delight of Flanders.

Medal to William Charles Henry, Prince of Nassau, etc. etc.— *A*

PACATI EN PIGNVS TEMPORIS VSQVE DECVS! = 1723

i.e. Behold the pledge of peaceful time, even to glory!

Medal of Charles VI., on a treaty of peace with Spain, inscribed— *A*

PAX CONCORDAT VTRUMQUE. = 1725

i.e. Peace harmonises both sides.

A medal represents the device of the United Provinces, a rampant lion within a hedge, and this hexameter line— *A*

AH! NON MARS SED CONCORS PAX QVOQVE VIGET IN ORBI. = 1728

i.e. Ah! not Mars, but soothing peace flourishes also in the world.

Among the numerous medals to Elizabeth Maria of Austria, governess of the Netherlands, are the following which bear chronograms without any other indication of date :— *A*

GVBERNATRIX BELGII DELICIVM. = 1725

i.e. The governess, the delight of the Netherlands. *A*

GVBERNATRIX BELGII NOSTRI DELICIVM. = 1726

i.e. The governess, the delight of our Netherlands. *A*

ELISABETHA A° SECVNDO BELGARVM GVBERNATRIX. = 1727

i.e. Elizabeth in the second year, governess of the Netherlands.

ELISABETHÆ GVBERNATRICI ERVDITIONEM SVA LARGITATE *A*

NVTRIENTI. = 1728

i.e. To Elizabeth the governess encouraging learning by her bounty. *A*

MARIA ELISABETHA ARCHIDVX AVSTRIÆ BELGAS GVBERNANS. = 1729

i.e. Maria Elizabeth, Archduchess of Austria governing the Netherlands. *A*

ELISABETHA GUBERNATRIX PATRIÆ FIDEIQUE COLUMEN. = 1730

i.e. Elizabeth the governess, the support of our country and our faith. *A*

ELISABETHA SEXTO BELGII AUSTRIACI MODERATRIX. = 1731

i.e. Elizabeth in the sixth year the governess of the Austrian Netherlands.

eLIsabetha gUbernatrIX In periCULIs IMpaVIDa. = *A* 1732
i.e. Elizabeth the governess fearless in dangers.

sereniSSIMÆ gUbernatrICI noXIa UbIqUe eraDICantI. = *A* 1733
i.e. To the most serene governess, everywhere abolishing hurtful things.

brUXeLLarUM tranqUILLItatIs stUDIosa. = *A* 1734
i.e. She is careful of the peace of Brussels.

Vero aVItÆ pIetatIs eXeMpLo sUbDITIs præLUCens. = *A* 1735
i.e. Shining as a true example of ancestral piety to her subjects.

eLIsabetha beLgarUM In beLLo qUIetIs stUDIosa gUbernatrIX. = *A* 1736
i.e. Elizabeth, governess of the Netherlands, studious of rest even in the time of war.

MarIa eLIsabetha arChIDUX benIgna beLgII gUbernatrIX. = *A* 1737
i.e. Maria Elizabeth, Archduchess, the benevolent governess of the Netherlands.

eLIsabetha arChIDUX beLgarUM gUbernatrIX. = *A* 1738
i.e. Elizabeth, Archduchess, the governess of the Netherlands.

beLgarUM gUbernatrIX parthenII CULtUs stUDIosa. = *A* 1739
i.e. The governess of the Netherlands fond of literary pursuits.

eLIsabetha InDefessa CharItate paUperUM aUXILIatrIX. = *A* 1741
i.e. Elizabeth, the helper untiring in charity to the poor.

eLIsabetha beLgarUM gUbernatrIX saCrata aUgUstae VIrgInIs aeDe. = *A* 1740
i.e. Elizabeth, governess of the Netherlands, when the church of the august Virgin was consecrated.

This Maria Elizabeth presented a silver lamp, 670 ounces in weight, to a statue of the Virgin Mary in the Pilgrimage Church of Notre Dame de Montaigu at Sichem in the Netherlands, with this inscription—

VIrgInI aspriCoLLensI MarIa eLIsabetha LVCIa beLgII aVstrIaCI gVbernatrIX seqVe sVaqVe eX sIngVLarI pIetatIs Voto obtVLIt. = *A* 1738
i.e. Maria Elizabeth Lucia, governess of the Austrian Netherlands, to the Virgin of Montaigu, offered herself and her property, according to her particular vow of piety.

Maria Theresa, Empress of Germany and Queen of Hungary, wife of Francis of Lorraine, Duke of Tuscany, Duchess of Brabant. This double chronogram gives 3482, or twice 1741, the year of her inauguration—

MarIa theresIa, boheMIÆ et hVngarIÆ regIna, DVCIs etrVrIÆ ConIVX, brVXeLLIs Vt brabantIÆ DVCIssa InaVgVratVr. = *Sc* 3482
i.e. Maria Theresa, Queen of Bohemia and Hungary, wife of the Duke of Tuscany, is inaugurated at Brussels as Duchess of Brabant.

MarIa theresIa brabantIÆ DVCIssa brVXeLLIs InaVgVratVr. = *Sc* 1741
i.e. Maria Theresa is inaugurated Duchess of Brabant at Brussels.

A medal to her is inscribed—

REGINAE HVNGARIAE FAVEANT SVPERI SVBDITIQVE VOVENT A
BELGAE FELICITATEM. = 1742

i.e. May the powers above favour the Queen of Hungary, and her Belgian subjects wish her happiness.

Medal relating to ecclesiastical events, represents a pair of scales suspended from the clouds, weighing various emblems, the word TEKEL appearing in the cloud; and this chronogram—

NECESSE CONSIDERARE TIBI QVAE SINT, QVAE FVERINT, QVAE A
MOX VENTVRA. = 1745

With the device of the Dutch Lion protecting an object placed on an altar.

i.e. It is necessary for thee to consider the things which are, the things which have been, the things which shortly shall come to pass.

A Netherlands war medal contains this chronogram, and the date 1746—

BELLO NVLLA SALVS ACIES CESSARE CRVENTAE A
AVREA PAX PEDIBVS DISIICE TELA TVIS. = 1746

i.e. There is no safety in war, bloody armies have ceased, O golden peace, scatter the weapons with thy feet.

A medal on the birth of a Prince of Orange has this bilingual chronogram—

FELICI GENIO FIS COMPOS ARAVSIO VOTI A
EXVLTES PRINCEPS NASCITVR ECCE TVVS. = 1748

ORANIE! 'S HEMELS GUNST VERVULT U BEE IN ZEEGEN,
NU GIJ TER GOEDER UUR EEN ERF-PRINS HEBT VERCREEGEN. = 1748

i.e. Orange! the favour of heaven is fulfilled, thou art a blessing now that you have received, at a lucky hour, a crown-prince.

A small Netherlands medal has this inscription, 'Da pacem Domine in diebus nostris,' and this hexameter chronogram— A

MARS SIS EXVL ATROX DISCORS SIS EXVL ERINNYS. = 1746

i.e. Cruel Mars, mayest thou be an exile, discordant Erinnys mayest thou also be an exile. The letter Y counts as II.

A Netherlands medal represents a church with a reference to Isaiah xlvi. 3, 4. And on the reverse are inscriptions in Dutch, and this 'chronodistichon'—

DE ZUIL DER WAARE KERK A
VERLICHT DIT HEILRYK WERK. = 1759

i.e. The pillar of the true church enlightens this wholesome work.

Medal to William V. of Holland— A

FELICITER PRINCEPS! BELGICÆ HEPTERIS ACCIPE CLAVVM. = 1766

i.e. Blessings upon thee, O Prince, take the helm of the Belgian galley of seven banks of oars (the seven united provinces).

Medal on the birth of a son to William V. and Wilhelmina his wife— A

FRIDERICA LOVISA VVILHELMINA. = 1770

i.e. Friderica Louisa Wilhelmina. 28th Nov. 1770.

THE group of Netherlands history will conclude with extracts from a book (British Museum, press-mark 11408. aaa.), 'Maxæmyliani Vrientii, Gandavensis,[1] Epigrammatum Libri IX.' Antwerp, 1603. 8°. The contents are Latin epigrams on persons and events in Flanders during a time of political intrigue, local tumult, and national war. Some of the translations offered may seem dull and unsatisfactory, but it is difficult to revive the colour of antique wit and to restore the point of epigram, so long after the subject of it has ceased to be one of notoriety and interest. A few of the epigrams are composed as chronograms, and those only are presented in the succeeding pages.

The first in order consists of ten lines, 'In Jubilæum et Laureum,' addressed to Peter Blacquer, Doctor of Theology, probably on the occasion of some university honours. It concludes thus—

ALGIDE[2] TER SENAS DVM SPARGIS FEBRVE LVCES,
IVBILA, IO, ET LAVRI CONCELEBRATVR HONOS. = 1586

i.e. O 'Algidus,' whilst thou scatterest thrice six days in February, Rejoice! the honour of the laurel is celebrated. The letters D are not counted.[3]

Epigram to Petrvs Ælius commences with this anagram on his name—Tu aliis præes, *i.e. Thou art before others;* and concludes thus—

DIGNA PETRO LAVRVS CONFERTVR VRBE DVACO,
BIS DECIMÂ AVGVSTI LVCE NITENTE POLO. = 1595

i.e. The laurel worthy of Peter is bestowed by the city of Douay, the twice tenth day of August shining in the sky.

On the birth of Charles V. (Emperor of Germany), at Ghent, in 1501. It is supposed to be addressed to the potentates of Europe and the Sultan of Turkey, then carrying on political strife and warfare in Europe—

REX, PAPA, TVRCA, DVCES, INFLATOS PONITE VVLTVS:
NESCIO QVOD FVLMEN GALLA[2] GANDA PARIT. = 1501

i.e. King, Pope, Turk, Leaders, lay aside your proud looks; I know not what thunderbolt the town of Ghent brings forth.

Another on his death, alluding to the same political strifes—

REX, PAPA, TVRCA, DVCES, VARIÈ EXSVLTATE, DOLETE:
EXSTINCTVS CÆSAR TERROR ET ORBIS AMOR. = 1558

i.e. King, Pope, Turk, Leaders, variously exult and lament: the Emperor, the terror and affection of the world, is dead.

On the death of John of Austria, Governor of Flanders—

TVRCARVM, HEV, CLADES CONCIDIT AVSTRIACVS. = 1578

i.e. The Austrian has fallen, the destroyer of the Turks.[4]

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[1] *i.e.* Maximilian Vrient (or Vrientius) of Ghent. It contains 230 pages.

[2] The meaning of this word is obscure.

[3] The letter D is seldom counted in this group of chronograms, according to the Flemish method.

[4] See page 119, *infra*.

On the death of Archduke Ernest, Governor of Flanders—

VenIt, reXIt, obIt DVX aVstrIVs, IngeMe beLga. = 1595

i.e. The Austrian Duke came, reigned, and died; groan, O Netherlands.

On the death of Alexander Farnese, Duke of Parma, General and Governor of Flanders—

eheV, Væ, beLgIs, parMæ DVX eXspIraVIt. = 1593

i.e. Alas, woe to the Netherlands, the Duke of Parma has breathed his last.

On the death of the Marquis Robert de Melun—

Mars beLga, heV, CadIt, heV, faCe, gVrgIte, ponte CarInâ
CaVssa sVbest tantæ non satIs VnA neCI. = 1585

i.e. The Belgian Mars alas falls, alas with torch, with whirlpool, with bridge, with ship, there is not sufficient cause for so great a death. This probably alludes to the destruction of the bridge made across the Scheld for the siege of Antwerp by the Duke of Parma, by fire-ships and explosions. The city capitulated on 17th August 1585.

On the marriage of Archduke Albert of Austria and Isabella[1] of Spain, he was made governor of Flanders—

aVstrIaCa aVstrIaCo, gerMano nVbIt Ibera,
regIa progenIes Cæsareo generI,
aLberto IsabeLLa, datVr dos beLgIa: feLIX
hesperIÆ et nobIs donet Id esse deVs. } = 1598

i.e. A Spaniard of Austria is married to a man of Germany, a royal progeny to an imperial race, Isabella a Belgian dowry is given to Albert: may God grant that this be fortunate for the West and for us.

On the capture of Calais from the French by the Archduke Albert—

aVstrIaCa VIrtVte IaCent Vrbs arXqVe CaLetI,
angLe treMIs, pLoras gaLLe, bataVe perIs. = 1596

i.e. The city and citadel of Calais lie low by Austrian valour, O Englishman thou dost tremble, O Frenchman thou dost weep, O Hollander thou dost perish.

VIrtVte aVstrIaCâ LVget prostrata CaLetIs:
LaVs sVperIs, regI LaVrea, paLMa dVCI. = 1596

i.e. Through Austrian valour prostrate Calais mourns; praise be to the powers above, a laurel to the king, a palm to the leader.

On the capture of Ardres[2]—

aVspICIIs dVCIs aVstrIaCI doMIta ardrea sVppLeX
tradIdIt hesperIo CoLLa terenda IVgo. = 1596

i.e. Through the auspices of the Austrian leader suppliant Ardres being subdued, offered her neck to be galled by the Spanish yoke.

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[1] See Index, Albert and Isabella. *Pax vobis.*

[2] A contemporary author, Opmeerus, remarks on this epigram, 'Igitur mense Maio, ut breviter et eleganter chronicos cecinit idem Max. Vrientius.'

eXpVgnata ardra est, CVr pLoras gaLLe? reseCtIs
testIbVs InCIpIaM qVòd noVVs Ire Capo. = 1596
i.e. Ardres is vanquished, wherefore do you weep, O Frenchman? (and some obscure allusion to a capon).

On the capture of 'Bichium' and Hulst—
aLbertVs sVperat, CVstodIt bIChIVs hVLstVM:
fLandrIa seCVrIs oCIa rebVs agat. = 1596
i.e. Albert overcomes, Bichius guards Hulst: May Flanders live at ease, her affairs being safe.

On the taking of Cambray (*sic*)—
VIrtVtI aVstrIaCæ ConCessIt saMarobrIana:
baLaIgnIe, fVrens nVnC VbI CrIsta tVa est? = 1594
i.e. Amiens has yielded to Austrian valour; Balagnie, mad, now where is thy crest?

On the capture of Amiens—
sparge nVCes pVerIs LeVIs et sIne pondere gaLLe;
eXCIdIs aMbIano; stVLte, reLInqVe nVCes. = 1597
i.e. Scatter nuts to the boys thou Frenchman, fickle and without weight; thou fallest from Amiens; fool, relinquish thy nuts.

On the peace between Philip II. of Spain and Henry IV. of France; the three following chronograms—
septIMa LVX IVnI, eXoptatâ fLorIda paCe,
aVstrIaCas aqVILas, LILIa gaLLa beat. = 1598
i.e. The seventh day of June is bright with the wished-for peace, it blesses the Austrian eagles and the French lilies.
paX CoIt henrICo regI aVstrIaCoqVe phILIppo,
hInC aVres bataVæ MattIaCæqVe paVent. = 1598
i.e. Peace is agreed upon by Henry the king and Philip of Austria, hence the ears of Holland and of Nassau tremble.
aVrea paX gaLLos regI ConIVngIt Iberos:
angLe proCaX CaVdIs dIsCe tIMere tVIs. = 1598
i.e. Golden peace joins the Spaniards to the French king, O forward Englishman learn to fear for thy tails.

On the death of Philip II. of Spain and Netherlands[1]—
oCCIdIt aC sVperest nato doMInante phILIppVs:
sIC CVbat atqVe orItVr phœbVs In orbe noVVs. = 1598
i.e. Philip dies, and survives in his son now reigning. Thus he sets, and rises as a new sun in the sky.

On the imprisonment of those desiring peace at Ghent—
ter qVIno MaIVs terræ præsVLserat ortV.
qVo nos paCIfICos CarCer opaCVs habet. = 1584
i.e. May month had shone on the earth on the fifteenth day; on which a dark prison holds us inclined for peace.

[1] It was remarked of him by Boldonius, who quoted from a contemporary writer, 'The ruler only receded from us, but not entirely; for he left us his children, in whom we ought to recognise him, and in whom we discern and see him.'

On peace being restored to the commonwealth of Ghent—

nVnC est bIbendVM, nVnC pede LIbero
pLangenda teLLVs, fLandrICa paX redIt. = 1584

i.e. Now let us drink, now let us strike the earth with lively foot, the peace of Flanders returns.

On the surrender of Ghent to the King of Spain—

post Longas strages, dVrIqVe perICVLa beLLI,
CessIt aLeXandro ganda sVbaCta faMe. = 1584

i.e. After long slaughter and the dangers of stern war, Ghent, subdued by hunger, yields to Alexander.[1]

On the surrender of Antwerp[2]—

esVrIes, Mars beLLIpotens, pons, CLassIs, et æstVs
adIeCtæ sVbdVnt CoLLa sVperba IVgo. = 1585

i.e. Famine, Mars powerful in war, a bridge, a fleet, and thirst, being combined, subdued their proud necks to the yoke.

On the assassination and death of the Stadtholder, William the Silent, Prince of Orange—

CorrVIt IratI Denâ prostratVs IVLI
LethIfero DeLphIs sCLopetI VVLnere prInCeps. = 1584

i.e. The prince falls prostrate on the tenth day of angry July at Delft, through the deadly wound of a bullet.

On the death of Mary Queen of Scots—

sCotorVM, heI, regIna perIt perCVssa seCVrI.
CaVssa fVIt tantæ IesabeL Vna neCIs. = 1587

i.e. Alas, the Scottish queen perishes, struck with the axe. The one cause of such a death was Jezabel (Elizabeth).

On the assassination and death of Henry III. (of Valois), King of France, by Jacques Clement, a Dominican friar, on 27th August 1589—

reX CadIt henrICVs, non est LeX dIgnIor VLLa,
quaM neCIs artIfICes arte perIre parI. = 1589

i.e. The King Henry falls, there is no worthier law than that the contrivers of death should perish by their own art.

Concerning the Hollanders. Silva-ducis (Bois-le-duc) attacked to no purpose—

haVd sILVaM CædIs, trepIdVs sed CedIs, et aVCtVs
ConspICVo naso, bataVe geVse[3] fVgIs. = 1601

i.e. Thou dost not cut down the wood, but thou dost cut and run, with thy big nose made bigger thou fleest, thou Batavian beggar.[3]

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[1] *i.e.* The Duke of Parma, governor of Flanders. [2] See third chronogram at page 114.

[3] The word 'gueux' (beggars) was the title offensively given to, and then adopted by the league of nobles of Flanders, Holland, and Friesland in 1565, who were opposed to the Spanish rule. The word was reproachfully used towards the German princes by Marie Antoinette in 1791, in her secret correspondence with her adviser Fersen. It has been translated 'scoundrels' in this instance.

On the tower of St. Bavon (the cathedral), at Ghent, being burnt by lightning—

fLANDRORVM prINCEPS tVRRIS, præsente ISABELLA
prINCIPE, GANDAVO prINCIPE IN VRBE fLAGRAT,
AST Ô DI patrIÆ, nobIS prohIBETE sINISTRA
AVGVrIA, atqVE hostes talIA sIGNA petant. = 1602

i.e. The principal tower of Flanders is on fire, Isabella the princess being present, in this the principal city of Ghent, but, O gods of our country, ward off from us sinister auguries, and let such signs strike our enemies.

Another member is added to the four ecclesiastical divisions of Flanders—

eCCE reCENS IVNCTA EST fLANDRÆ ROTA qVINTA qVADRIGÆ,
DI trIBVANT CVRSV DEXTERIORE MEET. = 1596

i.e. Behold recently a fifth wheel is joined to the Flanders four-wheeled chariot; may the gods grant it may go in a better course!

On the third consulship of Gerardus Blaserus of Ghent—

VIrIBVS, INSIDIIS AMBIVIT Cæsar honores
CONSVLIS, hIC VLTRO TER tIBI CLARET HONOS. = 1587

i.e. With force, with stratagem, Cæsar won the honours of Consul, this honour shines thrice upon thee of its own accord.

On the consulship of Philip Triest—

tVRBIDA CEDAT ETIS, REMEAT paX AVREA trIESTO
CONSVLE, pLEBS, PRÆTOR, CVrIA, CLERVS, OVANT. = 1594

i.e. Turbulent Etis retreats, golden peace returns, Triest being consul, the people, the prætor, the senate, the clergy greet him.

On the death of Maria van Royen, wife of the above Philip Triest—

IVLI OCTAVA DIES LVCEM tIBI, ROYIA, CLAVSIT:
LÆTIOR IN sVPERO SIT tIBI VITA POLO. = 1595

i.e. The eighth day of July closed thy light, O Royia; may thy light be more joyful in the heaven above! The V counts as II = 2.

On the death of the same Philip Triest—

sINGVLA trISTITIÂ RESONENT LOCA, trIESTIVS, HEV, HEV,
OCCVBAT, ET NIGRVM CONSVL INIVIT ITER. = 1601

i.e. Let all places resound with sadness! Triest alas, alas, is dead, the consul has entered upon his dark journey.

On the death of William Damasus, the second bishop of Ghent—

LVXIT VT, Ô LVCTVS, AVRORA SECVNDA NOVEMBRIS,
PRÆSVLE sVRREPTO LVXIT qVOQVE GANDA SECVNDO. = 1588

i.e. When, oh sorrow, the second morrow of November shone, the second bishop being taken away Ghent did also moan.

On the death of Jacobus Boghardus, knight, president of the Council of Flanders—

CONSILII fLANDRI GENEROSVS DEPERIT HORTVS.
HOC LEX faCTA EXLEX ET tHEMIS IPSA DOLET. = 1597

i.e. A noble garden of the council of Flanders perishes, by this event Law was made Outlaw, and the goddess of Justice herself grieves.

On the death of Abraham Ortelius, the royal geographer.[1] (This chronogram makes 1594, Ortelius died in 1598)—

fINe tVo, IVnI, fataLIs, noXIe IVnI,
orteLIVM CoeLo CoLLoCat VranIe.

i.e. At thy end O June, O fatal noxious June, Urania places Ortelius in heaven.

On the death of Antoniola Vrientius, probably a daughter of the author of these epigrams—

MartIs erat seXtVs, VItæ annVs seXtVs, et hora
seXta, fVgaX VItæ DIffVgIt aVra tVæ. = 1590

i.e. It was the sixth day of March, the sixth year of life, and the sixth hour, the fleeting breath of thy life fled.

On the birth of the son of the 'quæstor,' John Baptist Meyne Oliver, and Isabella Lautia his wife—

MeYne pater, genItrIX LaVta est IsabeLLVLa IanVs
nVnCVpor, In CanCro soLe natante seror. = 1592

The translation is questionable. The y *counts as* ii = 2.

On the birth of Daniel, the son of John and Anna Stoppelard—

IndIgetor danIeL, stoppLardà e gente Ioanne
patre, parente anna, stIrpe parente satâ,
nasCor gandaVI, MaIo regnante, qVId VLtra?
Cetera sCIt, qVI sCIt fata fVtVra deVs. = 1596

i.e. I am addressed as Daniel, of the race of Stoppelard, John being my father, Anna my mother, sprung from an ancient race, I was born at Ghent in the month of May, what further why prate? God knows the rest, He knows my future fate.

On the marriage of the lawyer, Antony de Vuldere, and Jodoca Prostia—

Læta patet CoeLo, patet, en LVX seXta noVeMbrIs
ConsCIa VVLderI prostIoLæq: torI. = 1598

i.e. The joyful sixth day of November is manifest in heaven, conscious of the marriage of Vulder and little Prostia.

On the marriage of Florentus Eechout and Adriana Ryme—

dIVa faVe CatharIna, tVa par nobILe LVCe
IVngItVr eeChoVto rYMIa LeCta VIro. = 1599

i.e. Oh Catherine look on us with favour, on thy day is united a noble pair, the chosen Ryme is united to Eechout her husband. The y counts as ii = 2.

On the death of Baron Philip de Langlee Heyne—

LangLeo fataLIs erat LVX seXta noVeMbrIs,
feLIX In patrIo nVnC CoLIt Ipse poLo. = 1602

i.e. The sixth day of November was fatal to Langlee, he is now happy and worships in his Father's sky.

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[1] For other chronograms concerning him, see Index 'Ortelius.'

Here ends the series of chronographic epigrams. The book is licensed to be printed by the Episcopal censor, as containing nothing contrary to orthodox faith or pious morals.

AT the end of a volume by G. Brusch[1] are several poetical addresses to the author's friends. This, the last one, expresses the year of the marriage of a certain Lady Florence Weza—

VVezanæ stIrpIs fLorentIa nVpsIt heLIæ,
rabensteInero qVI patre natVs erat:
ConIVgII serVator eIs foeLICIa Donet
seCLa, Det et sponsIs prospera fata bonIs. = 1550

i.e. Florence of the race of Weza was married to Helias, who was son of Rabenstein: may the Saviour give to them happy years of wedlock, and may He give prosperity to good husbands!

BALDWIN TAYERT, the third consul of the city of Courtray, to whom the Emperor Ferdinand III. presented a medal bearing his portrait, whereupon the learned and reverend doctor Peter Wullius made this verse, 'mirum! ipso consule nesciente.'

CVr sIbI sVb terrIs faCIt IMa paLatIa ConsVL? *C*
aVrea ne eXtoLLat prInCIpIs effIgIes. = 1641

i.e. Why does the consul make for himself his ultimate palace underground? Lest the golden portrait of the prince should exalt him.

JULIEN WAUDRE *alias* Wauldret of Hainault wrote this epigram on the cessation of the pestilence (brought by a woman on the 15th June 1615 from Wesel), which had desolated the town of Mons for thirteen months—

fœnore Dat Lætos MatVro JVLIVs agros, *Db*
Cùm gravis afflictâ cessat in urbe lues. = 1617

JOHN OF AUSTRIA, natural son of the Emperor, Charles V., distinguished himself at the battle of Lepanto gained over the Turks, to the great relief of the Christians. See page 113, *supra*.

ad grates properate oMnes, res fortIter aCta est *Bi*
nonIs oCtobrIs VICtIs ad LeVCada tVrCIs. = 1571

i.e. Hasten all of you to your thanksgivings, the Turks being conquered at Lepanto on the nones of October.

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[1] Chronologia Monasteriorum Germaniæ. British Museum, press-mark, 4661. b.

GERMAN HISTORY.

IN this group are placed chronograms relating to the history of the States and Principalities which at the present time are included in the Empires of Germany and Austria, as well as of some others still independent whose affairs have been mainly associated with both the Empires, viz., Saxony, Bavaria, and semi-independent Hungary. The circumstances represented by the chronograms are such fragments of history, that it is not possible to place them with effect in strict chronological order, or keep them within territorial boundaries; the arrangement, therefore, is of a very mixed character.

Poland, once an independent kingdom, but now the entire possession of neither Empire, has sufficient individuality in the history of Europe to occupy a group to itself, and it will accordingly appear, chronographically, at a future page.

The chronograms relating to the festival processions at the German monasteries, as well as the panegyrics addressed to German potentates, are placed, for the sake of convenient arrangement, in a later part of this volume.

The hexameter and pentameter verse is frequently used in these German Latin chronograms.

A LIST of some Emperors of Germany will be an apt commencement, even though the few particulars concerning them are expressed in a kind of jargon, and the astronomical allusions to denote the period of the year are obscure and difficult of explanation. They are represented in the following verses at the commence-

ment of a rare little octavo volume belonging to my friend the Rev. W. Begley, and I know of no other copy of it. This is the title, 'Carmina Cæsarum, Regum, et Archiducum aliquot ex familia Austriaca natales et obitus numeris indicantia. Authore Jos: a Pinu. Poê: coronato. M.D.LXXII.' It consists of thirty-five leaves, without pagination, or printer's name and place.

Annus mortis Rvdolphi, Imper. 1291.[1]

soLVerVnt Isto te Corpore fata rVDoLphe,
qVattVor Vt IVLII præterIere DIes. = 1291

i.e. The fates loosened thee from this body, O Rudolph, when four days of July had passed.

Adolphi, Imperat. 1298.

aDVerso beLLo VIta est eXVtVs aDoLphVs,
præsepes sero Lapsa VbI soLe fVIt. = 1298

i.e. Adolphus is freed from life by unfortunate war (towards the evening?).

Alberti I. Imper. 1308.

InfIDa aLbertVs LethatVr fraVDe nepotIs,
per bIs qVInqVe annos VIX VbI sCeptra tVLIt. = 1308

i.e. Albert is slain through the infamous deceit of his nephews when he had borne the sceptre scarce twice five years.

Alberti II. Imper. 1439.

aLberte es Cæsar sVbLatVs, noCte Vt oborta,
eXCepIt DorIs syDVs hVantIs aqVIs. = 1439

i.e. O Imperial Albert, thou art taken at the beginning of the night, when Doris drew out from the waters the star of Hyas (the time of the rising of this particular star).

Friderici III. Imper. 1493.

VItaLes aVras Cæsar frIDerICe reLInqVIs,
soL seXto erIgones CœpIt VbI esse graDV. = 1493

i.e. O Emperor Frederick, thou didst quit the vital breath when the sun began to enter the sixth degree of the sign Virgo.

Maximiliani I. Imp. 1519.

phœbVs VbI rVtILans IVVenILI CVrrIt In astro,
qVInte tVVs MorIetVr CaroLe Cæsar aVVs. = 1519

i.e. When the ruddy sun runs into the juvenile star (?), thy imperial grandfather, O fifth Charles, dies.

Philippi, Maximiliani filii, 1506.

reX aDIt hIspanVs CœLestIa teCta phILIppVs
annIs aDIeCIt LVstra VbI qVInqVe trIbVs. = 1506

i.e. The Spanish king entered the celestial abode when he had added five Lustra to three years.[2]

[1] It must not be supposed that any of these chronograms are older than the year 1572, or a little prior thereto.

[2] Philip I., King of Spain (the Handsome), died in 1506, aged 28.

Caroli V. Imp. natalis 1500.

eXCIpIt Vt rapIDVs pIsCes hyperIon æqVosos,
ganDaVo est Cæsar CaroLVs Vrbe satVs. = 1500

i.e. When the swift sun drew out the watery fishes (scil. the Zodiac sign), the Emperor Charles is born at the city of Ghent.

Ferdinandi Imp. nati 1503.

aeDItVs est VbI reX LVCIs fernanDVs In aVras
soL CeLer heLLÆÆ sIgna reVIsIt oVIs. = 1503

i.e. When King Ferdinand was ushered into the realms of light, the swift sun revisited the sign of the sheep (or ram).

Dicessus ejusdem 1564.

ortVs ICarIVs CanIs Vt proDVXerat aXe,
fernanDVs Cæsar LVCe soLVtVs obIt. = 1564

i.e. When the Icarian dog lengthened his course in the sky, the Emperor Ferdinand quits this mortal state.

Annæ conjugis Ferdin. 1547.

fernanDI oCCVbVIt Consors pIa, LVCe VbI pVLsa
phœbo grata nIgræ rostra VIDentVr aVIs. = 1547

i.e. The pious consort of Ferdinand died when the black bird pleasing to Phœbus is seen at the driven-out light (the constellation Aquila in the evening (?) = the black eagle of Austria).

Ferdinandi filii Ferdi. Imp. (natalis) 1529 (*sic*).

frVgIferIs ÆDIt fernanDe VbI te aVstrIa terrIs,
CæLestes LVCes CanCer In orbe trahIt. = 1528

i.e. When Austria, O Ferdinand, produced thee to the fruitful earth, the Crab draws the celestial lights in the heavens (the sun was in the sign Cancer when he was born(?)).

Annus nativitatis Maximiliani II. Imperatoris 1527.

aVstrIaCVs prInCeps regnator nasCItVr orbIs,
preCLarI proaVI nobILe noMen habens. = 1527

i.e. The Austrian prince, the leader of the world, is born, having the name of a very renowned ancestor.

Here endeth the list of the Emperors. At a later page this, the last chronogram, occurs—

S. Mariæ matris salvat. 3947.

seXta DIes IDVs septeMbrIs VIDIt ab ortV,
ChrIstI CVM pVra est Creta pVeLLa parens. = 3947

i.e. The sixth day saw the ides of September from its rise (the morning of 8th Sept.), when the pure maiden the mother of Christ was born.

The rest of the book is filled with epigrams and poems relating to various distinguished persons, but as there are no more chronograms I close it, saying that it is a very curious one. There is another work by the same author, quoted by the title 'Eteostichon liber.' I have searched at the British Museum and at some foreign libraries without finding a copy. I find many chronograms quoted therefrom in other old books.

PHILIP I., King of Spain, the son of the Emperor of Germany, Maximilian I., and the beautiful Mary, Duchess of Burgundy, was born at Bruges on the 23d June 1478. The Emperor had obtained, in right of his wife, dominion over the Netherlands provinces; on her death in 1482 his Flemish subjects revolted against his authority,[1] which they never recognised except as guardian of his son Philip, whom they looked upon as their ruler. It was probably on this event that the following chronogram was made. As for the chronogram itself, it gives the date 1473. It is intended, according to my authority, to give that of the birth of Philip, 1478, his parents having been married in 1477. The historian whom I quote, however, remarks, 'Voici un assez mauvais vers qui marque mal l'année de cette naissance'—

Bb

oMnIbVs aCCeptVs regnat bonVs eCCe phILIppVs. = 1473

i.e. Behold the good Philip reigns accepted by all. Another historian thus notices this faulty chronogram, 'Ejus natalem hoc rudi metro numeralibus litteris quidam expressit.'

On the death of the Emperor Maximilian I.—

aqVILa CeCIdIt, Leo doLore preMItVr, LILIa rIdent, rosa Inter spInas Latet. = 1519

i.e. The eagle fell, the lion is oppressed with grief, the lily laughs, the rose lurks among the thorns. The letters D are not counted. This alludes to the political situation in Europe, and the jealousies and intrigues of Germany, Holland, France, and England.

On the coronation of Ferdinand I. of Bohemia, 28th Feb. 1527—

senâ LVCe qVater febrVâ spLenDente reVeCtâ, *K*
fernanDVs pragæ regIa sCeptra CapIt. = 1527

i.e. On the bright 28th day of February, Ferdinand takes the royal sceptres at Prague.

Maximilian II. emperor, from a book 'In felicem inaugurationem sereniss: Regis Maximyliani et reginæ Mariæ, etc. etc. Pragae, 1562.'

On his coronation, xii kalendas Octobris 1562—

CeLsa paLes sVrgIt, CLaro reDeVnte toparChIa *Rd*
fItqVe feraX fVnDVs, pLantaqVe qVaeqVe feraX. = 1562

i.e. A lofty (pales?)[2] *rises, the illustrious governor returning, the ground becomes fertile and every plant fruitful.*

LaVta CeLebretIs, proCeres, ConVIVIa regnI: *Rd*
reX saLVVs VIVens aeMILIanVs oVat. = 1562

i.e. O nobles, may ye celebrate the rich banquet of the kingdom, King (Max)imilian triumphs alive and safe.

sVsCIpIt aCCeptos soLII reX IVstVs honores *Rd*
qVI VenIt aVstrIaCIs aeMILIanVs aVIs. = 1562

i.e. The just king receives the usual honours of the throne, (Max)imilian who comes from an Austrian ancestry.

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[1] Maximilian was imprisoned at Bruges by his rebel subjects. See p. 55, *ante*.

[2] *Sic*, but query meaning Palæstes = a wrestler; or Pales, the goddess of husbandry.

Two chronograms on the death of the 'good' Emperor Maximilian II. in 1576. He was succeeded by his son Rudolph II.—

ALTA QVIES PRÆLVSTRE CAPVT, QVOD PRÆFVIT ORBI *F*
SVBRVIT; EXCELLENS VIX TEGIT VRNA DECVS. = 1576

i.e. Profound rest overwhelms the illustrious head which ruled the world; the tomb scarcely covers his surpassing glory.

ARCE RATISBONA PROFECTVS IN ÆTHERA CÆSAR, *F*
CÆSAR AIT: FILI, DIVE RVDOLPHE, VALE. = 1576

i.e. The Emperor having departed from the citadel of Ratisbon into heaven, says, thou divine Emperor Rudolph my son, farewell. The Emperor died at Ratisbon.

Rudolph II. of Austria. Crowned 1576. Died 20th January 1612. Age 36. Both events are thus marked—

RVDOLPHVS IMPERATOR AVGVSTVS. *I*
= 1576
DVX AC LVX GENTIS FABIANI HEV LVCE RODOLPHVS *I*
CÆSARIO GENITVS SANGVINE CÆSAR OBIT. = 1612

i.e. Alas! on the day of Fabian, Rudolph the leader and light of the nation, born of the blood of the emperors, dies as emperor. Saint Fabian's day, 20th January new style, or according to a contemporary history, on the 10th January (old style), between 6 and 7 in the morning.

An old engraving in the British Museum (press-mark 565. f. 1), dated 15th February 1611, representing the town of Passau being destroyed by war and fire, is thus inscribed—

ANNO, RVDOLPHVS ET MATTHIAS LABORANT. = 1611

Another engraving represents the Emperor Rudolph II. dead, lying in state with a wreath round his head—

ITANE MORERIS RVDOLPHE LAVREATE? = 1612

Another engraving represents the coronation of Matthias, who succeeded his brother Rudolph, and is thus dated—

MATHIA VIVAS A DEO CORONATE. = 1612

On the death of Albert Count-Palatine, Duke of Bavaria, on 24th October 1579. Extract, sent to me from the Imperial Library, Vienna, from a little book, 'Poemata Joannis Engerdi, Ingolstadii, 1582. 8°.'

SEX QVATER OCTOBRIS SOLES TANGEBAT APOLLO,
VT PATER ALBERTVS COELI MIGRARET IN ARCES. = 1579

i.e. The sun (Apollo) had arrived at six times four days in October, when our father Albert passed to the fortress of heaven.

WEIN MONATS VIER VND ZWEINTZIGST TAG
FVHRT VNSERS FVRSTEN GROSSE KLAG. = 1579

Weep, on the four-and-twentieth day of the month our prince caused great lamentation.

Lewis VI., Elector-Palatine, born 1539, died 12th October 1583 at Heidelberg. He is the subject of the seven following chronograms—

LVDoVICVs prInCeps paLatInVs eLeCtor DefVnCtVs = 1583 *I*
i.e. Prince Lewis, Elector-Palatine, is dead.

Iste pater patrIæ prInCeps obIIt LVDoVICVs
CVI CorDI IntegrItas reLLIgIonIs erat. = 1583 *I*
i.e. This father of his country, Prince Lewis, is dead, he had at heart the unity of religion.

Iste paLatInæ LoDoVICVs gLorIa gentIs
oCCVbat oCtobrIs qVarta ter ItqVe DIes. = 1583 *I*
i.e. Lewis the glory of the Palatinate falls, on the thrice fourth day of October he departs.

In CIneres patrIæ pater, heV heV trIstIa fata,
bIs seXta oCtobrIs LVCe CaDente CaDIt. = 1583 *I*
i.e. The father of his country falls into ashes, alas sad fate, on the twice sixth of October at the close of the day.

LVX VbI fVLsIsset bIs seXta oCtobrIs In aXe,
eLeCtor rhenI DVX LVDoVICVs obIt. = 1583 *I*
i.e. When the twice sixth of October had shone in the skies,
Duke Lewis Elector of the Rhine country dies.

en paLatInVs erat qVI DVX LVDoVICVs In aVLâ
nVnC VIVIt ChrIsto perfrVItVrqVe poLo. = 1583 *I*
i.e. Behold, he who was Duke Palatine in the palace, now lives with Christ happily in heaven.

Intereant CasV bona VeL MaLa CVnCta repentè
et Verè Constans nIL VagVs orbIs habet. = 1583 *I*
i.e. (*obscure*) *All good or bad things may suddenly perish by chance, and truly this wandering world has nothing constant.*

Medal on a Duke of Bavaria—
baVarIæ DVCIs Mors. = 1612 *A*
præsVLIs ernestI LaVDes post fata Manent. = 1612
i.e. The death of the Duke of Bavaria.—The Praises of the ruler Ernest remain after his death.

Medal to John George, Duke of Saxony, 25th September 1620, represents a view of Bautzen besieged and burnt, thus inscribed— *A*
bVDIssIna CæsarI regIqVe sVo reDDIta. = 1620
i.e. Bautzen restored to the emperor and its king.

A folio volume in Lambeth Palace Library (press-mark 13. c.10), 'Ehren Gedechnus dess Durchleuchtigen Hochgebornen Fursten—Ludwigen Landgraven zu Hessen. Marpurg 1626.' Curious engravings of the funeral of Ludwig of Hesse, with addresses, poems, sermons, etc., thereon, and to his memory.

A funeral sermon by Martin Helvicus, anno:—

HEV! passIM VLtrICI terret beLLona fLageLLo,
nos patroCInIo ChrIste tVere tVo! = 1626

i.e. In the year; Alas! Bellona everywhere terrifies us with an avenging whip, do thou, O Christ, defend us with thy patronage.

The second part of the volume is dated 12th November 1626, and has also this chronogram—

DIspergat reX VIrtVtIs nostros InIMICos. = 1626

i.e. May the king of valour scatter our enemies!

Among the poems of 'Grief and Groans' one concludes with this 'Eteostichon,' expressing the date of Ludwig's death, 16th July 1626, and his funeral, 11th September 1626—

JVLIVs en noVIes ter CeLso Vt LVXerat aXe,
prInCeps LVDVICVs LætVs aD astra VenIt. = 1626
bIs noVIesqVe VbI LVX septeMbrIs fVLserat, eCCe
prInCIpIs eXVVIas, heI, CapIt Vrna LeVIs. = 1626

i.e. When July had thrice nine times shone in the lofty sky, Prince Lewis joyfully went to heaven. When the light of September had shone twice and nine times, behold the slight urn receives the mortal remains of the prince.

A tract in the British Museum (press-mark 327. g. 9), 'Carmina lugubria de infelici casu et prematuro obitu ex naufragio $\frac{2}{7}$ Januarii die Anni hujus 1629,' etc., by Johannes Sictor. It concerns the death by 'shipwreck' of Prince Frederic Henry, son of Frederic, King of Bohemia, at the age of fifteen years. The circumstance occurred on the river Y, near Amsterdam, in a dense fog, between four and five in the evening of $\frac{2}{7}$ January, when several distinguished persons also perished. Among various Latin epigrams and lamentations are these chronograms—

natVs eras IanI, frIDerICe henrICe, CaLenDIs
arChI-paLatIno regIa steLLa thoro. = 1614

septIMa te IanI ter qVIno sVstVLIt anno,
naVfragIo patrIæ, frIgore pLena DIes. = 1629

i.e. Thou wert born, O Frederic Henry, on the calends of January, a royal star of the Elector-palatine family. The seventh of January took thee away in thy thrice fifth year (15th) by shipwreck, a day full of horror to thy country.

On a beautiful large medal, representing the portraits—

eLeonoræ aVstrIaCæ et CaroLo LotharIngICo fLVIt eX *O*
astrIs oMnIs feLICItas. = 1628

i.e. To Eleanor of Austria and Charles of Lorraine all happiness comes from above.

Medal, or Thaler, to Julius Sigismund, Duke of Juliusburg, was struck by his two brothers; it bears four inscriptions—1st, denoting

his birth; 2d, his marriage with Anna Sophia of Mecklenburg; 3d, the birth of a son; 4th, probably his death—

F
FELICI TEMPORE EDITO. D. 18. AUG. = 1653
i.e. Born in a happy time. 18th of August.

F
VETVSTÆ STIRPIS HENETÆ ANNA SOPHIA MECLENBVRGENSIS
IPSI TRADITVR. D. 5. APR. = 1677
i.e. Of an ancient 'Heneta' family, Anna Sophia of Mecklenburg is given to him. 5th April.

F
SVRCVLVS EXDEMPTO PROGNATVS STIPITE REGNET. D. 11.
MART. = 1682
i.e. May the branch reign, coming from the stock that has been taken away. 11th March.

F
EXVSTA EST ARBOR SIC EXIT GLORIA MVNDI. D. XV. OCTOB. = 1684
i.e. The tree is burnt up, thus passes the glory of the world.

ON the death of Elizabeth, wife of George Duke of Saxony—

Mb
IN CHRISTO OCCVBVIT VERÆ PIETATIS AMATRIX
RIPHŒO TELLVS LANGVET VT VSTA GELV. = 1557
i.e. A lover of true piety died in Christ, how the land languishes consumed by Riphœan frost!

Medal to Frederic Grand Duke of Sachsen-Altenburg—

PVGNANDO MORITVR PROPRIA HIC VIRTVTIS ARENA EST. = 1625
i.e. He died fighting, this is the proper arena of valour.

Medal to John George Elector Duke of Saxony—

SALVATOR GENTIS MANET ANCHORA FIDA REPRESSIS. = 1658
i.e. The saviour of the nation remains a faithful anchor to the oppressed.

Medal to William Duke of Saxony—

SIC BENE VVILHELMVS FECIT FACIETQVE BENE VLTRA
VT RATA VERIFLVO EST ELLOGIO GENITRIX. = 1658
i.e. Thus did William well and will do well hereafter as his mother imagined with a true saying.

See the medal following next but one.

Medal to John George II. Duke of Saxony, on the building of a church at Moritzburg. It bears a quotation in German from Psalm 26, v. 8. 'Lord, I have loved the habitation of thy house,' etc., and

VVEIHVNG DER MORITZBVRGER CAPEL. D. 24. IVN. = 1672
i.e. The consecration of the chapel at Moritzburg, 24th June.

A memorial Thaler referring to the consecration of the Court-church at Weimar by Duke William of Weimar on 28th May, bears this inscription—

F
SIC BENE VVILHELMVS FECIT FACIETQVE BENE VLTRA,
VT RATA VERIFLVO EST ELOGIO GENITRIX. = 1608

This strange motto is said to be due to the mother of William, Dorothea Maria, a Princess of Anhalt, who on her deathbed said, 'If Fritz keeps himself like a prince he will remain one, and William also will be all right.' The interpretation is obscure. See the foregoing

medal next but one; the date of this medal differs fifty years from that, by the omission of one L from the word 'elogio.' This may be an error, and the two medals may refer to one and the same person.

Another Thaler of the same Duke William of Weimar, said to indicate the peace at Osnaburg and Münster, which ended the Thirty Years' War. It bears these chronograms marking the commencement and termination— *F*

IEHOVAH PAX ESTO SERVATE FIDEM RESPICITE GENTES. = 1619

i.e. O Jehovah, be thou our peace, preserve the faith, look upon the nations. *F*

CEDANT ARMA TOGÆ TOTO TOGA FLOREAT ORBE. = 1650

i.e. Let arms yield to peace, may peace flourish over the whole world.

The first line is faulty, because a letter V is not used, and the second line is too wordy.

Medal to Frederic Duke of Saxony and Westphalia on the inauguration of the foundling hospital at Altenburg, 6th Dec. 1705— *G*

ORBIS SECTANTES TE PRINCEPS SI DARE POSSET
HIS ET PAR TOTO NOMEN IN ORBE FORET. = 1705

Another on the same occasion, to the benefactors and the ladies of the city— *G*

SECLO PER MATRES EST REPARANDA SALVS. = 1705

Another medal to Duke Frederic on founding an orphan asylum church at Gotha— *G*

FRIDERICO OPTIMO ORPHANOTROPHII STRVCTORE. = 1710

i.e. To Frederick the most good, the founder of the orphanage.

Medal on the death of Christina of Baden, widow of Frederic Duke of Saxe-Gotha, represents the sun between the signs Capricorn and Sagittarius, with this inscription— *G*

Finito cursu altius. BADENSIS SIC EST CHRISTINA REMISSA. = 1705
Dec : xx. sole imminente signo Capricorni.

i.e. Thy course being ended, ascend! Thus is Christina of Baden set free, on 20th December, the sun approaching the sign of Capricorn.

Medal on the death of John William, Duke of Saxony, on 15th August, has a long inscription ending thus—

Flebilis omnibus, flebilior nulli CARO QVAM FRATRI *G*
FREDERICO. = 1707

i.e. Mourned by all, mourned by none more than his dear brother Frederic.

Another after his death, which happened at the siege of Toulon— *G*

DANTVR PRAEMIA CLARI POLI. = 1708

i.e. Great rewards are given in heaven.

Medal to Frederic, Duke of Saxony, bearing emblems of friendship with neighbouring provinces; 'Prudentis nexu amoris;' the name 'Jehovah;' and this verse—

VT COEANT ET AMOR SVAVE ET PRVDENTIA NEXV — *G*
STETQVE PATER PATRIAE FLORET IEHOVA IVVET. = 1709
i.e. May love and prudence in agreeable union meet together, and may the father of his country stand and flourish, may Jehovah help!

Medal on the birth of Prince Immanuel of Saxe-Gotha, represents the parents and their children, and above them a vision of 'Immanuel,' also this hexameter chronogram adapted from Psalm cxxiix=[128. v. 4]— *G*
SIC PROAVITA MANET SEROS BENEDICTIO NATOS. = 1709
i.e. Thus the ancestral benediction awaits late posterity.

Medal on the birthday of Friderica Elizabeth, wife of the Duke of Saxe-Weissenfels, represents the same device as described in the Denmark medals, about the pearl,[1] and inscribed 'solo perficitur sole,' *i.e.* It is accomplished by the sun alone— *G*
VIGEAT SEMPER FRIDERICA ELISABETHA LAETA. = 1709
i.e. May the joyful Friderica Elizabeth always flourish!

Medal to John George, Duke of Saxony—
VIVAT IOHANNES GEORGIVS DVX SAXO QVERFVRTENSIS PATER PATRIÆ PIVS FELIX SAPIENS AVGVSTVS MVLTOS IN ANNOS EX — *G*
VOTO. D. 13. IULII. = 1709
i.e. May John George, Duke of Saxony Querfurt, live the father of his country, pious, happy, wise, august for many years, according to our wishes! 13th July.

Medal of John George, Duke of Saxony, intended as a prize at a shooting with cross-bows, on the occasion of the christening of Prince Augustus his son— *F*
IN GLADIIS FLORET RVTA ITA AMOENA SVIS. = 1615

Medal on the death of Christian Ernest the pious, Duke of Saxe-Coburg-Selfeld—
CHRISTIANVS ERNESTVS PIVS IN SANGVINE SERVATORIS SVI ET — *F*
IN BONA PACE OBDORMIVIT. = 1745
i.e. The pious Christian Ernest fell asleep in the blood of his Saviour and in happy peace.

MEDAL on the taking of Breisach by the Duke of Weimar has this hexameter and pentameter verse—
INVICTO FORTIS CECIDIT BRÆISÆIS ACHILLI
IVNGITVR ET TANTO DIGNA PVELLA VIRO. = 1638
i.e. The strong Breisach fell before the unconquered Achilles, and the worthy girl is united to the illustrious man.

This is a play on a presumed Latin form of the name of Breisach, and an allusion to Weimar as representing Achilles in the classical

[1] See Index, Denmark Chronograms.

story of Briseis and Achilles. The fortress of Breisach was held by the Emperor of Germany, and being besieged by the Duke of Saxe-Weimar, then in alliance with Louis XIII. of France, was forced to surrender through famine in 1638. Louis wished to annex Breisach to France, but failed to induce Weimar to give it up, who held it to annoy Austria, gallantly replying to the French minister when pressed to explain his conduct, 'To part with my conquest would be to sacrifice my honour; ask a virgin to deliver up her chastity!' Weimar died in 1639, at the early age of 35, and, as it was asserted by poison, through the jealousy of Cardinal Richelieu. Breisach, now a decayed town, was once a frontier fortress and the key to Germany.

Medal struck at Strasburg (Argentoratum) on the peace of Nimegen; it represents Noah's ark, and the dove approaching with an olive branch—

aVREA paX potIVs tIbI O argentINA tVIsqVE *A*
MVnVs DIVINO sVbVoLat aVXILIo. = 1679

i.e. O Strasburg, may golden peace be to thee, and may the gift be felt as by Divine assistance.

Medal on the raising of the siege of Rheinfels on 2d January 1693. The fortress was held successfully by the Landgrave of Hesse against the French army, commanded by Marshal Tallard, who promised it to his master, Louis XIV., as a New Year's gift, but was unable to fulfil his word.

arX rheINFeLs hassorVM VIrtVte fVgIente taLLarDo *A*
serVatVr. = 1693

i.e. The fortress of Rheinfels is preserved through the valour of the Hessians and the flight of Tallard.

Medal to Louis William, Margrave of Baden, on his taking command of the army on the Rhine against the French, has this verse—

aVXILIVM eXpeCtans heroIs ab ense baDensIs *F*
præsagIt rhenVs fata benIgna sIbI. = 1693

i.e. The Rhine expecting help from the sword of the hero of Baden, augurs favourable results to him.

VIENNA was besieged by the insurgent Hungarians and the Turks, aided by the intrigues of Louis XIV., and was reduced to great distress and danger, when John III., King of Poland, in alliance with the Princes of Germany, came to the relief, defeated the assailants, and saved the city. The following medal commemorates the event—

arCVs fortIVM sVperatVs est, et DebILes affVsI sVnt robore. I. reg. 2. = 1683

i.e. The bow of the mighty men has been broken, and the weak have been filled with strength. 1 Samuel 2. v. 4.

A MEDAL WITH CHRONOGRAM,

ON THE CAPTURE OF BRYSAC BY BERNHARD DUKE OF SAXE-WEIMAR IN 1638.

BERNHARDUS D.G. SAX. IUL. CLIV. E MONT. DUX. LANDGR THURING.

MARCH. MISN. COMES. MARC. ET RAVENSB. DOM. RAVENST.

BRISIACO CAPTO. COELIS VICTORIA VENIT. }
BERNHARDO TVLIT EX HOSTE TROPHÆA DUCI. } =1638.

LEOPOLDO CAESARE, IOANNE REGE POLONIAE, BAVARIAE ET SAXONIAE ELECTORIBVS, DVCE LOTHARINGIAE, EXTERISQVE PRO VIRIBVS PVGNANTIBVS, VIENNA OBSESSA LIBERATVR. = 1683

i.e. By Leopold the Emperor, John King of Poland, by the Electors of Bavaria and Saxony, by the Duke of Lorraine, and the foreigners fighting in aid, besieged Vienna is relieved.

Another medal on the relief of Vienna is inscribed Die $\frac{12}{2}$ Sep. 1683—

EX INSIGNI HOC FORTITVDINIS ET PERSISTENTIAE EXEMPLO. = 1683

i.e. This is through the splendid example of bravery and perseverance.

OPPVGNATA BONA EST NON EXPVGNATA VIENNA!
NAM CAELO PERDENS HOSTIBVS HOSTIS ERAT. = 1683

i.e. Vienna is well attacked but not beaten! for the enemy was ruined by his enemies in heaven. A representation of a battle, the sun rising and the moon (the crescent) entering the clouds. 'Hoc oriente fugit.' 'Die $\frac{12}{2}$ Sep. 1683.'

There is another version of the foregoing medal, with this chronogram—

GVBERNIO GENERALIS ERNESTI A STAREMBERG VIENNA A TVRCIS INSIDIATA SERVATVR. = 1683

i.e. Through the management of General Ernest von Staremberg, besieged Vienna was saved from the Turks.

Medal to the Emperor is inscribed LEOPOLDO: I. CONSIL: INDUSTRIA; with this chronogram—

ANNO DVX ALTISSIMVS VVIENNAE PROTECTOR; DIE 14. MENSIS JULI: OBSIDIO INCEPTA. DIE 12. MENSIS SEPTEMB: AUTEM FINITA. = 1683

i.e. In this year. The most exalted leader the Protector of Vienna. The siege commenced on 14th of July, but was put an end to on 12th of September.

Another medal gives the date of the siege—

VIENNA AVSTRIAE $\frac{4}{14}$ IVLII AB ACHMETE II OBSESSA $\frac{9}{12}$ SEPT. EX INSPERATO AB EO DESERTA EST. = 1683

i.e. Vienna of Austria, besieged 14th July by Achmet the Second, is unexpectedly abandoned by him on 12th September.

Medal to Pope Alexander VIII., who was created 6th October 1689. His family name was Ottoboni. He helped Leopold against the Turks. It bears these inscriptions—'Nomine deposito Petrus incipit esse, sedendo Ottobonus toto corde, sit ergo bonus.'

EVENIVNT VENETIS VEGETIS IAM PROSPERA, QVÆ VIR
ID SATIS IPSE RECENS PAPA LATINE PROBAS. = 1689

A single printed sheet, published at Nuremberg in 1683 (British Museum, press-mark 1750. c. 2-19.), representing a cross decorated

with various mystic emblems and German inscriptions; bears the date of the siege of Vienna thus—Im Jahr darinnen es heisset—
tVRCa feroX fVgIt en! pressa ô IaM pLaVDe VIenna! = 1683
i.e. Behold the fierce Turk flies, rejoice now, O hard-pressed Vienna.

A German medal to the new Pope, Clement XI., who had disputes with Austria about the rights of the Church— *G*
roMae sanCtae DeCor. = 1700
i.e. The ornament of sacred Rome.

Medal on the coronation of Frederic III. of Prussia. It represents the shields and arms of eight cotemporary Electors. The date is twice given in this short sentence— *G*
Da paCeM ChrIste = 1701
et ConCorDIaM. = 1701
i.e. Give peace and concord, O Christ.

Medal to commemorate the adoption at Leipzig, in December 1702, of certain street lamps, which were used also at London, Amsterdam, Vienna, Berlin, etc. It represents one of fantastic design, with this hexameter line— *G*
Laternas Donat roMano LIpsIa Conso: = 1702
i.e Leipzig gives lamps through the Imperial magistrate.

Medal relating to the Botanic Garden at Leipzig, and to the planting there of the aloe and pine-apple— *G*
MVnDI sIC transIt gLorIa LenIs. = 1710
i.e. The slight glory of the world thus passes. Alluding to the aloe, which perishes after it has flowered, and so pointing a moral reflection on the fall of the pride of self-satisfaction.

Medal on the marriage of the Emperor Leopold I. and Eleanora bears his portrait—
ConsILIo et InDVstrIa—VIrtVte atqVe MaIestate. = 1676
i.e. By skill and diligence. By valour and majesty.

Medal on the birth of their son, (afterwards) Emperor Joseph I.—
IosephVs aVstrIaCae DoMVs feLIX haeres. = 1678
natVs VIennae VII kaL aVg: hora seCVnDa Mane. = 1678
i.e. Joseph the happy heir of the house of Austria. Born at Vienna 26th July, at two o'clock in the morning.

A book, 'Germania Austriaca, seu Topographia, etc. etc., studio et labore cujusdam societatis Jesu,' Vienna, 1701, narrates that the Emperor Leopold and Eleanora, returning to Vienna after their marriage, rested at the monastery of Göttwieh; they made this triple chronogram, and the Emperor wrote it with his own hand on the wall of their bed-chamber—
LeopoLDVs IMperator, et eLeanora eIVs VXor, = 1677
peraCtIs passaVII nVptIIs LætI VIennaM reDeVntes = 1677

IN GOTTVICENSIAS CETERIO DIVI BENEDICTI RELIGIONI SACRO
HOC SCRIPSERVNT. = 1677

i.e. The Emperor Leopold and Eleanora his wife, their nuptials having been celebrated at Passau, returning joyfully to Vienna wrote this in the monastery of Göttweih, sacred to Saint Benedict and to religion.

This monastery, conspicuous near the Danube above Vienna, was founded in 1072 ; the present structure dates from 1719.

A medal (see Plate II.) bears the portrait of Leopold I., Emperor of Germany, inscribed—

HIC VIR HIC EST CÆSAR PIETATE INSIGNIS ET ARMIS
EXORNAT CVIVS LAVREA SANCTA CAPVT. = 1694

i.e. Here is the man, he is the emperor renowned for piety and warfare, whose head the sacred laurel adorns.

Medal to the Emperor Leopold and his son Joseph—

ANNVS SÆCVLARIS XVII A NATO IESV CHRISTO, CVI GLORIA
SIT DICENDA IN SÆCVLA. = 1700

i.e. The seventeenth century from the birth of Christ, to whom be glory for ever.

MEDAL representing the town of Breslau, and above it Hebrew words meaning, 'under the shadow of the Almighty,' also this chronogram, both being adaptations from Psalm 91. v. 1— *G*

SEMPER DEFENSA BELLO ET PACE. = 1700

i.e. Always our defence in war and peace.

On the reverse is an altar with two hearts on it, inscribed S P Q W (=Senatus populusque Wratislaviensis), and this chronogram—

AMBO CONCORDES. = 1700

i.e. These two hearts, or *concords.*

Above it are Hebrew words meaning 'O Lord our shield,' from Psalm 59. v. 11.

Medal to the Emperor Joseph I. This chronogram is not constructed with Roman numerals, but with special letters, as indicated by the key on the medal, a system known by the term Caballa or Cabbala. The obverse bears this chronographic inscription, every letter being counted—

IOSEPHUS IMPERATOR REGNAT AMORE ET TIMORE. *G*
(FACIT MDCCV.) = 1705

On the reverse is—CABALLÆ CLAVIS.

A = 1	K = 10	T = 100
B = 2	L = 20	U = 200
C = 3	M = 30	V = 300
D = 4	N = 40	X = 400
E = 5	O = 50	Y = 500
F = 6	P = 60	Z = 600
G = 7	Q = 70	
H = 8	R = 80	
I = 9	S = 90	

The six words of the inscription compose the numbers 512, 415, 233, 166, 105, and 274, and their total is 1705, agreeing with the concluding words 'facit MDCCV.'

In the margin, Sit ineffabilis sit innumerabilis Austriæ gloria.

i.e. The Emperor Joseph reigns by love and fear. (*Makes* 1705.) *May the glory of Austria be unspeakable, innumerable!*

Medal to Joseph I. bears this glorifying inscription, adapted from the Book of Genesis— *G*

CRESCET VT AD FONTEM. GEN: 49. V. 22. = 1705

i.e. He shall increase as at a fountain.

THE following chronograms relate to the siege of Landau in Rhenish Prussia, and principally concern the Emperor Joseph I. The place became a possession of the French in the seventeenth century, and was fortified by Vauban, who considered it to be impregnable, and placed over one of its gates a vainglorious inscription that it never would be forced. This chronogram was subsequently made out of his words—

HAEC NEMINI CEDET. = 1702

i.e. It will yield to no one. It was captured from the French in that year by Joseph I., Emperor of Germany, and a medal was struck on the occasion, inscribed thus—

INVICTVS GERMANIÆ REX IOSEPHVS I. LANDAVII EXPVGNATOR = 1702

i.e. The invincible King of Germany, Joseph I., the conqueror of Landau.

Another medal has this further chronogram—

CEDIT TAMEN CÆSARI. = 1702

i.e. It yields nevertheless to the Emperor.

And another medal tells us—

CESSIT LEOPOLDO MAGNO ET IOSEPHO. = 1702

i.e. It yielded to Leopold the Great, and to Joseph.

POSTHAC CEDET NEMINI. = 1702

i.e. Henceforth it will yield to no one.

Another medal represents the fortress, and is inscribed—

CÆSAREO AVSPICIO, REGIS VIRTVTE, BADENSIS FELICI DVCTV, GALLO EST EX VNGVE RETRACTA. = 1702

i.e. Drawn back from the claw of the cock (*France*) *under the auspices of the Emperor, by the valour of the king, and the happy leading of the Margrave of Baden.*

The place again fell into the hands of its enemy, as marked in the next line, taken from a poetic historical narrative—

OPIMA GALLIS PRAEDA CESSI. = 1703

i.e. I yielded a rich booty to the French.

It was retaken by Joseph I. on 25th November 1704, as commemorated by a medal thus inscribed—

BIS CESSIT LEOPOLDO MAGNO ET REGI IOSEPHO. = 1704

i.e. It has yielded twice to Leopold the Great and King Joseph.

And yet another medal takes up the history—

CeDIt bIs CæsarIs arMIs. = 1704

i.e. It yields twice to the arms of the Emperor.

reX IosephVs LanDaVIVM Iterata VICe strenVe eXpVgnat. = 1704

i.e. King Joseph promptly subdues Landau a second time.

The following aspiration, taken from a poetic narrative,[1] points to the end of the troubles—

o sI InterrIta posthaC CeDere tenear neMInI ! = 1705

i.e. Oh that I may be held in future undaunted to yield to no one!

After all this boasting and fighting, Landau was ceded by the Treaty of Baden in 1814 to the French, who held it until 1815. It has been an object of contest in almost every European war, and at present it is included in the Empire of Germany.

On the occasion of a conference for peace after one of the sieges of Landau, the narrative now quoted tells us—'This act was completed to the music of trumpets and drums, and with the singing of this ἐπινίκιον'—

gLorIa parta sIet tota tIbI treMenDe poLarCha !

MIra patrastI anno hoC sæpe CanenDa pIIs. = 1704

[It is said that Landau was besieged and taken seven times in the Thirty Years' War, 1618-1648.]

MEDAL to Joseph I., who 'now takes the reins of the empire under happy auspices,' in the year 1705—

hostes IMperII porro DepeLLe Iosephe ; et prosper pergens hostICa regna pete. *A* = 1705

i.e. Drive to a distance the enemies of the empire, O Joseph, and successfully pursuing, attack them in their own hostile land. This is followed by 'Felicium temporum reparatio.' See chronogram to James III., the Pretender.[2] There are many complementary medals to this Joseph, one of which extols him as 'SALVATOR ORBIS.' Flattery cannot go further!

VERSES on the death of the Emperor, Leopold I.,[3] commence with this

Anagram.

Leopoldus imperator Germanicus.
Sparge lucem astrorum in polo Dei.

And further on is this 'Eteostichon anni fatalis MDCCV.'—

qVI tVrCas VICIt, LeopoLD, gaLLosqVe fVgaVIt *Ra*
IngreDItVr bene VICtor oVans fastIgIa CœLI. = 1705

i.e. (The anagram) Leopold the German Emperor. Spread the light of the stars in God's heaven.—Leopold, who conquered the Turks and put the Gauls to flight, enters in triumph the heights of heaven.

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[1] See 'Nova Literaria Germaniæ,' vol. for 1705. [2] See p. 88, *ante*.
[3] See 'Nova Literaria Germaniæ,' British Museum, 896. h. 10-14.

LEOPOLDO CÆSARE MORTVO, = 1705
IOSEPH IMPERATOR DEI GRATIA SCEPTRA CAPIT. = 1705

Anagram.

Iosephus imperator Romanus
Oh! tam pius es, porro eris Numa.

i.e. The Emperor Leopold being dead, Joseph, the Emperor by the grace of God, takes the sceptre. Joseph, Emperor of the Romans, Oh so pious thou art, thou wilt henceforth be a Numa.

A year having elapsed since the death of Leopold, sermons[1] were preached at Vienna (in May 1706); in one of them were these expressions—

'Annus emortualis his inclusis verbis visitur,'

CÆSAR CVM DEO PELLO CVM DEO. = 1705
and, AD SOLEM CVRRO PLANETA. = 1705
and, CVM SOLO SOLE DEO. = 1705

At Grätz, in Styria, a commemoration was held in 1706, when these inscriptions were used on a 'mausoleum' put up there by the University,[2] anno—

QVO IOSEPHVS I. HÆREDITARIO IVRE, ET CÆSAREIS VIRTVTIBVS INSIGNIS TER FELIX REGIMEN INIT. = 1705
i.e. In the year when Joseph I., in his own hereditary right, and distinguished for imperial virtues, thrice happy undertakes the government.

LEOPOLDO I. CÆSARI PIISSIMO, = 1705
GRÆCENSIS IESV SOCIETAS ET VNIVERSITAS EX OBLIGATIONE
IN EIVS PARENTALIBVS HANC ARAM LVGENTES CONSECRARVNT, = 1705
ANNO QVO IS EXPLETIS SEXAGINTA QVATVOR ÆTATIS SVÆ
ANNIS PIE DECESSIT QVINTA MAII. = 1705
Siste viator—memento—quod certe nunc est, dum
LEOPOLDI NECI ORBIS INGEMIT. = 1705
i.e. To Leopold I., the most pious emperor, the Society of the Jesuits of Grätz and the University, as in duty bound, in commemoration of his funeral, have mournfully consecrated this altar, in the year in which he died, having lived sixty-four years, he died piously on the fifth of May. Stop traveller—remember—that now the world groans for the death of Leopold.

Medal on the death of Leopold and succession of Joseph—

VIVIS EREPTVS PATRIAE PATER DIVVS LEOPOLDVS IN IOSEPHO
FILIO REDIVIVVS. = 1705
i.e. Leopold, the godlike father of his country, being snatched away from among the living, lives again in his son Joseph.

THE obsequies in honour of the funeral of Leopold I. held at Cologne, extracted from 'Nova Literaria Germaniæ' for November 1705. Many chronograms are mixed up with the text

[1] See 'Nova Literaria Germaniæ,' British Museum, 896. h. 10-14. [2] *Ibid.*

of the narrative, which is written by one Peter Theodore Hilden, and commences thus—

'Schema parentalis pompæ gloriosissimo ac invictissimo Leopoldo I. Rom: Imp:—a mœreniti S. P. Q. Colonensi—IN REGALI MAGNÆ DEIPARÆ CAPITOLIO, offero tibi,' etc. = 1705

i.e. In the regal Capitol (church) of the great mother of God at Cologne, I offer to thee (this funeral pomp).

He chooses the church of St. Mary, in Capitolio, because the Roman temple stood there, and in allusion thereto this chronogram is addressed to Leopold—

TV EANDEM CAPE AC SAPE, = 1705
LEGE COMPREHENDE ET LVGE. = 1705

In the centre of the church was an emblematical group of the empire with eagles on either side, alluded to in these hexameter and pentameter verses—

PRO TERNA ÆTERNA MVTAT SACRA DONA CORONA, = 1705
GRANDIA SCEPTRA SOLI FINIT AMORE POLI. = 1705
SISTIT IN ÆTHEREO MODO CÆSARIS ORBITA CENTRO, = 1705
IN SOLIS SOLIO CANDIDIORE SEDET. = 1705

On a pyramid, with eagles and a symbolical phœnix, was this chronogram—

REPARANT HÆC BVSTA CADENTEM. = 1705

On the right side of the pyramid—

LEOPOLDVM SPECTAS. = 1705
IN POMO REPERISTI RADICES, IN OCEANO FONTES, = 1705
IN COMPENDIO SANCTITATIS STIRPES, = 1705
ARMATOS PRO CŒLO RVDOLPHOS, = 1705
AMABILITATE ALBERTOS, TROPHÆIS FRIDERICOS. = 1705
IN PRÆLIIS CAROLOS, ADOREIS FERDINANDOS. = 1705
NIL IN LEOPOLDO NISI AMABILE, = 1705
NIL SPECTAS NISI ADMIRABILE. = 1705

On the other side of the pyramid—

AN INGENS IRASCI POSSET IMPERATOR CREDI NON POTERAT = 1705
CERTE ID NEMINI CONTIGIT. = 1705
MAIESTAS CÆSARIS CONDITA BONITATE PATRIS = 1705
CŒLESTIS SOLIS RADIOS IMITATA = 1705
NON DISPARI OMNES ASPICIEBAT FACIE = 1705
TOTO ORBE EADEM CORVSCABAT. = 1705

Among the further ornaments was an eagle flying to the sun, a palm-tree, a sphere, and the badge of the Order of the Golden Fleece, with this epigraph—

NEC NODIS AN NEC NIDIS DETINET ORBIS. = 1705

The orb of the sun answers in these three words—

AD HOC CENTRVM. = 1705

Another pyramid bearing the cross of Hungary composed of stars—

MODO STELLEA, QVÆ ANTE FELLEA. = 1705

On a third pyramid referring to Bohemia—under the arms of

Bohemia the lion of Samson lies dead, a swarm of bees issuing from its mouth flies to the serene air, with this motto—

DeLetVs Leo, non MeLLa. (*sic.*) = 1705

On the northern side of it, a setting sun casting a shadow, and this motto—oCCVMbens reDeo. = 1705

Another ornament, a hand stretched out from the clouds holding a balance in equilibrium, in one scale a heart and a fulgent crown, in the other the double cross of Hungary, with this emphatic motto—

neC MoLes DVpLa trahebat. = 1705

Another ornament, a lion surveying itself in a broken mirror, with this motto—

aVgent et fraCta DeCoreM. = 1705

In the choir were tablets with these inscriptions—

I.

oLIM orbI soLIs orIens LeopoLDe, = 1705
qVInqVegesIMVs eX orDIne fVtVrVs Cæsar
proh qVanta afferebas IVbILæa. = 1705
seD ah! aCerba fatorVM Catastrophe! = 1705
oCCIDIstI orbIs anIMa, = 1705
IMperII soL et LætItIa LeopoLDe. = 1705

II.

sCeptra qVæ rotabas, Magne LeopoLDe, = 1705
aMœno spLenDebant oCVLo, = 1705
ne ante DeCerneres, qVaM Cerneres. = 1705
naM perfeCta Cæsaris sapIentIa non est granDIor potentIa = 1705
hoC In CarDIne gyrastI regna et IMperIa. = 1705

III.

feLICItatIs ILIaDeM = 1705
negabas te postIDere, nIsI et orbI post fata
(*sic.*) reLICtaM Legares, = 1705
et ne eaM sepVLChro DeLeres, = 1705
InfInItos DeLenDo hostes ConsoLIDastI. = 1705
hostes DICo, seD non nIsI DeI aC patrIæ. = 1705
arboreM granDIs pLantâstI feLICItatIs, = 1705
De qVa posthaC Carpant et poMa nepotes. = 1705

And on the other side—

I.

horrenDæ MortI ne Ipsa InnoCentIa est InnoCens = 1705
an In terrIs InnoCentIor IMperatore LeopoLDo? = 1705
CanDore pareM angeLo saLVtastes; = 1705
IMo Ipsa CreDI poterat InnoCentIa. = 1705
seD o portentosa InfeLICItas, Ita et MorI posse angeLos! = 1705

II.

eheV CLaVso VnIVersI oCVLo, oMnes
VbICVnqVe pLorate popVLI et oCVLI! = 1705
MortVo Cæsareo CorDe, = 1705
DesoLata eheV DoLete CorDa! = 1705

CEDENTE INGENTIS CORPORIS INGENTE ANIMA, = 1705
PLANGITE FIDELES ET FILIALES ANIMÆ! = 1705
TERRITI ORBIS TREPIDATE PEDES CADENTE CAPITE! = 1705
INGENTI CLADI ADSIT PAR INGENS DOLOR! = 1705

III.

O crudelis Maja in Majestatem
Voci imposuisti caput, sed vitæ finem
Rectius convenerunt Majestas et æstas:
Hæc illius terminans vocem inchoavit vitam.
Apertius loquar,
HODIERNA PRIMO ET FELICIANO SOLENNIS = 1705
OLIM ORIENTIS LEOPOLDI NATALIS, = 1705
Ei primordia vitæ dedit et felicitatis,
I nunc Maja, et aleo rubore erubesce, quam florum?

Here the chronograms come to an end. The narrative concludes with this remarkable specimen of adulation concerning the deceased emperor—

'Tu lector hunc adde epilogum; LEOPOLDVS Cæsar in terris primus non potest non esse in cœlis secundus, quia vivit sicut in cœlis primus.'

And this is all about a man who has been designated in history as the meanest of all Austria's monarchs.

ADDRESS on the marriage of Maria Anna, Archduchess of Austria, with John V., King of Portugal, at Lisbon, on 27th October 1708. Extracted from 'Nova Literaria Germaniæ' for March 1709. The sets of words forming the repeated chronograms of 1708 are marked off in the original by stars. Austria is supposed to be speaking to her—

Ra

MARIÆ ANNÆ ARCHIDVCI, ✱✱ VOCANTE DEO AVSPICE, AD = 1708
AVGVSTAS PORTVGALLIÆ CORONAS EX AVSTRIA PROFICISCENTI = 1708
FELIX ITER! ✱✱ QVOD REGIIS AFFVSÆ PEDIBVS PROVINCIÆ AVSTRIACÆ, VALE ILLI FACIENTES, SINCERIS VOTIS PRECABANTVR VIENNÆ. ✱✱ DEFERENTE INFIMO EIVS CAPELLANO ✱✱ A. S. S. I. (Printed at Vienna) Continentur hoc scripto quinque vota, Austriæ nimirum, Styriæ Carinthiæ, Carniolæ et Viennæ, meris constantia chronostichis, ita tamen ut singulis votis chronographicis subjiciatur aliud votum Cabalisticum, itidem anni 1708 numerum reddens. En tibi, Lector, integrum Austriæ votum. = 1708
DOLEAMNE AVSTRIA? BONI CŒLITES! ✱✱ INDVLGEAMNE = 1708
COR LÆTITIÆ? ✱✱ MARIA ANNA ARCHIDVX AVSTRIÆ, ABIT, = 1708
VT AVGVSTA AVGVSTÆ PRÆSIT LVSITANIÆ REGINA. ✱✱ ABITVS = 1708
ISTE LARGAS CIET EX OCVLIS LACRYMAS,[1] LÆTOS QVOQVE

[1] Y counts as II = 2.

CREAT IN VVLTV RISVS. ∗∗ ILLI AFFLICTA AVSTRIA = 1708
IVBEOR SORTI ILLACRYMARI,[1] HVIC EXVLTANS IVBEOR FOR-
TVNÆ GRATVLARI. ∗∗ PLANGERE COGOR, QVIA PERDO = 1708
FILIAM. ∗∗ GESTIRE, QVIA REGIA AVGVSTÆ REGINÆ FIO = 1708
MATER, ATQVE, VTI AVGVROR, REGII ALIQVANDO AVIA ESTI-
CIAR NEPOTIS. ∗∗ GEMERE COGOR ABLATA ALTERA DE = 1708
TRIBVS GRATIIS. ∗∗ GESTIRE IVBEOR, QVIA GRATIA IVNGE- = 1708
TVR GRATIÆ, MARIA ANNA IOANNI, GRATIOSO GRATIOSA, HAVD
SINE FELICI AVGVRIO REGNI BIS FORTVNATI. ∗∗ CVR ITAQ: = 1708
PLANGO, PERDENS FILIAM, ∗∗ PERDENS LVCRI TAM LARGI = 1708
GRATIA? ∗∗ QVIN EIA SIT! PROFICISCERE, QVO IVBENT = 1708
CŒLITES, FILIA, QVOQVE INVITAT GRATIA IOANNES, GRATIA
FELICIBVS AVIBVS DISCEDE:[2] ∗∗ AVIBVS NEMPE TVIS, = 1713
AVITIS AVSTRIÆ ALAVDIS, ÆSTVOSA, VASTAQVE ÆQVORA TRA-
ICE. ∗∗ ISTÆ LÆTA TIBI ADSONENT CELEVSMATA, ∗∗ = 1708
ARGVTOQVE GVTTVRE SOLENTVR NAVIGANTEM, AVFERENTQVE
ÆSTVS TÆDIA AVGVSTÆ OSCINES. ∗∗ DONEC EXSVPERATIS = 1708
NEREI FVRENTIS VNDIS, IN CONCVPITOS OLYSSIPONIS[3] PORTVS
PLENIS FELIX CARBASIS APPELLAS. ∗∗ EXINDE VERO = 1708
CONIVX REGIA REGIOS SPONSI TVI FERARIS IN AMPLEXVS. ∗∗ = 1708
ID TIBI CHARÆ FILIÆ SVÆ MATER, NVTRIXQVE AVSTRIA
VOVET. VIVE. ∗∗ = 1708

A VOLUME of Poemata varia (British Musuem, press-mark 837. h. 4.) contains a tract, 'Epigrammata votiva Domini clementissimi nostri Caroli Tertii nunc Sexti Rom. Imp. etc. humillime consecrata A Casp. Abelo . Halbertstadii 1711.'

At page 2 the vowel monogram A E I Q U, sometimes met with in German books, is explained in a note to these lines, which are addressed to the emperor—

Fatales habet hic in nomine quinque vocales,
Quem fatum Europæ postulat Austriacum :

(The note.) Carolus tertius continet in se quinque vocales A E I O U, quod antiquissimum Austriacorum symbolum varie, et ita quoque exponi solet : Austriacorum Est Imperare Orbi Universo . & Austria Erit In Orbe Ultima.

At page 4 the sixth poem concludes with these chronograms—

CAROLVS IMPERATOR DEFENSOR PIETATIS ET RELIGIONIS, = 1711
DEO, DEIQVE FILIO CHRISTO, FIDELIS, = 1711
PACEM REDVCET GENTIBVS, = 1711
AC ECCLESIÆ CHRISTI AVREA PRIMÆ SECLA CHARITATIS. = 1711
VIVAT ! VIGEAT ! VIREAT ! FLOREAT ! VINCAT ! NATOSQVE NATORVM
EX VOTO VIDEAT ! FIAT. = 1711

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[1] Y counts as II = 2.
[2] This line makes 5 years too much.
[3] *i.e.* Lisbon.

i.e. Charles the emperor, defender of faith, piety, and religion.—Faithful to God, and Christ the Son of God.—He will restore peace to the nations.—And golden times of primæval love to the church of Christ.—May he live! thrive! be strong! flourish! conquer!—And may it come to pass that he may see his sons' sons in consequence of his vow.

Some further interpretations of the five vowels, from 'Thesaurus numismaticus' (*see* Bibliography). A medal to Charles III. (?) of Spain is inscribed Aller Ehren Ist Oesterreich Voll., *i.e.* Austria muneribus plena Jeova tuis, where the letters A E I O V are the initials of the words; they may also represent—
Austriaci Erunt Imperatores Orbis Ultimi, or Aquila Electa Iuste Omnia Vincit. And at the beginning of the great war in 1702, this was added—

Austriæ Expectatis Injuste Oppressa Vindicabitur.

Whatever might be the result of that sentiment, it was suggested that the following would probably be right—

Austriæ Est Imperare Orbi Universo.

The same in German—

Alles Erdreich Ist Oesterreich Vnterthan.

And the following are from 'Historischer Munzbelustigung' (*see* Bibliography), vol. 3. p. 426—

Augustus Est Iustitiæ Optimus Vindex.
Artes Extollit Imperator Optimus Universas.
Archiduce Exhilarabit Imperatrix Orbem Universam.

All these, however, are not chronograms.

MEDAL of Charles VI. on the birth of the Archduke Leopold in 1716— *Oc*

FRVCTVM PACIS DONAVERAT AETHER. = 1716

i.e. Heaven had given the fruits of peace.

The device represents the infant in his cradle on a high tree; under it is the Turkish army in flight; a woman, emblematic of the archduchess, with the shield of Austria, protects the infant; the inscription, 'Luna sub pedibus ejus.' The portrait of the Empress Elizabeth, and *Oc*

AVSTRIA PROGENIES, COELIS DEMITTITVR ALTIS. = 1716

Another medal on the same occasion— *Oc*

SVRGENTI SCEPTRVM TOT DAT NATVRA CORONAS. = 1716

and 'Leopold, Archd: Austr: Princ: Austriae. N. xiii. Apr.'

Another represents the rising sun, and an eagle flying upwards, 'Nascor ad alta,' and below— *Oc*

NVNC TANDEM CANTARE IVVAT. = 1716

Another on the same event—

DE CÆSARE ROMANO REX NASCITVR. = 1716

i.e. From the Emperor of the Romans (of Austria, etc.) a king is born.

Another medal on the event—

INITIO VERIS COELO DEMITTITVR ALTO = 1716
EN AVRATO CVM VELLERE IASON ADEST. = 1716
SOL OCVLVS MVNDI tangebat. v. 23° 56′ Die xiii. Aprilis H: vii. M. 30 P. MER. = 1716

i.e. In the beginning of spring it descends from the lofty heavens. Lo! Jason with the golden fleece is present. The sun, the eye of the world, attained the altitude of 23° 56′ on the 13th of April at 7.30 in the evening.

The inscription, apart from the device on the medal, is hardly intelligible. The Golden Fleece is one of the chief decorations of the imperial family of Austria.

FREDERICK I., King of Prussia, began to reign 1701— *Ra*
VIVAT! VIVAT! IO VIVAT FRIDERICVS, SALOMO NOVVS != 1701
ES LEBE KONIG SALOMO, DER GERECHTE! = 1701

i.e. Long live Frederick, the new Solomon. Long live the king, Solomon, the just. [See 1 Kings, 1. v. 39.]

A chapter of history, 'Diplomatarium Mecklenburgicum,' narrates various circumstances, the dates of which are given in words conspicuously printed in the text, as in the following disconnected passages—

D. O. M. benedicente, FRIDERICO GVLIELMO duce Megalopolensi regnante. *Mb* = 1707
Quid super est? SOLI SANCTO DEO SIT GLORIA SVPREMA! = 1708
Salus autem ampla FRIDERICO GVLIELMO. = 1707
ECCE VIAS DOMINI; = 1708
In memoriam nostri ducis FRIDERICI GVLIELMI. = 1709

i.e. The almighty God blessing the reigning Duke of Mecklenburg, Frederic William. What else remains? Glory be to the holy supreme God, and health abundant to Frederic William. Behold the ways of the Lord. In memory of our duke, Frederic William.

Medals to Frederic William of Prussia on his career at college, at Francfurt on the Oder, and on other occasions— *G*

CONCEDENTE NVMINE. *i.e. God willing.* = 1706
ACADEMIA FRANCFVRT. *i.e. At the College of Francfort.* = 1706
DEVS HAEC CONFIRMET. *i.e. May God ratify this.* = 1706

Another medal alluding to his marriage— *G*

TE DVCE INCREMENTA. = 1706

i.e. Thou being his leader, prosperity to him.

Medal to Frederic of Prussia and his wife Sophia inscribed Innumerabilibus potior— *G*

PRAEPONO ILLAM REGNIS AC SEDIBVS. = 1708

i.e. Infinitely preferable (and an adaptation from Wisdom of Solomon, 7. v. 8), 'I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her.'

Medal on the birth of a son to Frederic-William I. of Prussia and his wife Sophia, represents her on a bed of state holding up her infant, and this legend taken from the Song of Solomon, chap. 1. v. 16, 'Thalamus noster floreat,' and this hexameter and pentameter on the rim of the medal, imitated from the Song of Solomon, chap. 4. v. 16—

eXsVRgat boreas, eXsVLtet aD InsVper aVster, *A*
horTVs qVo nobIs stILLet aroMa freqVens. = 1708

i.e. Arise north wind, spring up south wind on our garden, from which comes much sweet odour.

Medal to Joseph of Germany, on the establishment of peace in Italy, represents the arms of Pope Clement XI., the Emperor of Germany, and the King of Spain; a star, the armorial badge of Clement, whose name was Albani, shining above, with this hexameter line— *A*

aLbanI In fratres se fLeCtIt sIDVs aMore. = 1709

i.e. The star of Albani turns itself in love towards the two brothers.

Medal to John William, Count Palatine of the Rhine, etc., represents Atlas and Hercules upholding the globe, and inscribed— *A*

hIs tVto ConCreDere possVM. = 1711

i.e. I can intrust it to them with safety.

Medal to Frederic I. of Prussia, on his proclamation at Königsberg on 18th January 1701, when he placed the crown on his own head and on the head of his wife; and on the same day instituted the Order of the Black Eagle. The device represents the fortress, and an eagle flying downwards with the crown, an inscription meaning, 'He who is king certainly can have no king,' and this chronogram— *G*

e regIo Monte a Deo haeC Corona. = 1701

i.e. The crown comes from God out of Königsberg.

Medals to Frederic II. of Prussia on the establishment of the fortress of Königsberg; the first gives the date when the city was founded by the Teutonic knights—

ense feros sVperas reX o Care borVssos *IIc*
aVspICIIsqVe tVIs arX noVa Monte stetIt. = 1255

i.e. O dear king, thou overcomest the fierce Borussi with the sword, and under thy auspices a new citadel stands on the mountain. The second commemorates the anniversary of 500 years afterwards—

saeCVLa qVInqVe VIget faVsto Mons-regIVs astro *IIc*
aeternoqVe VoVet IVbILa grata Deo. = 1755

i.e. Königsberg flourishes for five centuries with a fortunate star, and vows grateful thanks to the eternal God.

Inscribed on an engraving of a female figure holding a portrait of Frederick William I. of Prussia, in the Hope collection at Oxford—

frIDerICVs VVILhELMVs reX borVssIæ. = 1739

Inscriptions to Frederick I. of Prussia— *IIb*

frIDerICVs reX LVstrat sVaVI VI sILesIaM. = 1741

i.e. Frederick the king surveys Silesia with gentle force.

VNIVERSA SILESIA INFERIOR REGI PRVSSICO VRATISLAVIÆ FIDEM IVRAT. = 1741 *Hb*

i.e. The whole of lower Silesia swears fealty to the Prussian king at Breslau.

On his accession—

IO! VIVAT FRIDERICVS REX ET PRINCEPS BORVSSORVM. = 1740 *Hb*

i.e. Long life to Frederick the king and prince of the Prussians.

The last line of some verses composed on the king's visit to Liegnitz, on 22d February 1741—

VND LASS VNS AVCH VERGNVGT DIS GVTE LAND BEVVOHNEN. = 1741 *Hb*

i.e. And let us also enjoy this good land contentedly.

On a triumphal arch erected for a festival commemorating the submission of Breslau, in the form of question and answer—

QVIS POST KAROLI OBITVM REGNABIT IN TERRIS SILESIÆ? FRIDERICVS REX BORVSSIÆ. = 1741 *Hb*

QVID GRATI OFFERVNT REGI CIVES INOPES EXHAVSTI? CORDA DEVOTA. = 1741

QVID VERO REX SPERARE IVBET VRATISLAVIENSES? FELICITATEM. = 1741

i.e. Who after the death of Charles will reign in the land of Silesia? Frederick the king of Prussia.—What good can poor and exhausted citizens offer to their king? Devoted hearts.—What does the king bid the people of Breslau to hope for? Happiness.

Other inscriptions on his accession to throne and territory—

CÆSAR OBIT, REX PRVSSVS ADEST, FRIDERICVS AVITO IVRE, PIASTEO (*sic*) ET FŒDERE PARTA TENET. = 1741 *Hb*

i.e. The emperor dies, Frederick the king of Prussia is present, and holds what he has gotten by ancestral right and by treaty.

QVÆ GRATA EXHAVSTVS FORTI DABIT INCOLA REGI?
IPSA DIIS SATIS EST INVIOLATA FIDES. = 1741

i.e. What good things can an exhausted subject give to a brave king? Inviolate good faith is enough even for the gods themselves.

PLAVDITE NVNC PATRIÆ TIBI PROSPERA SECVLA CVRRVNT.
SIC REDIIT PRISCVS RELLIGIONIS HONOS. = 1741

i.e. Shout now, the prosperous times for thy country hasten on. So has returned the ancient honour of religion.

FRIDERICHS KÖNIGS VON PREVSSEN VND CHVRFVRSTENS ZV BRANDENBVRG INSIGNIA. = 1741

i.e. The insignia of Frederick the king of Prussia and elector of Brandenburg.

A poem by Hieronymus Areonatus, addressed to Nicolas Haunold, published at Vienna in 1591; the following quotation commences at line 31, and seems to predict the destruction of all things, and mentions large cities, Vienna, Breslau, and others, as included in the doom in 1741—

'. . . Nicolae
Candidissime, vinculoque amoris
Conjuncte à pueris mihi, venusta
Vratislavia sic peribit, altrix
Quondam nostra, aliæ civitates
Insignes, validæ, et metu carentes:
Nil hic perpetuum est, sed assequuntur.
Finem cuncta suum, superstes una
Virtus durat, in omne tempus ævi,' etc.

The following are the prophetic words of the poem—
'VENVSTA VRATISLAVIA SIC PERIBIT, ALTRIX QVONDAM NOSTRA.' = 1741
i.e. Beautiful Breslau once our mother, shall perish. It cannot be said that the prophecy was fulfilled, when the king (as represented by the preceding chronograms) was restoring peace to this portion of his dominions.

IN memory of John William, Duke of Saxe Gotha, some emblematical figures were designed by 'Wenzelius' at the University of Altenburg, with the following inscriptions, which are all quotations, marking the date of the occasion— *Ra*

1. Horologium cum epigraphe, TACITOS ABSCONDIT MOTVS. = 1707
Lotich,[1] lib. 1. Eleg. 2.—*i.e. It hides silent motions.*

2. Procella maris quam et fluctus et tempestas aëris reddunt terribilem, cum lemmate, NIL PLACIDVM. = 1707
Lotich,[1] lib. i. Eleg. 6.—*i.e. Nothing is smooth.*

3. Sol in meridie cum perigraphe, CONSPECTV IN MEDIO. = 1707
Virgil Æn. lib. 2. 67.—*i.e. In the midst of the view.*

4. Ignis cœlo deciduus, additis verbis, SED MINVS ILLE NOCENS. = 1707
Ovid, 1. Met. Eleg. 7.—*i.e. But he is less hurtful.*

5. Portus in quem naves appellunt cum hac inscriptione, SEDERE CARINÆ OMNES INNOCVÆ. = 1707
Virgil Æn. lib. 10. 301.—*i.e. All the ships there stood unhurt.*

6. Silva, in quâ arbor ramum ferens aureum, cui adscriptum, FRONDESCIT VIRGA METALLO. = 1707
Virgil Æn. 6. 144.—*i.e. The twig blooms with gold.*

How these quotations apply to the deceased duke is not explained.

MEDALS on the peace of Rastadt— *A*
PACEM RASTADT BADENÆ SVBSCRIPSIT. VII. SEP. = 1714
i.e. He signed the peace of Rastadt in Baden 7th September. The treaty was agreed to on 6th March 1714 by Marshal Villars on the part of Louis XIV., and by Prince Eugene on the part of Charles VI. of Germany. One letter D is not counted.

[1] Peter Lotich, German Latin poet, 1528-1560.

Another medal— *A*
DAT PACEM RASTATT, PATRIÆ EST VRBS ILLA QVIETIS. = 1714
i.e. Rastadt gives peace, it is the city of rest to the country.

Medal relating to Maximilian Emanuel, Elector of Bavaria, with emblems and inscriptions on the defeat of the French at Augsburg and Ulm, and the return of Bavaria to obedience to the Emperor; also this chronogram—
BAVARIA SVPPLEX ATQVE DEVOTA AVGVSTI CÆSARIS GRATIAM *A*
EXPERTA. = 1704
i.e. Bavaria suppliant as well as devoted obtains the favour of the Emperor.

Another medal to him— *A*
LÆSÆ LIBERTATIS GERMANICÆ DEFENSOR. = 1703
i.e. The defender of injured German liberty.

Medals to the Empress Elizabeth Christina— *Fa*
DVABVS CORONIS VNA CORONA IMPONITVR = 1723
and, Rege coronato dabit alma Bohemia natum.
i.e. One crown is placed upon two heads. *Fa*
LAETIOR EN PRAGA DANS FELIX GERMANIA FRVCTV. = 1723
and, Vivant Carolus VI. et Elisabetha Christina imperatrix. Vivant ille Rex! Reginaque. *Fa*
EXHILARANS ADSIT SERTATIS MASCVLVS HAERES. = 1723
i.e. May the male heir give joy to the crowned heads.
Elisabetha Christina Romanorum Imperatrix *Fa*
VIVE CORONATA IN PVERIS SPEM DA ATQVE CORONÆ. = 1723
i.e. Live crowned lady, and give hope to the crown through thy sons.

Medal of Charles VI. on the birth of a daughter— *Oc*
TERTIA DVM SVRGVNT INVICTO SCEPTRA PARENTI. = 1724
EXIT AB AVGVSTA COELO DIGNISSIMA PROLES. = 1724
and the device of a crowned eagle flying towards the sun with its eaglet.
i.e. Whilst three sceptres rise to the invincible parent, an offspring most worthy of heaven proceeds from the Empress.

A medal. Fredericus II. Post palmas in Lusatia et Misnia. Venit vidit vicit. On the reverse—
FRIDERICVS MARIA THERESIA ET AVGVSTVS NOVA PACE IVNGVNTVR. = 1745
i.e. Frederick, Maria Theresa, and the emperor are joined by a new peace.

Medal of Maria Theresa represents her portrait, and on the reverse the Cumean Sibyl writing this chronogram on a scroll—
AVDIT IN EXCELSIS NVMEN PIA VOTA NOVOQVE PIGNORE TE, *A*
BEAT AVSTRIA LÆTA. = 1746
Sibylla Cumana Austriaca. Austriaca gentis incrementa.
i.e. The Deity on high hears our pious prayers, and joyful Austria blesses thee with a new pledge. The Austrian Cumean Sibyl. The increase of the Austrian nation.

A book in Lambeth Palace Library, 'Acta Historico-ecclesiastica,' vol. vi. pp. 514-1744, describes some sermons, etc., and gives this chronogram by way of a text—

1 Reg. 1. 39.

VIVat CaroLVs DeI gratIa ÆVI nostrI saLoMo! VIVat VIgeat. = 1742

i.e. Long live Charles, by the grace of God, the Solomon of our time! May he live, may he prosper!

This relates to the Elector of Bavaria, who was chosen Emperor of Germany under the title of Charles VII. in 1742; his claim was supported by France, and that of Maria Theresa by England; his death, in 1745, gave rise to an almost general war to settle the succession to the imperial throne. The passage above indicated, 1 Kings ch. 1. v. 39, is, 'And Zadok the priest took a horn of oil out of the tabernacle, and anointed Solomon: and they blew the trumpet; and all the people said, God save king Solomon.'

Medal to Ernst Ludwigs of Hesse-Darmstadt, marking the year of his birth, and the fiftieth anniversary of his coming to reign— *F*

LVCIs DENA qVaternIs Vt post aDDerat hassos = 1667

LVstra VnVM et trIa ter regIt ernestVs LVDoVICVs. = 1738

i.e. (*The first line is obscure, the second reads*), *Ernst Ludovicus reigns one and three times three lustra* (*or 9 times 5 years and five years more, which are equal to fifty*).

The following relate to the same event— *F*

ERNESTO LVDoVICo hassÆ IVÆ: opt: MaX: saLVs et VIta. = 1738

VIVat ernestVs LVDoVICVs annos pLVrIMos. = 1738

i.e. To Ernst Ludovick of Hesse be health and life from the mighty Jehovah, may he live many years.

Ia VVann sIe sChon alt VVerDen, VVerDen sIe DennoCh grVnen. *F* = 1738

i.e. Verily if they grow old they will flourish nevertheless.—Psalm xcii. v. 14. Faulty because the L is not counted.

HERR ERNST LVDVVIG LanDgraf zV hessen begehet DIe hoCheste feIr seIner fVnfzIgIährIgen regIerVng. *F* = 1738

i.e. Herr Ernst Ludwig, Landgrave of Hesse, celebrates the highest festival of his reign of fifty years.

ERNESTI LVDoVICI, serenIssIMI hassIÆ nestorIs et fortIs heroIs, annVs regnI IVbILeVs. *F* = 1738

i.e. The year of the jubilee of the reign of Ernst Ludovick, the most serene Nestor of Hesse, and a bold hero.

Medals to Prince Louis of Hesse on the jubilee of the College of Giessen—gIssaCae gaVDet CaMoenaeI. *G* = 1707

Another—anno seCVLarI aLMae gIssenae notanDo. = 1707

A book, with engraved title, published in 1636 at Mayence (British Museum, press-mark 11408. c.), 'Casimirus emblematico anagrammaticus reverendissimo D. Anselmo Casimiro sacræ sedis Moguntinæ archiepiscopo, &c.' Dicatus a Joanne R. Marx, is thus dated—

ANNO QVO SVEONIBVS EREPTA SVO PRINCIPI REDIT VRBS MOGVNTIA. = 1636

There are about sixty pages of congratulatory Latin verses, and some anagrams on the name Casimir. Some lines, 'Ad momum,' conclude with this chronogram—

NONVS AB ÆTHEREO IANVS TITANE RESVRGIT
EN SVEONES ABEUNT TV CASIMIRE REDIS. = 1636

i.e. The year in which Mayence, rescued from the Swedes, returns to its own prince. The ninth of January appears again by the heavenly sun, when behold the Swedes depart, and thou, O Casimir, returnest.

Chronodistichon duplex anni et mensis—

IANVS ERAT GELIDVS, REDIT ARX, REDIT VRBS TIBI PRÆSVL:= 1636
IVNIVS EST GEMINIS NVNC IS ET IPSE REDVX. = 1636

i.e. It was cold January, the citadel returns, the city also returns to thee, O Bishop. June is in the (Zodiac sign) twins, now he himself is brought back.

A medal relating to the Electorate of Mainz (Mayence), represents two shining stars, each containing a portrait, inscribed, 'Lux hæc Francisci.'—'Nova lux est ipsa Philippi.' Mogunt.—Herbip. (Mayence—Würzburg)— *Hd*

INGENTI MAGNI PATRVI DE LVCE REFVLSIT. = 1720
IN CONSECRATIONE NEPOTIS QVARTO IDVS NOVEMBRIS. = 1720

i.e. He shone from the huge light of his great-uncle. On the consecration of his grandson [?] on the 4th before the ides of November.

On the taking of Mayence in 1462, from 'Fugger Ehrenspiegel, Nürnberg, 1668' (chronogram contributed from the Imperial Library, Vienna)—

ECCE LVIT FATO MOGVNTIA CAPTA SECRETO. = 1462

i.e. Behold, captured Mayence paid its debt to secret fate. This was probably made by the author of the book above quoted.

ON the peace of Hubertsberg, the termination of the seven years' war between Germany and Austria—

ASPERA BELLA SILENT: REDIIT BONA GRATIA PACIS,
O SI PARTA FORET SEMPER IN ORBE QVIES! = 1763

i.e. Fierce wars have ceased, the blessing of peace has returned. Oh that rest were always forthcoming in the world!

Medal to Joseph II. of Austria, son of Maria Theresa, on his marriage with Elizabeth of Parma, 6th October—

HOS LECTOS HYMENEOS PAX DONATA CORONET. = 1760

i.e. May the peace that has been pronounced crown this chosen married pair.

Medal on the election and coronation of Joseph II. as King of the Romans and Emperor, bears his portrait, and—

IOSEPHVS ARCHIDVX AVSTRIAE REX GERMANIAE EX VNO VOTO CREATVS. 27 Mart. = 1764

i.e. Joseph, Archduke of Austria, created king of the Romans by universal vote.

Medal to the Emperor Joseph II., a very late example of the historical series of chronograms—

IMPERATOR IOSEPHVS STELLA LVCIDA GENERIS SVI AVGVSTI. = 1781

i.e. The Emperor Joseph, the bright star of his celebrated time.

Medal of Joseph II., Emperor of Germany and King of Hungary, represents the surface works of a mine, and a melting furnace; the metals, gold and silver, are under the obsolete expression of Sol and Luna—

MAGNA TRANSILVANIA SOLE ET LVNA POTENS, AST DIGNA SOCIA VENERE POTENTIOR. = 1770

i.e. Great Transylvania, rich in gold and silver, but more powerful in having Venus as an ally.

A large medal in the Vienna Museum, inscribed around 'Francisco Theresiæ Josepho Austriæ stirpi devotissimus Ludovicus VIII. D. G. Hassiæ Landgrav:' The chronogram occupies the centre, and gives the date 1764 twice— *

ITA DECORATVS AMICI TITVLO || IN DEO SI VELIT = 1764

CONSTANS REQVIESCAM. = 1764

i.e. So decorated with the title of friend, may I continually rest in God, if God will.

A large silver medal in the Vienna Museum represents two courtiers bowing to the king; above them an eagle holds a scroll thus inscribed—

QVANTA CÆSARIS QVANTA REGIS IN SENECTAM SPLENDET GRATIA. * = 1764

And a female holding a shield inscribed 'Posteritati'— *

SIC LVDOVICO REDIBAT DIANA. = 1764

i.e. How much does the favour of the emperor, how much does the favour of the king shine in old age. The exergue is inscribed, 'Ad Francfurtum [on the Oder] die xxix Martii.'

Medal on the accession of George Frederic Carl, Markgraf of Brandenburg-Culmbach. It represents a woman watching the signs of the zodiac, with this inscription, 'Quærunt tua lumina gentes,' *i.e.* The nations seek for thy lights; and this chronogram—

SOLSTITIO BRVMALI OPTATVS PRINCIPIS ADVENTVS. D. 22. DEC. = 1726

i.e. At the winter solstice the wished-for coming of the prince. 22 December.

Medal to Frederic IV. of Brandenburg, on the foundation of the University of Erlangen in Franconia, 4th November 1743—
VNIVERSITAS FRIDERICIANA ERLANGENSIS IIII NOVEMBRIS
LAETORI TV INAVGVRATA. = 1743
(*sic.*)

The following are in the catalogue of Brunswick medals, although they do not all belong to that province.

A THALER coined on the burial of the Duke Augustus the younger of Brunswick-Lunenburg, representing a leafless tree, at the root of which is a skull, is thus inscribed— *Ha*
QVE LAETA FRONDE VIREBAM NVNC, = 1666
RIGVI SIC TRANSIT GLORIA MVNDI. = 1666
OMNIA NON NISI PROVIDO ET VEGETO CONSILIO. = 1666
i.e. I who was flourishing with joyful foliage am now withered, so passes the glory of the world. Nothing without provident and sound counsel.

Medal of Dukes Rudolf Augustus and Anton Ulrich— *Ha*
DVLCE EST FRATRES HABITARE IN VNVM. = 1667
i.e. It is pleasant for brothers to dwell in unity.

Medal to the same Dukes, bearing a long biographical inscription, a portion of which thus marks the year of Ulrich's death and the departure of the survivor to the peace congress at Rastadt— *Ha*
Postea solvs vsqve IN CVRSVM PACIS RASTADTIENSIS et = 1714
ampliss : congres : Brvnswig :
i.e. Afterwards the survivor (proceeds) alone to the course of the peace of Rastadt, etc. etc.

Medal to Duke Ludwig Rudolf, represents a building inscribed S . R . I . PANTHEON ; *i.e.* The pantheon of the holy Roman empire, and this quotation from Statius— *Ha*
VNA LÆTANTVR SEDE LOCATVM. = 1715
i.e. They go joyfully to place them in one abode.

Another medal to the same duke, struck by Count von Eyb, bears a long inscription, which ends thus—'In perpetuum obsequii testimonium HVMILIS AC FIDELIS SERVI sinceræ = 1715
mentis ardor consecrat hoc gratitudinis mnemosynon.'
The perpetual testimony of his humble and faithful servant, etc. etc.

Another to him is thus inscribed— *Ha*
ES LEBE LVDEVVIG RVDOLPH HERTZOG. Z. BR. VND LVNERB : = 1731
i.e. May Ludwig Rudolph, Duke of Brunswick and Luneberg, live.
GIBT GOTT VVAS DIESE HAND LÆST LESEN
SO SIND VVIR VOELLIG IA GENESEN. = 1731
i.e. If God gives what this hand permits to be read, then we are indeed completely recovered. This alludes to a poem written by a certain clergyman in praise of the duke.

Medal to the eldest daughter of the same Duke, Elizabeth Christina, wife of Charles III. of Spain, who was afterwards Charles VI. of Germany— *Ha*

tVta reDIt ConstantI et reDDItVr arCæ e. catalonia. = 1713

i.e. She returns safe to her constant one, and is restored to the ark from Catalonia.

Another medal to her as Empress—

VIVe Coronata In pVerIs speM Da atqVe Corona. prag 8. Sept. *Ha* = 1723

i.e. Live crowned among thy children, give hope and crown them. Prague, 8th September.

Another medal to the same Charles and Elizabeth— *Ha*

DVabVs CoronIs Vna Corona IMponItVr. = 1723

i.e. One crown is placed upon two crowns or heads (namely, those of Spain and Germany).

Medal on the birth of Prince Leopold, son of the same Charles and Elizabeth, on 13th April— *Ha*

gaVDete eLIsabetha ChrIstIna peperIt fILIVM. = 1716

i.e. Rejoice! Elizabeth Christina has brought forth a son.

Another medal on the same event— *Ha*

aVstrIa progenIes CoeLIs DeMIttItVr aLtIs. = 1716

i.e. Austria! a progeny is sent down from the high heavens.

And another. It represents an aloe plant—

IngentIs strIpIs CVnCtanDo restItVIt reM. = 1716

i.e. By delay he has restored the affairs of a mighty race.

And another. It bears a sort of astronomical inscription—

die . 13 . aprILIs . h . 7 . m . 30 . p . mer . o . soL oCVLVs MVnDI. tangebat ♈ 23° 56′. = 1716

i.e. On the 13th day of April, at 7.30 in the evening, the sun, the eye of the world, was touching the Zodiac sign Aries, at 23 degrees 15 minutes.

The reverse represents two angels and this verse—

InItIo VerIs CoeLo DeMIttItVr aLto; = 1716

en aVrato CVM VeLLere Iason aDest. = 1716

i.e. In the beginning of spring he is sent down from the high heaven. Lo! Jason is present with a golden fleece. A double allusion to the Golden Fleece of Spain and the animal which yields a fleece of wool.

And another. It is inscribed—

trInVM perfeCtVM.—CaroLVs eLIsabetha et LeopoLDVs patrIæ feLICIs Cor et DeLICIæ. = 1716

i.e. A perfect trio.—Charles, Elizabeth, and Leopold, the heart and delight of the happy country.

And another medal—

sVrgentI sCeptrVM tot Dat natVra Coronas. = 1716

Leopoldus . archid . avstr . princ . astvr . n . 13 . apr :

i.e. Nature gives so many crowns to him who rises to the sceptre.

And yet another—

hesperIæ sVrgens CresCet gens aVrea MVnDo. = 1716

i.e. The golden race of the west arises and shall increase in the world.

The last medal relating to the same event— *Ha*
FRVCTVM PACIS DONAVERAT ÆTHER. = 1716
i.e. Heaven had given the fruit of peace.

Medal to the same Empress on the birth of a daughter— *Ha*
ARCHIDVCISSAM PEPERIT AVGVSTA . A . V. VIENNÆ . NAT . D . 5 . APR. = 1718
i.e. The Empress brought forth an archduchess at Vienna on the 5th of April. Probably this infant was the future Empress Maria Theresa, who, according to book history, was born in 1717.

Medal to Antonia Amalia, wife of Duke Ferdinand Albert of Brunswick— *F*
LÆTARE, SPONSE, SVPER SPONSA DVCISSA ANTONETTA AMALIA. = 1712
i.e. Rejoice husband, over thy bride the Duchess Antonia Amalia. (Adapted from Isaiah lxii. v. 5.)

Medal on the birth of their son, Charles Duke of Brunswick— *Ha*
NOVA PROGENIES COELO DEMITTITVR ALTO. = 1713
SOLAMEN PATRIÆ SUBSIDIUMQUE DOMUS. *i.e. A new progeny is sent down from high heaven, the consolation of his country and the prop of his house.*

Medal of Duke Augustus Wilhelm, inscribed, Hæc terna æternat Wilhelmum; and this hexameter— *Ha*
CEDENT E VOTO BENE QVÆ FACIT OMNIA IVSTO. = 1718
i.e. All things will go well according to his wish, to him who acts justly.

A medal on the death of Charlotte Sophia of Brunswick, wife of Prince Alex. Petr. of Russia, has this inscription (among others)— *Ha*
CVRSVS CANDORE SVPREMO. = 1715
i.e. A course of surpassing brightness.

Another medal on the same event, and on the erection of a memorial to her— *Ha*
FVNERA CHARLOTTÆ PIETAS DOLOR ATQVE PARENTVM. = 1716
i.e. The funeral of Charlotte, the love and grief of her parents.

Medal on the accession of the Duke of Brunswick to the throne of England as George the First. It bears his portrait and this hexameter line, and the horse of Brunswick running across the north-west of Europe— *Ha*
ACCEDENS DIGNVS DIVISOS ORBE BRITANNOS. = 1714
And below—UNUS NON SUFFICIT ORBIS.
i.e. Worthy to accede to the throne of the Britons divided from the world. —One world does not suffice.

Another medal to him on his declaration on the 12th August, and coronation on 31st October, bears this verse and inscription, with the device of a Phœnix—
CONSPICITVR RENOVANS SECLVM POST FVNERA PHOENIX *Ha*
HINCQVE NOVI SECLI LVX TIBI BRITTO PATET. = 1714
Ex cineribus Elisabethæ anno 1613, Friderico v. Elect: Pal. in matrimonium datæ.
i.e. After death the Phœnix is beheld renewing its life, and hence to thee O Britons the light of a new era appears.

Medal on the marriage of his daughter Sophia Dorothea with Frederick William I. of Prussia— *IIa*

CONCEDENTE NVMINE. = 1706

i.e. God being willing.

Medal on his death at Osnaburg, on 11th June 1727— *F*

OSNABVRGI, VBI NATVS FVIT, PRAECIPITI MORTE CADIT. = 1727

i.e. At Osnaburg where he was born, he falls by sudden death.

Medal on George II. of England, on his visit to Germany— *IIa*

GEORGIVS SECVNDVS PRIMO BRVNSVICENSES TERRAS REPETIT. = 1729

i.e. George the Second for the first time returns to the land of Brunswick.

The next has been classed with the Brunswick series of medals; it relates to Charles VI. of Germany and George I. of England. It represents a fleet of war-ships, and bears these inscriptions and hexameter chronogram—

Vetant foedari foedera. Sic motos fas est componere fluctus.

HISPANORVM CLASSIS A IOVE ET NEPTVNO DELETA. = 1718

i.e. They forbid to defile treaties. Thus it is right to still tempestuous waves. The Spanish fleet destroyed by Jehovah and Neptune.

CHRONOGRAPHICALLY speaking, we have nothing to do with the history of Hungary prior to 1526, the period when it fell under the dominion of Austria. The Emperor Leopold I. carried on the war commenced by his predecessors, and was at length successful in expelling the Turks, who had been in possession of the country for 150 years. He took from them the fortress of Buda in 1686, and counteracted the French influence, by which they had of late been aided; and his successor subsequently recovered from them all other Hungarian territory, though peace was not finally established with Turkey until the treaty of Belgrade in 1739. The Emperor Charles VI., in 1722, by the Pragmatic Sanction, secured the crown of Hungary to the female descendants of the House of Hapsburg, and his daughter Maria Theresa became Queen on his death in 1740. She was succeeded by Joseph II., her son, in 1780. The chronograms, however, do not take us beyond the commencement of the reign of Maria Theresa, when the affairs of Hungary and Germany began to move in a less inseparable course than heretofore.

This group concludes with a curious sarcastic dialogue between Bellona and Germany, which I discovered just before sending these pages to the press. It points to the war in Hungary, and the position of affairs there in the year 1689.

The local chronograms collected in Hungary are arranged at an earlier page, among those of Germany.

A folio volume in the British Museum (press-mark 590. i. 21) informs us in a quaint manner about the early dukes and kings of

Hungary, forty-four in number, with five engravings representing them, down to the German Emperor Ferdinand IV. The next in the line of succession is Leopold I. The book is by Francis Nadasd, and was printed at Nuremberg at the date indicated by the chronogram which follows. This is the abbreviated title, 'Mausoleum Regni apostolici Regum Ungariæ à pIo et IVsto patrIÆ DoLore ereCtVM.' = 1663

i.e. The mausoleum of the kings of the apostolic kingdom of Hungary, erected by the pious and just grief of the country. [The mausoleum is but a structure in the author's own imagination.]

The dedication is to the Emperor of Germany and King of Hungary then reigning, and concludes thus—

LeopoLDVS I. IMperator gLorIosVs. = 1663

i.e. Leopold the First, the glorious emperor. The book throughout is a collection of supposed epitaphs in praise of forty-four dukes and kings of Hungary. The last two only contain chronograms; this to Ferdinand II. of Austria, the forty-second king, marking the year of his death—

ferDInanDVs II. Deo sVIsqVe, pIe et sanCte VIXIt. = 1637

i.e. Ferdinand the Second lived piously and holily to God and his people. And this to Ferdinand IV. of Austria, the forty-fourth king, marking the year of his death—

aMabILIs Deo In terrIs Cæsar. = 1654

i.e. The Emperor is beloved of God in the earth.

MEDAL on the victory over the Turks and capture of Belgrade, represents a crown between two stars, the letter R beneath signifying the Emperor Rudolph— *Oc*

IaVrInVM (*sic*) erIpItVr VIVIt VIrtVte rVDoLphI. = 1598

i.e. Belgrade is taken by force and lives, through the valour of Rudolph.

A square-shaped medal of Rudolph on a victory over the Turks bears on the obverse a throne, and '1602 Stulweis en Burg Albaregalis.' The reverse has four shields, and *O*

regIa ter Magno fert aLba trophÆa roDoLpho. = 1601

i.e. Alba regalis (the town of Stuhl-weissenburg) offers trophies to the thrice great Rudolph.

The battle 'ad Lavenzam,' the victory of the Christians over the Turks under General Souchesius; from 'Historia regni Hungarici,' by 'Nicolo Histhuanffio.' Cologne, 1724. The first chronicle, liber xlii. anno 1664, at page 555—

prospera De soVCHes CrVX est en nItrIa parta,
fVsI hostes; seDerat LVXqVe LoCVsqVe CrVCIs. } = 1664

CrVX fVIt heroI sorte seCVnDa seCVnDa:
paX bona pro LVnIs pLantet VbIqVe CrVCes. } = 1664

Probably a naval battle off the island of Levanzo, at Sicily.

Medal on the victory over the Turks at Gran and the capture of Neuhausel or Ujvar on $\frac{6}{16}$ August 1685, represents Pallas at a hunt

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holding a shield which bears on it the double eagle, and 'Vivat et floreat Josephus divinâ gratiâ in regem Hungariae coronatus'—

AQVILA AVGVSTI MENSE AVGVSTO OPPVGNATIONE ET ACIE VICTRIX LVPOS TVRCICOS GLORIOSA VENATRIX VERTEBAT IN LEPORES. = 1685 *Oc*

i.e. In the month of August the eagle of Augustus [the Emperor] was the conqueror in assault and battle; the glorious huntress turned the Turkish wolves into hares.

Medal representing a view of Neuhausel, and the siege—

NEVHEVSEL IMPERATORI LEOPOLDO ASSERITVR IGNE ET ENSIBVS FORTITER : HOSTIS PERIIT TVRPITER. = 1685 *Oc*

i.e. Neuhausel is vigorously attacked by the Emperor Leopold with fire and sword; the enemy has perished with shame.

Medal representing a view of Neuhausel—

MANDAT CAESAR : ET ALTA ARX EXPVGNATVR : OVATE. = 1685 *Oc*

i.e. The Emperor commands, and the lofty fortress is conquered; be ye triumphant.

Medal on the capture of the same place—

VT MOX FRVSTRA RELVCTANS BVDA SEQVARE. = 1685 *Oc*

i.e. As recently uselessly reluctant, mayest thou soon follow, O Buda.

Medal on further victory, and the submission of Buda—

IBIT FAVORE DIVINO LEOPOLDI INDVSTRIA BAVARI VI ET LOTHARINGI. = 1686 *Oc*

AVSTRIACIS BVDA VRBS AQVILIS SVBSTERNITVR ARMIS. = 1686

i.e. Through Divine favour it will give way by the assiduity of Leopold, and the force of Bavaria and of Lorraine. The city of Buda is strewn with the eagles and arms of Austria.

Medal (see Plate II.) of Leopold I., represents the town of Stuhlweissenburg, with the radiant sun over it, and the crescent moon (the Turks) setting behind the hills, inscribed—'Luna sub umbras,' and EXITIVM TVRCIS ANNOTAT ALBA REDVX. = 1688 *O*

'Alba-regalis recuperata $\frac{2}{9}$ May 1688.'

The reverse represents the Emperor bearing a sceptre, with his son Joseph, also sceptre-bearing, in a chariot drawn by two eagles over the field, covered with prostrate Turks, Victory flying along with them, crowned with seven stars, holding a serpent circle in the right hand, a symbol of eternity, and a laurel wreath in the left; inscribed with this hexameter—

EX VOTO HVNGARIAM SVBIGIS LEOPOLDE LEVASQVE. = 1688

i.e. Stuhl-Weissenburg returning, denotes departure to the Turks.—O Leopold, thou bringest Hungary into subjection and raisest it up, according to thy vow.

Medal on his coronation bears the portrait of Joseph I., inscribed, 'Die Segen kommen auf das Haupt Josephs. Gen. 49.' Two angels offer to him a sceptre and three crowns, a spear, laurel, etc. Inscrip-

tion, 'Do Josepho partem quam tuli de manu hostis in gladio. Gen. 48;' and—

IOSEPHVS PRIMVS IN INFERIORI ATQVE SVPERIORI HVNGARIA REX PIVS AVGVSTVS ARCHIDVX AVSTRIAE. = 1687 *Oc*

i.e. Joseph the First, in Lower and Upper Hungary the pious and august king, and archduke of Austria. Leopold I., the Emperor, is represented holding the crown of Hungary, and placing it on the head of his son Joseph. A view of Pressburg and Buda in the distance, with this inscription taken from the history of Joseph in the Bible, 'Dabo Josepho et semini ejus terram hanc in possessionem sempiternam. Gen. 48.'

Medal to Joseph I. bears his portrait, inscribed—

VIVAT IOSEPHVS! TEVTONIAE REX ET DELICIVM. = 1690 *Oc*

On the reverse is the young king, and figures representing Germany, Hungary, and Bohemia, inscribed, 'In prolem transcurrit gloria patrum.' 'Inaugur. Augustae Vindelic. D. 26 Jan. MDCXC.' and—

IOSEPHVS GERMANIAE ET HVNGARIAE REX AVGVSTA LEOPOLDI SPES ET VERA GLORIA. = 1690

Medal to Leopold on an armistice with the Turks in 1699, represents Jupiter on a flying eagle destroying enemies with lightning, and this inscription—

PAX VIVAX MITI LEOPOLDI EX ORE REFVLGET. = 1699 *Oc*

i.e. A living peace shines from the countenance of the mild Leopold.

Medal on the siege of Belgrade and its capture from the Turks—

BELGRADVM SVBITO BAVARVS CAPIT IGNEVS AVSV. = 1688 *La*

i.e. The Bavarian, fiery in his daring, suddenly takes Belgrade.

Medal representing the fortress of Belgrade, inscribed, 'Ist in Turkische Gewalt gerathen 1521.' 'Von den Christen mit sturmender Hand erobert 1688. 6 Sep.'—

IMBELLES TVRCOS CRVX ATQVE ECCLESIA VINCVNT. = 1688 *Oc*

i.e. The Cross and the Church conquer the unwarlike Turks. Also a female bearing on her breast the sun, the double cross of Hungary in her right hand, with this motto, 'In hoc signo ostentat Sultano attonito prostratoque,' and—

BELGRADI EXVPERAT MVROS BAVARICA VIRTVS. = 1688

i.e. The Bavarian valour overcomes the walls of Belgrade.

Medal representing the fortress of Kanischa and the Turks departing with their baggage; a starved dog is carrying in its mouth to the young king Joseph the keys of the fortress, and this inscription, 'Hoc genus non expellitur nisi in jejunio,' and [observe the pun on *canis*]—

CANISA IOSEPHO I VNGARIAE REGI SINE VI ET SANGVINE SOLA FAME EXPVGNATA REDIIT. = 1690 *Oc*

i.e. This kind [of animal] is not turned out except in famine. Kanischa has returned to Joseph I., King of Hungary, without the use of force or blood, overcome by famine only.

CHARLES III. of Spain, in his position as Charles VI., Emperor of Germany and King of Hungary; the father of Maria Theresa, whose succession to some of his dominions was secured by the 'Pragmatic Sanction,' from whence sprung the desolating wars of the Spanish succession.

A medal expresses thus the date of his birth— *Hb*

CAROLVS SEXTVS MVNDO ET EVROPÆ NATVS. = 1685

i.e. Charles the Sixth was born to the world and to Europe.

The introduction to an epigram concerning him as king of Spain, and his victory over Philip of Anjou, nephew of Louis XIV., who had been named successor by the will of Charles II.—

CAROLVS TERTIVS,
DEI GRATIA REX HISPANIÆ,
PIVS FORTIS AVGVSTVS,
TRIVMPHATOR. } = 1703 *Ra*

MDCCIII.

CEDE PHILIPPE, THRONO CAROLVS
REX VINCAT IBERVS
EX STIRPE AVSTRIACA PROGNATVS! CEDE
PHILIPPE! } = 1703

i.e. Charles the Third by the grace of God king of Spain, the pious, the strong, the august, triumphant 1703. *Quit the throne, O Philip, let Charles the Spanish king prevail, descended from the Austrian race! Quit, O Philip.*

In the original print the epigram verses follow the above chronogram.

Medal (see Plate II.) on his marriage with Elizabeth Christina of Brunswick, twice gives the date by these verses; the medal is not otherwise dated. The obverse bears their portraits, and *A*

ELISABETHA IN SPOSAM DATVR CAROLO REGI. = 1708

The reverse bears their shields of arms, and

GANDA REGIIS CONGRATVLANS THALAMIS. = 1708

i.e. Elizabeth is given in marriage to King Charles. The town of Ghent congratulates its sovereigns on their marriage.

A medal to commemorate a successful campaign bears this verse— *G*

MARS PEREAT DECOR ET CONSTANS PAX OFFERAT ORA. = 1710

i.e. May Mars perish, may beauty and constant peace overspread our coasts.

Medal on his coronation as Emperor of Germany— *Hb*

SCEPTRVM CÆSARIS ADEPTVS. = 1711

i.e. Attaining the imperial sceptre.

And on his coronation as king of Hungary— *Hb*

THRONVM HVNGARIÆ CONSCENDIT. = 1712

i.e. He ascends the throne of Hungary.

Medal with portrait of Charles VI. and these words from Virgil— *Oc*

TE HABET ILLA SECVNDVM. = 1711

The words occur in the 2d Eclogue, line 38; the whole passage is thus translated by Dryden—

'. . . a mellow pipe I have,
Which with his dying breath Damœtas gave,
And said, "This, Corydon, I leave to thee;
For *only thou deserv'st it after me.*"'

Alluding to Charles succeeding his brother Joseph in 1711.

Medals in the National Museum at Buda-Pesth relating to Charles VI.

On his coronation at Pressburg as King of Hungary, alluding to the ceremony of flourishing the sword towards the four winds— ✳
FERRVMQVE TENEBAT HOC IPSE ÆACIDES. OVID. MET. = 1712
i.e. The son of Æacus himself had this sword.

Another medal on his coronation represents the letter C in radiance surrounded by crowns, with this chronogram, giving the same date twice— ✳
NON oCCIDIt VsQVaM . CIrCVMfVso penDebat In aere. = 1712
OVID . MET. = 1712
i.e. He has not died. He was suspended in the circumambient air.

Another medal to Charles VI. represents an open pomegranate with the seeds and crimson-coloured juice exposed to view, with this motto, 'Coronatio in regem Hungariæ 1712,' and this chronogram— ✳
REGNANDO RECREAT SISTIQVE CRVOREM. = 1712

A book, 'Scriptores rerum Hungaricarum,' etc., cura et studio Joannis Georgii Schwandteri. Vienna, 1746. 3 vols. folio; with curious engraved emblematical initial letters to the chapters throughout the volumes. In vol. ii. p. 518 is described, Solemnitas inaugurationis D. Caroli VI. Romanor. Imperat. Augusti et tertii hujus nominis Hungariæ regis. Celebrata Pisonii [*i.e. Pressburg*] xi. Kalend. Junii 1712.

Among the decorations used on the occasion, this inscription was displayed on a picture of Jason and the golden fleece— *Ob*
SACRA VELLERIS HESPERIDVM = 1712
LARGI DANT MVNERA VINA CANALES, = 1712
ACCIPE DVM VENIT = 1712
DONVM CORNV COPIÆ REGIÆ, = 1712
IASONE ARCHIDVCVM = 1712
CAROLO MAGNO, DONATA FELIX PANNONIA. = 1712

A medal to commemorate the fortress of 'Alba' (Stuhlweissenburg) is inscribed— *O*
ANNO QVO GENERALIS ERAT COMENDANS IN TRANSILVANIA, = 1714
with a further inscription commencing 'Alba condita,' etc.

Medal on the foundation of the citadel of 'Stuhlweissen,' in Transylvania, bears these inscriptions—

LVCE SACRA CAROLI SIMILES ALBA ACCIPIT ORTVS. = 1715
INSOLIDA PRIMVS PONITVR ARCE LAPIS. = 1715
IVLIA NATA FVI, CAROLVS VIM ROBVR ET AVXIT.
IVLIA SIN LIBEAT NVNC CAROLINA VOCER. } = 1715

Below are represented the seven castles of Transylvania. Also there is a view of the citadel of Alba Carolina, *i.e. Stuhlweissenburg*, and the inscription, 'Tutissima quies.'

Medal to Charles VI. on a victory over the Turks, inscribed—'Cæsis et fug: Turc: cc. MILL. castris occupat: 5 Aug:' and 'Virtute Eugenii.' *

CÆSAR AD SAVVM VICTOR. = 1716

i.e. The Emperor, conqueror at the river Save.

Another relating to his victory at Temesvar— *

AD SAVVM CÆSAR TVRCAS PROSTERNIT. DIE AUG. = 1716
EVGENIO PRINCIPE TEMESVARIA CÆSARI REDIT. D. XII. OCT. = 1716

i.e. The Emperor scatters the Turks at the river Save. Eugene being the chief, Temesvar returns to the Emperor.

Another on a similar occasion. The general offers to the Emperor the spoils and the standard of the Turks— *

PRIMITIÆ DEVICTIS TVRCIS. 5. AVG. = 1716

i.e. The first fruits, the Turks being conquered.

Another relating to the victory at Temesvar, represents a sword issuing from the clouds, a key hanging thereto, which goes to open (or lock up?) the temple of Janus— *O*

VICTORI EVGENIO CEDITE TEMESII. = 1716

i.e. Ye people of Temesvar, yield to Eugene the conqueror.

The reverse represents lightning, and two men's heads on the ground, 'Non sine strage venit.' *He comes not without slaughter.*

Medal of Charles VI. on the recovery of Temesvar— *Oc*

TRANSYLVANIA METV AC INSIDIIS LIBERATA. = 1716

i.e. Transylvania delivered from fear and plots.

Another on the same—'Tamesvaria Turcis erepta'— *Oc*

ARMIS CONSTANTIA ET FORTITVDINE CAESARIS AB EVGENIO. = 1716

Another medal— *A*

DE TVRCIS CAPTO TEMESVVARO. = 1716

i.e. Temesvar being taken from the Turks.

Another medal relating to the same victory, represents Eugene as a warrior on horseback in front of a town having an Oriental aspect (probably Belgrade)— *O*

NON EST HEIC ALIVD NISI GLADIVS GIDEONIS. JUD. vii. = 1717

i.e. This is none other but the sword of Gideon.

Another, bearing emblems of peace, and inscribed, 'Che Belgrado da Belgrado,' and this chronogram— *O*

TVRCO BATTVTO AL GRAND EVGENIO SIRENDE BELGRADO. = 1717

i.e. The Turk being beaten, Belgrade surrenders to the renowned Eugene.

Another medal represents a warrior, a river, and beyond it a fortified city on a hill, inscribed, 'Biduo post victoriam xviii. Aug.'— *O*

ALTER GRADIVI BELLVSGRADVS BELGRADO OBTENTO. = 1717

A chapter in 'Historia regni Hungarici' contains these chronograms on the capture of Belgrade—

EVGENIVS CÆDIT TVRCAM. = 1717
ET BELLGRADVM VI CAPITVR = 1717
DECIMA OCTAVA AVGVSTI. = 1717

i.e. Eugene defeats the Turks. And Belgrade is taken by force on the 18th of August.

Belgrade becomes prosperous after the expulsion of the Turks, under the auspices thus expressed—

IESV CHRISTO GENERALISSIMO CORONANTE, CAROLO CÆSARE REGNANTE ET EVGENIO PRINCIPE COOPERANTE. = 1717

i.e. Jesus Christ being generalissimo giving the crown, Charles the emperor reigning, Prince Eugene co-operating.

A medal representing the fortress of Belgrade is inscribed— *A*

CAROLO SVBIGITVR BELGRADVM. = 1717
DECIMA OCTAVA AVGVSTI. = 1717

i.e. Belgrade is subdued by Charles on the 18th of August. The second line is remarkable because the words signifying the day of the month contain also chronographically the year date.

Another medal is inscribed, 'Turcis fusis, castris occupatis, Belgrado recepto,' and this arrogant chronogram, adapted from Judges vii. verse 18— *A*

GLADIVS DEI, CAROLI ET GIDEONIS EVGENII. = 1717

i.e. The sword of God, of Charles, and of Gideon—Eugene.

See also the medal at p. 159, *ante*.

Medal. Carolus VI. Rom: Imp:—

TVRCARVM DE GENTE VICTORI. = 1717

i.e. To the conqueror of the nation of the Turks.

Medal of Charles VI. represents two Roman soldiers with emblems of conquest; beneath is the head of a wild boar transfixed with an arrow, as if to signify the subjugation of Servia, and

CECIDIT VTRVMQVE. = 1717

An eagle is seen casting lightning as much on Belgrade as on the camp of the Turks.

Medal bearing the portrait of Charles VI. and the view of Belgrade—

VICTORIA PACEM TAVRVNEA DABIT. = 1718

i.e. The Belgrade victory will give peace.

Medal on the peace of Passarowitz, by which the Turks were deprived of their last possessions in Hungary, represents the Emperor on his throne with three Turkish legates kneeling to him, and 'Sic redit ad dominum, quod fuit ante suum.' 'Pax sancta

Passarowiz xxi Jul MDCCXVIII,' and the names of rivers and fortresses, and this chronogram— *Oc*

DABIMVS CAESARI QVAE SVNT CAESARIS. = 1718

And below, ' Pax petita.'

i.e. We will give to Cæsar the things which are Cæsar's.—Peace sued for.

A singular medal, of which this is an abbreviated description, on the victory of Passarowitz, bears the portrait of Charles VI., and ' Victor non alio subscribit pacta colore.' *i.e. The conqueror signs with no other colour* (*i.e. blood*). The Emperor is represented signing with Turk's blood a tablet which is presented to him by Mercury, and inscribed— *Oc*

INDVCIAE CVM HOSTIBVS. = 1718

i.e. The truce with the enemy.

Below is ' Mortarium bellicosum,' in which lies the head of a Turk, also a small vessel which contains the blood for ink; and close by are two Turks kneeling; below all is this inscription—

IN PACIS INDVCIAS DEBELLATO SVPPLICI HOSTI GLORIOSE CONCESSAS. = 1718

i.e. In memory of a truce granted to the suppliant enemy gloriously vanquished.

Whilst these affairs were prospering, Philip V. of Spain invades and recovers Sardinia from Charles VI., to whom the island was given by treaty in 1714; a medal thus inscribed, representing the persecution of the Christians by Saul (Acts ix. 5), marks the occasion—

SIHE SAVL DV VERFOLGEST MICH. = 1717

i.e. Behold, Saul, thou persecutest me.

An address to Charles VI. in Latin verse (from ' Fasti Universitatis Altorfianæ,' Altorf, 1719), has a preface commencing—

CÆSIS OTTOMANNIS ET BELLOGRADO EXPVGNATO = 1717

i.e. The Ottomans being conquered, and Belgrade being taken by storm.

' Hymnus sæcularis Deo optimo maximo,' on the same occasion is accompanied by this line, Psalm 89. 15—

BENE POPVLO INCIDENTI IN TEMPORA IVBILAEI! = 1717

i.e. ' Blessed is the people that know the joyful sound.'

Medal on the naval victory gained by the assistance of England, and Sicily recovered. anno 1718, represents portrait of Charles VI., and a very elaborate political, religious, and warlike device— *Oc*

DATE QVAE SVNT CAESARIS CAESARI: QVAE DEI DEO. = 1718

INDE SICILIA LEGITIMO REGI SVO RESTITVTA. = 1718

i.e. Give to Cæsar the things which are Cæsar's; and to God those which are God's.—Hence Sicily is restored to its rightful king.

On a fountain near the Church of S. Francesco de Paolo in Palermo. An inscription indicating its erection when Charles VI. was Emperor,

the Duke of Parma Viceroy, and the Count 'de Wallis' Governor of the city, and concluding with this chronogram— *Y*

VT aCtIonIbVs nostrIs IVste proCeDaMVs. = 1724

i.e. So may we proceed justly with our actions.

An Austrian poet discovered in the following lines from Virgil, Æn. vii. 50, an augury applicable to the prospects of the family of Charles VI., continuing the succession to the throne through Maria Theresa—

> Filius huic, fato Divûm, prolesque virilis
> Nulla fuit: primaque oriens erepta juventa est.
> Sola domum et tantas servabat filia sedes,
> Jam matura viro, jam plenis nubilis annis.

Et sequens formavit augurium—

patrI sVperstes fILIa MarIa theresIa aVgVstas aVstrIaCas *Ob*
seDes soLa serVabIt. = 1732

Dryden translates Virgil thus—

> But this old peaceful prince, as heav'n decreed,
> Was bless'd with no male issue to succeed:
> His sons in blooming youth were snatch'd by fate:
> One only daughter heir'd the royal state.

The augury runs thus in English—

The daughter Maria Theresa surviving her father, will alone preserve the august Austrian throne.

Medals relating to Charles VI.—

gLorIa sIt Deo! feLICItas aVgVsto et In terra paX *F*
hoMInIbVs = 1732

i.e. Glory be to God, happiness to the Emperor, and peace on earth to man.

paX et fortVna eVropæ eX sanCtIone pragMatICa penDent. = 1732

i.e. The peace and fortune of Europe depend on the Pragmatic Sanction.

A medal to Charles VI. bears this quotation—

. . . Invenit virtute viam. Claud: *Hb*

aDVenIt eXCeLsas VIrtVs sVbLIMIs In aVras. = 1740

i.e. He finds the way by virtue. Virtue arises aloft to the heavens.

Another on his journey to Spain and back, this quotation from Ovid alludes to its purpose and gives the date—

. . . reX VICtor ab VnDa *Hb*

optato reDIIt VeLLere DIVes oVIs. = 1740

i.e. The victorious king has returned from the sea rich with the wished-for fleece of the sheep (the golden fleece).

Various medals on his death.

One of them represents two genii; one inquires of the other— *Hb*

qVIs tenVI, qVærIs, tVMVLo CLaVDatVr In Isto? = 1740

i.e. Do you ask who can be hidden in this narrow tomb?

The other replies—

aVgVstVs, Cæsar, reX, DVX, CoMes. = 1740

i.e. The august emperor, king, duke, count!

Other medals— *Hb*

MAGNO sILesIÆ sVÆ DoLore eXtInCtVs. VIXIt. = 1740
i.e. Dead, to the great grief of his Silesia, he lived (in memory).

sÆVIens aVtVMnVs stIrpIs aVstrIÆ frVCtVs DeCerpsIt. = 1740
i.e. The cruel autumn plucked the fruits of the tree of Austria.

InVIDa heV oCtobrIs noX eVropÆ soLeM obnVbILaVIt. = 1740
i.e. Alas! the envious night of October has beclouded the sun of Europe.

The following, at page 533, indicates the death of Charles VI. and other potentates:—'Natalis Europæ universæ annus, de quo Musa haud mediocris ingenii triste cecinit.'

PAPA . R . REX BORVSSIÆ, CÆSAR IMPERII, } *Ob*
VT ET } = 1740
ANNA RVSSIÆ VNO ANNO CEDVNT. }

Et hoc imprimis nomine fatalis inquam, erat, quod Carolum VI. Dom. Imperat. gloriosissimum, Hungariæ patrem desideratissimum, magno suorum luctu, extremum vitæ diem, morte inopina, conficere voluerit.

i.e. The Pope, the King of Prussia, the Emperor [Cæsar] of the empire, also Anna of Russia, die all in one year. These sovereigns are, Pope Clement XII., Frederick William II. of Prussia, Charles VI. of Germany, etc., and Anne, the reigning Empress of Russia.

FROM a funeral oration pronounced at Bruchsal on the death of Charles VI. (Communicated from the Imperial Library at Vienna)—

FATALIS AVSTRIACI SOLIS ECLIPSIS VISA VIGESIMA OCTOBRIS
IN OBITV CÆSARIS CAROLI VI. = 1740
i.e. The fatal eclipse of the Austrian sun, observed on the 20th of October in the death of the emperor Charles VI.

HIC QVIESCIT CÆSAR CAROLVS VI SVCCISA ARBOR SINE RAMIS
VIRILIBVS. = 1740
i.e. Here rests the emperor Charles VI., a tree cut down without male branches. (He left no surviving son.)

Great ingenuity is shown in these two chronograms on the death of Charles VI. in 1740, the wars consequent on the Pragmatic Sanction, and the disputed succession to various dominions in Europe. The first is from the German version of the Book of Lamentations, c. 5. verse 16. (From Wolf's *Conversations-Lexicon*)—

DIE CRONE VNSERS HAVPTES IST ABGEFALLEN
O VVEHE! DASS VVIR SO GESVINDIGET HABEN! = 1740
i.e. (According to the English version) The crown is fallen from our head: woe unto us that we have sinned!

This is followed by a remarkable adaptation of a passage from Virgil, Æn. iii. verse 138, without the alteration or omission of any word, except the substitution of *ac* for *et*.

. . . MIseranDaqVe VenIt
arborIbVsqVe satIsqVe LVes aC LethIfer annVs. = 1740
i.e. A destructive pestilence and a deadly time come upon our people and our crops.

Medal referring to a memorial erected to him—
CaroLo seXto IMperatorI aVgVsto DeVota sILesIa *Hb*
eReXIt. = 1740
i.e. The devoted province of Silesia erected it to the august Emperor Charles the Sixth.

A medal with an appropriate device, and this quotation from a classical writer (?), relates to him—
. . . In astra *Hb*
LaVrIgeras DVCent aqVILas paX atqVe trIVMphI. = 1740
i.e. Peace and triumphs will bear the laurel-covered eagles to the stars.

A large medal, 'Homagium præstitum,' 1741, bears the portrait of Maria Theresa, and

'Coelo numen habes, terras regina tuetur,
Sic coelo terris Hungare tutus eris.'

Also the device of a triumphal arch, on which, under the eye of Providence, is erected the double cross of Hungary; on the right the Virgin Mary sits on a cloud; on the left is Maria Theresa, whose crown is placed on the ground while she adores the divine Providence. Inscription, 'Sub cruce jam gemina; gemina est patrona Maria.' Below this, at the entrance of a doorway, giving the view of a temple, repose a lion and sheep, with this motto, 'Nec saevos metuent armenta leones.' On the reverse is the portrait of Maria Theresa, and
regnantI MarIæ theresIæ Vt prInCIpI sVæ *Oc*
VotIs se IVratI obstrInXere DaCI. = 1741
i.e. To Maria Theresa, when the Dacians swore allegiance with vows to her as their queen.

The coronation of Maria Theresa, Queen of Hungary, on 25th June 1741, was celebrated with much public rejoicing; among decorations of the city of Pressburg was a symbolical picture of Clemency and Justice, with some epigrammatic lines, concluding with this chronogram—
hIs regIna nItes, qVonIaM VIrtVtIbVs; ohe! *Oh*
es popVLo et CeLso grata fVtVra Deo! = 1741
i.e. Since, O queen, thou shinest with these virtues; oh, thou wilt be pleasing to the people and to the most high God.

Another device was a lion, with this chronogram—
Vos ornat LaVto nVtV CLeMentIa; Vestras
DItabIt terras aVrea IVstItIa. = 1741
i.e. Clemency adorns you with its proud approval; golden Justice will enrich your lands.

The history now being quoted mentions certain documents connected with the coronation, and at the conclusion of them the author inscribes to her this augury of the year 1743—

MarIae . theresIae . pIae . aC . IVstae . prInCIpI . beLLona . VICtorIae . hIIgIaea . fLorentIs . VItae . posterItas . gLorIae . VeCtIgaLIa . soLVent. = 1743 *Ob*

i.e. Posterity will pay the tribute of glory to Maria Theresa the pious and just princess, the Bellona of victory, and the Hygiæa of a flourishing life.

Medal relating to the Jews. It represents Maria Theresa on a throne, and a distant view of the city of Prague. Inscribed, 'Exilio minato. xiii. Thebeth. xviii. Decemb.' *i.e.* 'Exile being threatened,' and this chronogram—

ne sVspICetVr regIna VersVs serVos sVos res hVIVsCe MoDI. 1. reg. 22. v. 15. = 1744 *A*

i.e. Let not the Queen impute things of this kind to her servants. 1 *Samuel* 22. v. 15.

On the reverse is a representation of stately buildings, the Jews' temple with a large assemblage of people; the arms of Hungary and Bohemia, and this inscription, 'Decreto abolito. xiii. yyar. xv. maii.' *i.e.* The decree revoked 15th May. Also this chronogram—

IstI sVnt DIes qVos nVLLa VMqVaM DeLebIt obLIVIo et per sIngVLas generatIones CVnCtae In toto orbe proVInCIae CeLebrabVnt. esther 9. v. 28. = 3761 *A*

i.e. Those are the days which no oblivion will ever blot out, and through successive generations all provinces in the whole world shall celebrate them. See Esther 9. v. 28.

The date made by the chronogram is according to a system of chronology not explained.

'Anti-Rakociana medal.'

A large medal; the obverse represents a man in armour driving away the Rakocian Vestals from an altar on which fire is burning, with this inscription around— *O*

perfIDa CeDe trIas proprIVs CaDat IgnIs ab ara. = 1710

MartI IVre pIo DIsCe saCrare trIas. = 1710

A scroll is inscribed 'Inde pavor patriae,' and in the exergue is

De InIMICIs VICtor. = 1710

Reverse represents a tree with extended branches, and a country, which is Transylvania, with its principal cities marked in very small letters, citadels, rivers, etc., and this inscription around—

Vera saLVs patrIæ spoNDetVr ab arborIs VMbra, sVb qVa paX reqVIes Ipsa seCVra VIrent. = 1710

and beneath it, InCoLIs nobILe præsIDIVM. = 1710

Exergue { Obverse, InDe paVor patrIæ. / Reverse, Manet hInC proteCtIo regnI } = 1710

A secular medal of the blacksmiths' or ironworkers' society (societatis ferriariae) dedicated to Charles VI.; it bears his portrait, and

DVM pLVra seqVentVr saeCVLa, = 1725
sVCCessVs nVnqVaM DeerVnt. = 1725

i.e. While many ages follow in succession, success will ever be present.
With a representation of iron mines, forges, and manufacture of arms.

✤✤

A curious tract, British Museum (press-mark 8010. b. 1-27) catalogued under 'Great Britain and Ireland' (76. part 16), 'William and Mary, King and Queen,'—'Discours que sa Majesté fit, etc.' (a speech to Parliament). It has apparently no connection with the dialogue which immediately follows,[1] viz. :—

Chronographica LXVII.
Bellona
Dialogicè excitat inclytam
Germaniam.

Ad justissimum Augustissimi Cæsaris Bellum contra S. R. I. hostes prosequendum.

Germanus. *Anagram.* Remagnus.

Bellona ad Germanum.

re MagnVs, VIrtVte potens, et notVs In orbe
es teVto, Verè DIgnVs honore CoLI } = 1689

gerMane, en (sVperI!) terIVstVs VbIqVe CoaCtVs
nVnC Contra gaLLos præLIa Cæsar aget. } = 1689

VICIstI tVrCaM pro aVgVsto hoC Cæsare pVgnans
sI gaLLos sVperes aVrea sæCLa patent. } = 1689

sVrge, en VICtor erIs, nVnC te VoCat aLtera paLMa,
tVrbator paCIs CœLItVs ergo rVat. } = 1689

Respondit.

Germanus. *Anagram.* Surgamne?

nVnC Ibo rVrsVs LassVs? sVrgaMne qVIesCens?
tot, CernIs? tVrbas gaLLICa Castra tenent. } = 1689

nos paVCI, hI pLVres, tIMeo patrIæqVe rVInas,
nI DeVs assIstat patrIa tota rVIt. } = 1689

Bellona.

non DeVs has strages VLtra heV! patIetVr InVLtVs,
præLIa pro æthereo noMIne faVsta gerens. } = 1689

[1] The whole tract is supposed to have been printed at the Hague. The entry in the British Museum Catalogue observes ['Followed by Latin elegiac verses on the events of the day. Hague? 1689. 4°.'] The king's speech alludes to the intention to declare war against France; at this period France was in league with the Turks, who were being driven out of Eastern Europe by the Emperor Leopold, with the assistance of other European forces. The chronograms bear upon the events of this war.

EST saCRa MaIESTAS (SORS DVRa!) In VASa PER HOSTES
TERRA eXHaVSTa eIVs, REGE VoLENTE, PERIT. } = 1689

DVM pIVs aVgVstVs peragIT pIa præLIa ChrIstI
EN STRAGE attrITa ET patrIa TOTA rVIt. } = 1689

STRAGIS fINIS erIT (TESTANTI CreDITE VatI)
VIDIT ea ASTRA REGENS LentVs AB aXe DeVs. } = 1689

IPSE EST PROTECTOR IVRIS DEVS; ARBITER ORBIS
hInC CÆSAR VInCet [1]*CVI DoLVs*[1] *ILLE rVet.* } = 1689

Germanus. *Anagram.* En surgam.

DIXISTI SATIS [*EN SVRGAM*] PRO CÆSARE IVSTO
FAS EST IRE, pIA ET præLIa IVSTA SEQVAR. } = 1689

Bellona.

NOBIS PROMITTO TRIBVET VICTORIA LAVROS,
IPSE ET pVGNABIT QVI REGIT ASTRA DEVS. } = 1689

SALVARE IN PAVCIS ÆQVE AC IN pLVrIbVs ILLI EST,
CÆSAREI PROCERES ERGO STAT IRE sIMVL. } = 1689

Germanus. *Anagram.* Regnamus.

ERGO HOSTE eXpVLso [*REGNAMVS*] IN ORBE BEATI,
STAT FORTVNATVS CÆSAR IN ORBE DIV. } = 1689

Bellona.

HEM IVVAT ô PROCERES CONIVNCTIS VIRIBVS IRE,
INFESTOS GALLOS PELLITE, LVNA IACET. } = 1689

MAGNUS SULTANUS
prope Adrianopolina
Plangit amissionem Regni Hungariæ
ad pacem suspirans.

Peccator videbit et irascetur, dentibus suis fremet, et tabescet. Psalm 112. v. 10.

VIRIBVS ENERVOR, ME hInC PERVOLAT VNDIQVE FERVOR, = 1689
QVID TRAX[2] PARCA FOVES? QVO MIHI fILA VOVES? = 1689
eXTAT AB ORE fVROR MODICIS VELVT IGNIBVS VROR = 1689
VITA ENIXA saLIT MENS RVDE VVLNVS ALIT = 1689
IVS QVOQVE DICETVR SOLIMAN QVIS HONORE FRVETVR? = 1689
QVI MODO SCEPTRA GERIS REX AVIS EXVL ERIS. = 1689
QVAM LVO CONVICTVS pLENVS CONFLICTIBVS ICTVS; = 1689
SIC, VIVI, ELVDOR, VAH fVRIBVNDE pVDOR! = 1689
GENS VBI DELETVR, NVLLVS MIHI IVRA TVETVR, = 1689
VNDIQVE CLADE GRAVOR: DI! QVIS VBIQVE PAVOR! = 1689
LVDIMVR VT STVLTI, GERÆ (*sic*) SVPERANTVR INVLTI = 1689
LEX SIBI DIVA PERIT, QVIS MIHI IVNCTVS ERIT? = 1689
HEV, pIA QVEIS CVRIS SVLTANVM BVDA PER VRIS! = 1689
IPSA eXpVLSA TVIS VI MALA BVDA LVIS! = 1689

[1] Anagram on 'LUDOICUS,' King of France.

[2] (*Sic*) perhaps intended for trux parca, *stern fate*. The reader will observe the 'Leonine' composition of the hexameter and pentameter lines throughout this Lament.

ME VARII TANGVNT, POPVLIQVE MEDVLLITVS ANGVNT,[1]
QVÂ VI BVDA RVIT IAMQVE CRVORE FLVIT? = 1689
VÆ TIBI BVDA[2] BONIS HVMVS EST EXVTA COLONIS, = 1689
VIX DOMVS EST IBI, ARET PVLVERE, VITE CARET. = 1689
QVID CRVOR IT FVSVS? MALESANVS IS ENSIS ABVSVS! = 1689
QVIS PLVTO HEV DIROS SIC MOVET VSQVE VIROS? = 1689
OMNIA VERTVNTVR, VVLCANI IN DITE FERVNTVR, = 1689
VNDIQVE SIT FLETVS VIS QVIA CAVSA METVS. = 1689
INFELIX BVDA, HEI! *BELGRADI*[3] EN VVLNERA NVDA, = 1684
VNDIQVE LITE TVIS TRVX MALA FATA LVIS. = 1689
TECLI[4] VIR FELLIS CAVSASTI O TANTA REBELLIS, }
VERBI EST VICTA, VIDES, NEC TVA VERA FIDES. } [5]
HVNGARIÂ E TOTÂ DEPVLSVS IN ÆTHERA VOTA }
ET TIBI *MECHA*[6] GERO, VANAQVE VOTA FERO. } = 1689
ESVRIE AFFLIGET NVNC CÆSAR MENIA *SIGETH*,[6] }
HINC VEL FRVSTRA FVIT, CŒLITVS ILLA RVIT. } [5]
AH! HEI ME HÂC SPISSÂ PRÆSTO ESTRVIT VRA *KANISSA*,[7] }
ET *VVARDINA*[6] RVIS, NON NISI FATA LVIS. } = 1689
INTER TOTQVE NIVES NEQVEVNT SE OPPONERE CIVES, }
VÆ! VÆ! DESPERO; NON EGO MILES ERO. } = 1689
VERTVNTVR CANTVS POST BACCHINALIA PLANCTVS, }
PRO CANTV ORE MEO (TRISTIA VOTA!) FLEO. } = 1689
HEI NIMIIS DIVI FLAGRIS VEXANTVR *ACHIVI*, = 1689
CVI SVMVS IN FLAGRIS PAX NOVA DETVR AGRIS. = 1689
CÆDIS ATROX FAX SIT, SORS, ET SPES VLTIMA PAX SIT, = 1689
PAX MIHI, PAX LENI DVCTA FAVORE VENI. = 1689
FVNESTÂ LVNÂ PEREVNTE PERIBIMVS VNÂ, }
NON TRONVS AH STABIT, FATA NECESQVE DABIT. } = 1689
FVNEBRI PLAGÂ CECIDIT VISIRIVS[8] AGA, }
HINC NOSTER ZELVS DICITVR ESSE SCELVS. } = 1689
NON VLTRA *BASSÆ*[6] VALVERE AH AMPLIVS ASSE, }
SI NON PVGNABVNT NON NISI FATA DABVNT. } = 1689
NOSTRÂ EX PARTE REÀ FVIT INGENS VICTA *MOREA*, }
EHEV! SI STABO FVNERA PLVRA DABO. } = 1689
DVROS VXORES LVNÆ LENITE FVRORES, } [9]
IPSI FORMOSAS SPARGITE QVÆSO ROSAS. }
LVNA SVAS DIRAS PLORATE VT MITIGET IRAS, }
VOTA FERO HEI GRATIS LVGVBRIS IPSE SATIS. } = 1689
EXIVI HEV SERO, MEDICOS IN VVLNERA QVÆRO. = 1689
DVX QVIPPE INFLATVR MARS CVPIT IRE SATVR. = 1689

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[1] This line makes 2689 for no apparent reason.
[2] Buda in Hungary had been in possession of the Turks.
[3] Belgrade. [4] Tekeli the Hungarian, chief of malcontents.
[5] These lines make 1694; they are *sic* in the original, but probably wrong.
[6] Names of places not identified. [7] Kanischa in Hungary.
[8] *Sic.* Perhaps intended for 'vi Sirius;' or is it the Latinised form of 'Vizier'?
[9] These lines make 1639; it is *sic* in the original print, and without explanation.

EHEV ! INSANIS CONSTANTINOPOLITANIS,
PAX QVANDO FIES IMPERIOQVE QVIES. = 1689

AH ! NOBIS GALLVS IVNGATVR AMORE VASALLVS,
AST IN NOCTE TACET ! LVNA SVBACTA IACET. = 1689

Dilexit maledictionem, et veniet ei: et noluit benedictionem, et elongabitur ab eo. Psalm 109. v. 17.

Conclusio.[1]

SVLTANVS FLEVIT, QVAM INFELIX FŒDERA SPREVIT. = 1689
QVI MODO FIT STVLTVS PROPRIÀQVE IN PVLTE SEPVLTVS. = 1689
BASSA[2] IACET DIRVS, QVAM EST LAPSVS AB AXE VISITVS. = 1689
HAVD SIT PAX IPSIS, NIMIS INSVRREXIT ECLIPSIS. = 1689
IAMQVE ALCORANVS TERRIS RVIT VNDIQVE VANVS. = 1689

Appendix.

De Teckelio,[3] Phaëtonte, et Icaro.

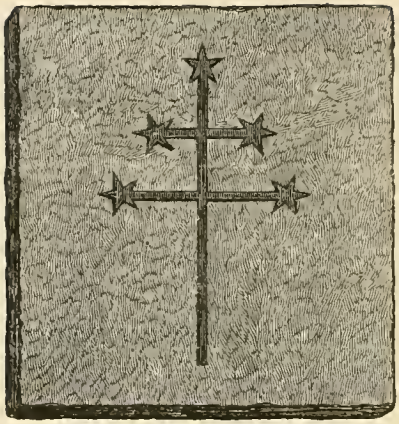
SIDERA IAM PHAËTON FVGERET SI VIVERET, ET QVOS,
OPTARAT STVLTVS TANGERE NOLLET EQVOS. = 1689

SIC TECLI[3] HVNGARIÆ VITARET CVLMINA REGNI,
QVI SATIS ANGVSTÈ NVNC ISCET ALTA PETENS. = 1689

SIC EXCELSA POLI VOLITANS SVPER AËA (*sic*) PENNIS
ICARVS ICARIAS NOMINE FECIT AQVAS. = 1689

HIC QVOQVE TECKELIVS[3] IACET ORBI FABVLA FACTVS
ILLIVS PENNÆ NIL NISI STRAMEN ERANT. = 1689

[1] The Leonine composition of the verses continues to the end.
[2] The name of a place.
[3] Tekeli the Hungarian, chief of the malcontents.



PRAGUE AND ST. JOHN NEPOMUCEN.

THE river Moldau flows through the city of Prague in Bohemia. It is crossed by a massive stone bridge of sixteen arches, called the 'Carlsbrücke,' begun in the reign of Charles IV., Emperor of Germany and King of Bohemia, in 1357, and not completely finished until the year 1503. The bridge is ornamented on either side by thirty colossal statues, all of stone, standing on the piers of the arches, except one representing St. John of Nepomuk, made of bronze, and occupying a pier near the central arch. In front of this statue, and fixed to the pedestal, are five lamps in the shape of stars, of polished brass, with rays and centre made of red glass. On the top of the parapet wall, at the adjoining arch, that from which the saint is said to have been thrown in 1383, is fixed a square slab of red marble, inlaid with a small bronze cross with five stars, represented in the above woodcut. People as they pass along draw their hand over it, the effect is to rub the stone and metal into a depression, and maintain both in a state of high polish. A bronze tablet in the centre of the pedestal bears this inscription—

Divo Joanni Nepomuceno A. MCCCLXXXIII ex hoc ponte dejecto erexit Matthias L. B. de Wunschwitz A. MDCLXXXIII.

i.e. To the holy John of Nepomuk, thrown from this bridge in 1383, *Matthias, free-baron of Wunschwitz, erected this statue in* 1683.

A medal commemorates the erection of this statue. It bears this inscription from Psalm 148, v. 13, and the chronogram—

Exaltatum est nomen ejus.

STATVA ÆREA S. IOANNIS NEPOMVCENI ANNO A. SANCTA AC GLORIOSA EIVS NECE TER CENTENO PRAGÆ IN PONTE ERIGI CVRATVR : = 1683

A Matthia Libero Barone de Wunschwitz.

i.e. His name is exalted.—The bronze statue of St. John of Nepomuk erected on the bridge of Prague in the third centenary year of his sacred and glorious assassination : By Matthias, free-baron of Wunchswitz (in 1683).

His grandson, Baron Johann Anton. Cajetan, erected in a church a copy of the statue in fulfilment of a promise made by the grandfather, with this inscription—

DEVOTA STATVA VVVNSCHVVITZIANA IOANNIS NEPOMVCENI. = 1745
IOANNE ANTONIO CAIETANO BARONE DE VVVNSCHVVITZ BOHEMO
EX VOTO POSITA. = 1745

i.e. The promised Wunschwitzian statue of John of Nepomuk.—Placed here according to vow by John Cajetan, baron of Wunschwitz in Bohemia.

Of the subject of this medal and statue there are various stories extant. The first is briefly as follows: That John of Pomuk, or Nepomuk, in Bohemia, was a priest, who, according to legend and popular belief, was thrown from the bridge of Prague into the river Moldau and drowned, in the year 1383, by order of King Wenceslaus (or Wenzel) IV., because he refused to betray the secrets of the queen, the king's wife, confided to him in confession. The spot whence he was cast into the river is marked by the small bronze cross with five stars, in imitation of the miraculous appearance of fire in the form of stars, which was seen flickering over the place where his body lay under the water; the stars continued until the river was dragged and his body recovered.

In after times, in the sixteenth century, the legend was raised to the rank of historical fact, and a long list of miracles wrought by, or under the influence of his remains, was collected and published; eventually, on the 19th of March 1729, he was canonized by Pope Innocent XIII., at the instigation of the Jesuits, and adopted by them as the champion of the confessional, and as their second patron saint. Churches, statues, altars, and shrines,[1] were erected and dedicated to him, and

[1] The silver shrine in Prague cathedral is said to contain 1½ tons of that metal; it was executed in 1736, and is of no artistic value.

he was regarded throughout Bohemia and Austria as the patron of bridges and running streams.

On the suppression of the Jesuits in Bohemia in the year 1773, other stories concerning him were freely asserted and discussed; the points were mainly these: That John of Nepomuk, although he was a priest, was occupied in the management of legal and secular affairs, principally as agent of the Archbishop of Prague, John of Jenstein, with whom the king had a great quarrel in 1384; John, who supported his employer's interests, incurred the king's displeasure, was sent to prison, punished, and even wantonly tortured by the king himself, and then by his orders drowned in the river Moldau, because he could not survive the injuries so done to him. It is asserted that he was not the queen's confessor, and therefore he could not be a martyr for the cause alleged in the legend, much less could he have been the champion of the confessional. Even the story of his drowning has been discredited, for it appears that John of Pomuk or Nepomuk was entered on the books of the University of Prague in the Faculty of Law in 1381. In 1389 he was exercising some clerical duty, and was appointed General-vicar *in spiritualibus;* he held that office as late as 1393, when he was still an active man of business. The story of his drowning in 1383 is not consistent with the foregoing dates.

The 'Bohemian Chronicle,' written by Hajek, and published in 1541 (universally admitted to be full of fiction and falsehood), mixes up the two individuals named 'John' into one and the same person, regardless of dates and inconsistent events, and so sets up a romantic story of John of Nepomuk, the confessor, champion, and martyr. In the early part of the eighteenth century, the Jesuits, then in high power, forced on the canonisation of 'John of Nepomuk,' supporting it by the fabulous story in the 'Chronicle,' and so procured a position in the Roman Calendar for either the wrong man, or of a mere myth of a mediæval romance.

The above particulars are extracted from a book, 'The Legend and Canonisation of St. John Nepomucen,' by A. H. Wratislaw: London, 1873. The author supports the objections to the legend by documents of unquestionable authority in the Museum Library at Prague, and enforces his conclusions by quoting the words of a learned Bohemian writer in 1872, 'In my judgment, *Saint* John Nepomucen belongs to legend, in no wise to Bohemian history.'

The foregoing explanation of a subject of local notoriety is a necessary introduction to the following chronograms; the Saint is completely identified with the city of Prague, and I take the opportunity of grouping together all other chronograms I was able to collect in, and relating to that city.

Medal to John of Nepomuk and Pope Clement XI., who died in 1721. The allusion is to the armorial device of Clement, a single star, and to the more distinguished mark of John, a group of five

stars. The medal represents the bridge of Prague, with these inscriptions—

Sidere non uno Joannes fulsit in undis.

INSIGNIS ASYLVS PERICLITANTIBVS DE SVA FAMA. = 1721
VNO IS CLEMENTIS SVB SIDERE FVLSIT IN ARIS. = 1721
ROMÆ INDVLTA SANCTI VIRI FESTIVA TRANSLATIONE. = 1721

i.e. John shone in the water not by one star only.—(He is) a distinguished asylum to those in peril for their reputation.—He shone under the one star of Clement upon the altars.—Indulgence at Rome on the festive translation of the holy man.

A statue was somewhere put up with this inscription—

DIVVS IOANNES NEPOMVCENVS ARCHIPATRONVS NOSTER PROTEGIT NOS. = 1729

i.e. The holy John of Nepomuk, our chief patron, protects us.

A marble statue of him was put up in the 'Professions-house' of the Jesuits at Antwerp, inscribed—

DIVVS IOANNES NEPOMVCENVS SOCIETATIS IESV PATRONVS. = 1735

i.e. Saint John Nepomucen, patron of the Society of Jesus.

It is said that this was done in honour of the special favour shown to the order by the Pope, in granting to it the privilege of taking St. John of Nepomuk as its patron saint and protector against all their 'blasphemous and false accusers.'

Many books have been written concerning his life, miracles, and canonisation; two of them afford chronograms.

'Vita S. Joannis Nepomuceni sigilli sacramentalis protomartyris,' by A. P. B. Balbinus, published at Augsburg, 1730. ANNO QVO BEATVS NEPOMVCENVS FESTO IOSEPHI SACRA APOTHEOSI DONATVS FVIT. = 1729

i.e. At the festival of Joseph, the blessed Nepomucen was presented with a sacred apotheosis.

This is followed by an engraved frontispiece representing nine saints bearing the name of John, in the centre of whom is John Nepomucen, inscribed, 'Joannes est nomen ejus.' Luc. i. 65. And beneath all is a scroll thus inscribed—

SOL IN NOVO PARELIO DIVVS IOANNES NEPOMVCENVS. = 1729

i.e. The sun in a new parhelion, the holy John Nepomucen.

At the end of the volume is an engraving, representing the ceremony of his canonisation, with a tablet inscribed—

BEATVS IOANNES NEPOMVCENVS FESTO SANCTI IOSEPHI SANCTIFICATVR IN ECCLESIA LATERANENSI. = 1729

i.e. The blessed John Nepomucen is sanctified on the feast of St. Joseph, in the church of the Lateran.

The next book is 'Protomartyr pœnitentiæ ejusque sigilli custos semper fidelis Joannes Nepomucenus,' by J. T. A. Berghauer, published at Augsburg, 1737, being a history of the town of Nepomuk,

the Saint, and his miracles, in two folio volumes. It describes a statue in the Metropolitan Church at Prague, with this inscription—

tVteLarI patrono sVo b. IoannI nepoMVCeno opVs IstVD eX Voto posVerat. = 1699

i.e. [*Some one*] *placed this work in pursuance of his vow to his tutelary patron, John of Nepomuk.*

A poem concerning him is described, ending thus, 'Ita Augustissimæ domus Austriacæ Die Martyrii Joannis decimâ sextâ Maii vovet Capitulum Ecclesiæ Pragensis ad d. Vitum. hI qVI oDerVnt te, InDVantVr ConfVsIone, et LVDIbrIo.' = 1686

i.e. Let those who hate thee be clothed with confusion and mockery.

A church is mentioned, near Prague, having an altar inscribed—

en et steLLæ De sILentIarII MerItIs LoqVVntVr. = 1721

i.e. Behold, the stars also speak concerning the merits of the silent one (John Nepomucene).

A document, dated 1672, is mentioned—'Duo hujus ævi insignia præclarorum testium documenta Joanneam sanctitatem exornant, unum Patrium, alterum exterum, Patrium dat: Gloria Universitatis Carolo Ferdinandeæ Pragensis, trIgInta trIbUs enCoMIIs orbI DIVULgata. = 1672

At page 105, vol. 2, certain gifts to his shrine in Prague Cathedral are described; some one presented, on 1st January 1730, a lamp, bearing these inscriptions, which repeat the date four times; one side is inscribed—

'Amove infamiam. Protege innocentiam.'

aCCensUM DUra
Ut asbeston a natUra,
perenne perfUtUra. = 1730

i.e. Hard to kindle as asbestos is by nature, but lasting for ever.

CanonIzato
IoannI nepoMUCeno
DeVotI et gratI
sUperposUerUnt . s . s. = 1730

i.e. Devoted and grateful friends, s. s. have devoted this to the canonised John Nepomucene.

The other side represents a heart and a lamp—

Cor pro LaMpaDe,
LUX pro honore,
stent sUb tUo faVore
aCCensa. = 1730

i.e. Let a heart for a lamp, light for honour, stand kindled under thy favour.

UtpoTe pro DeVoto
XenIo prIMa IanUarII
E . E. = 1730

i.e. As an affectionate offering, the first of January. E. E.

Another gift among many others, a silver heart inscribed—

VotIVa et VIVa benefICIorUM reCorDatIo. = 1730

i.e. A votive and lively remembrance of kindnesses.

Another gift, described as 'Tabella argenteâ cistâ exornata cum effigie S. Joannis Nepomuceni, et infirma in lecto, et flectente masculini sexus,' and thus inscribed—

ORBIS MEDICUS IOANNES PETECHIAS EXTINXIT. = 1731
i.e. John, the physician of the world, has extinguished the petechiæ (a pestilent fever).

Another gift in 1734, a golden heart 8½ inches in size, inscribed on one side—

DIVO IOANNI NEPOMUCENO INSIGNI PROTECTORI PATRONOQVE SUO SUPPETIAS FERENTI. = 1734
i.e. To the holy John Nepomucen the illustrious protector and patron bringing help.

And on the other side—

EX IUSTIS AFFECTIBUS EXHIBET COMES ANDREAS. = 1734
i.e. Count Andrew presents it from a right feeling.

Some monks at Messina, in Sicily, are mentioned as having put up a statue, inscribed—

DIVO IOANNI NEPOMVCENO EXTRVCTA. = 1728

Certain ceremonies prior to his canonisation took place by authority of the Pope, and a long inscription is set forth alluding to the universal fame of the martyr; it contains these chronograms—

Die IV nonas Julii, Anno A PIO D. IOANNIS OBITV SVPRA TRECENTOS NONO ATQVE TRICESIMO. = 1721
i.e. The 4th of July in the year the nine-and-thirtieth and three hundred, after the death of the holy John.

ADESTE REGNI INCOLÆ, ACCOLÆ, CONVENÆ ATQVE RATIFICATOS AB VRBE HONORES SANCTO IOANNI DEFERTE! = 1721
i.e. Be present ye inhabitants of the kingdom, sojourners, strangers, and bear to holy John the honours that have been ratified by the city.

Another inscription which declares his apotheosis or canonization, is thus dated at the end—

Anno apotheoseos QVAM HACTENVS DEVOTÈ SVSPIRABAT ORBIS CHRISTIANVS. = 1729
i.e. In the year of his apotheosis, how devotedly has the Christian world hitherto sighed for this!

OUTSIDE a church, at the corner of Porsditscher Street in Prague, some statues have these inscriptions on the pedestals— ✳

PATRIARCHA SERAPHICE ORA PRO NOBIS DEVM. = 1708
i.e. O Patriarch Seraphicus pray God for us.

Another, St. John Nepomuk— ✳

HOC SYNCERVS AMOR STRVXIT TIBI DIVE IOANNES. = 1730
i.e. Sincere love has raised this to the Divine John.

Another statue of a saint— ✳

† HÆC CHRISTI STIGMATA ORDINIS INSIGNIA. = 1708
i.e. These marks of Christ are the insignia of the order.

Another statue of a saint— ✳

† ET IN HOCCE SIGNO ORDO TRIVMPHAT. = 1708
i.e. And in this sign the order triumphs.

At the front of the church next to the Carlsbrück the statue of John Nepomucen is inscribed— *

MAGNO ATHLETÆ PIO ADVOCATO SANCTO IOANNI. = 1758

i.e. To the great athlete the pious advocate St. John.

The statue of the Virgin Mary has this inscription— *

MATRI DEI PARTHENIÆ ABSQVE LABE CONCEPTÆ. = 1758

i.e. To the Virgin Mother of God conceived without stain.

Outside the cathedral of Prague, on the south, is a statuary group of the dead John of Nepomuk reposing in the lap of an angel, the pedestal has this inscription— *

DIVO IOANNI NEPOMVCENO LABORATA ET SACRATA. = 1763

i.e. To the holy John, wrought and consecrated.

Outside Trinity Church, on the pedestal of his statue— *

DICENT IOANNES AVE NEPOMVCENI FAVE. = 1718

i.e. The inhabitants of Nepomuk will say, Hail John! favour us.

Outside St. Heinrich Church, on the pedestal of his statue—

GLORIOSO FAMÆ PATRONO PRAGENSI CANONICO SANCTO IOANNI *

ECCLESIASTICA PIETAS PONIT . DIE . XIII . JULII. = 1709

In the neighbourhood of the Reichs Thor and the Strahow Monastery, stands the statue of the saint on a tall pedestal, bearing this device—

It must be read thus— ✳

Clam dicit.	*i.e. He speaks privately.*	=	1752
Ecce silendo martir.	*i.e. Behold a martyr for keeping silence.*	=	✳ 1752
Gloriam prædicant stellæ.	*i.e. The stars proclaim his glory.*	=	1752
Sis precor medela sancte Joannes.	*i.e. I pray, mayest thou be my healer, Saint John.*	=	✳ 1752
Sic data merces gloriæ.	*i.e. Thus was given the reward of glory.*	=	✳ 1752

THE statues on the bridge of Prague which bear chronogram inscriptions.

Three in one group— ✳

SANCTO DOMINICO AVTHORI.	=	1708
SANCTO THOMÆ AQVINATI DOCTORI.	=	1708
PLANTA PRÆDICATORVM RELIGIO.	=	1708

i.e. To Saint Dominic the author. To Saint Thomas Aquinas the teacher. Religion is the plant of preachers.

Another statue— ✳

HIC STAT QVO FERENTE OPEM CHRISTIANA IN FIDE ORBIS. = 1711
STAT. GRED. XIII. BVLL: EX. SEDÆ.

The statue of St. Anthony of Padua—

ITALIÆ PRODIGIOSE APOSTOLE REGNA IOSEPHI CÆSARIS PROTEGE ✳
AMORE. = 1707
DEO INCARNATO . SANCTO ANTONIO DE PADVA. = 1707
ERIGEBAT ET DICABAT. C. M. V. = 1707

i.e. O prodigious apostle of Italy, protect the kingdoms of the Emperor Joseph with thy love.—To the incarnate God. To the holy Saint Anthony of Padua.—C. M. V. erected and dedicated this. ✳

DEI GLORIA ZELOTES HOSTES IOSEPHI CÆSARIS FERI TIMORE. = 1707

On the pedestal of another statue of a saint— ✳

DE VOTO CHRISTI AMICO. = 1708

i.e. According to a vow, by a friend of Christ.

On the pedestal of the statue of St. Augustine— ✳

DOCTORVM PRINCIPI. = 1708

i.e. To the prince (or chief) of teachers.

On the pedestal of a group of statues of Saints Cosmas and Damian, patron saints of Bohemia— ✳

INTER DIVOS HIPPOCRATI COSMÆ.	=	1709
IESV CHRISTO ORBIS MEDICO.	=	1709
PIOQVE FRATRI COELIGALENO DAMIANO.	=	1709

i.e. To Cosmas, Hippocrates amongst the divines. To Jesus Christ, the physician of the world. And to the pious brother Damian Coeligalenus.

A group of people praying to a saint for aid— ✳

LIBERATA CONTAGIONE PATRIA, ET CONCLVSA CVM GALLIS
PACE. = 1714

i.e. The country being delivered from contagion, and peace being concluded with the French.

On the pedestal of a statue are these inscriptions ; they seem to have been damaged or altered, and the resulting dates are very doubtful. They are, however, carefully copied. The first line makes 1873, the second 336.

MARCVS DE REGIÆ ANTIQVÆ CONSV PVBLICO.
IOANELLI VRBIS PRAGENA—LARIS CVLTVI EXPOSVIT.

The statue of St. Nicholas de Tolentino— ∗
FIDELIVM CONSOLATORI. = 1709
i.e. To the consoler of the faithful.

AT the angle of a house near the cathedral of Prague, inscribed under a statue of St. Wenzel, whose shrine is in the cathedral (he was murdered by his brother, A.D. 936)— ∗
DIVO VENCESLAO MARTYRI. = 1662
i.e. To the holy Wenzel the martyr.

The church of St. Egidius. In the interior, on the western wall of the south aisle of nave, is a fresco painting, an angel holding a scroll, inscribed—

HOC VERSETVR IN CORDE, QVOD PROFERTVR IN ORE. } ∗
And above it is a clock-face with these words— } = 1734
SIT SONO PAR INDEX. }
i.e. Let that be in the heart which comes out of the mouth. Let the hand be in keeping with the tone.

In a corresponding position in the north aisle is another painting of an angel holding a heart, a clock-face is above, and a scroll is thus inscribed—

NON SVFFICIT AD EXTRA. } ∗
And beneath is this further inscription— } = 1734
OMNIS GLORIA EIVS FILIÆ REGIS AB INTVS. }
Psalm 45. v. 13.
i.e. Outside work is not sufficient.—The king's daughter is all glorious within.

In the same church, on the ceiling of the interior of the entrance, is a fresco decoration of cherubs holding scrolls of ribbon waving about in all directions, thus inscribed to mark its date—

GLORIA PATRI—GLORIA FILIO—ET SPIRITVI SANCTO—SICVT ∗
ERAT IN PRINCIPIO—ET NVNC ET SEMPER ET IN SECVLA. = 1734
i.e. Glory to the Father, glory to the Son, and to the Holy Ghost, as it was in the beginning, it is now, and always and for ever.

In the Franciscan Church, on a black marble tablet—

CHARO SVO PATRI, GRATVS NATVS, IOSEPHVS } ∗
CANONICVS, DEVOTÈ EX CORDE VOVET, ATQVE, } = 1770
PRECATVR ††† REQVIESCAT IN BEATA PACE. }

[Then follow the name and qualities of the deceased at some length, concluding thus]—

OBIIT DIE 16 NOVEMB: AO: UT SUPRA. (No other date.)

i.e. A grateful son, 'Joseph Canonicus,' pays his devotions, with all his heart, to his dear father, and prays that he may rest in blessed peace. He died 16th November in the above year.

In a church at Prague the epitaph to a priest thus commences— ∗

SISTE VIATOR ET LEGE HIC DELATVM. = 1706

i.e. Stop, traveller, and read what is here recorded. (There is a corresponding date in figures.)

Over the principal door of the Ursuline Church—

HONORI ET DEVOTIONI SANCTÆ VRSVLÆ VIRGINIS ET MARTYRIS ∗

PIÆ IN EXITV VITÆ NOSTRÆ PATRONÆ. = 1701

i.e. To the honour and devotion of St. Ursula, virgin and pious martyr, our patroness in the exit from life.[1]

Over an altar in the Teynkirche—

D. O. M. In honorem S. S. Crispini et Crispiani. ∗

HANC ARAM ERIGI FECIT DEVOTA TRIBVS. = 1714

i.e. To the Almighty God. In honour of Saints Crispin and Crispian, a devoted band caused this altar to be erected.

There are other chronograms at altars in this church, illegible through bad light and decaying paint.

On the front of a church in the Kleinseite, Prague—

DIVO IOSEPHO INCARNATI VERBI NVTRITIO GLORIOSÆQVE ∗

VIRGINIS SPONSO POSITVM. = 1692

i.e. Erected to the divine Joseph, the nourisher of the Incarnate Word, and the husband of the glorious Virgin.

The statue of a female saint stands against the wall of a house opposite the Bohemian Western Railway; the pedestal is thus inscribed—

Honori Sanctæ Ayæ S: Hildulphni ducis Laubenensis conjugi virgineæ potenti in causis forensibus periclitantium adjutrici.

A COLLEGIO CLEMENTINO SOCIETATIS IESV SINCERO AFFECTV ∗

NVPER ERECTA. = 1771

i.e. The statue, etc., erected by the Clementine College of the Society of Jesus, with sincere affection.

At the Capucin Monastery (the Loreto Church), over the door leading out of the cloister into a passage; beneath an old faded fresco

[1] A school is attached to this church; Saint Ursula was patroness of education.

painting of a black virgin, this hexameter and pentameter rhyming verse may be read with some difficulty— ✳

saLVe nos De Ira saLVes IntaCta MarIa, = 1713
eXIMe nos fLentes, arDentI â peste CLIentes. = 1713

i.e. Hail! preserve us from wrath, thou immaculate Mary, deliver us thy weeping worshippers from the burning pestilence.

On the front of the church there is a chronogram in allusion to the copy of the Santa Casa of Loreto in Italy, which stands in the quadrangle of the cloister; it is high placed and somewhat decayed; it seems to read thus, and mark the year 1722—

VeneretVr DoMVs Vera Q⁹. In Caro faCtI (incomplete).

On the front of a large church in the Park (formerly the cattle market); the church has been recently repaired; the inscription is in bright gilt letters close to the roof— ✳

MaIorI DeI gLorIæ sanCtI IgnazII honorI pIetas ereXIt. = 1671

i.e. Piety has erected this (church) to the greater glory of God, to the honour of holy Ignatius.

On the pedestal of a statue outside Trinity Church is this inscription, difficult to make out through dirt, damage, and decayed paint; it seems to read thus— ✳

hIC stat DesperantVM VerVs et VnICVs patronVs. = 1732

i.e. Here stands the true and only patron of people in despair.

St Nicholas, the Jesuits' Church in the Kleinseite, Prague, was built in 1722; these chronograms probably date the particular fresco decorations on which they are inscribed; the first inscription is on the chancel arch— ✳

nICoLao antIstItI DICatVM. = 1760

i.e. Dedicated to St. Nicholas, bishop.

The next is in a chapel of St. Anna, close to the principal door— ✳

sanCtæ DeI fILII aVIæ honorIbVs saCrVM. = 1771

i.e. Sacred to the honours of the holy grandmother of the Son of God.

Opposite to the same church stands the Trinity-Column, erected by Charles VI., with these inscriptions— ✳

sIt gLorIa Deo patrI, Deo fILIo, Deo spIrItVI sanCto = 1713
sub gloriosiss: auspiciis augustiss: et invictiss: Romanorum Imperatoris Caroli VI., etc. etc.
s.s. trIaDI MInor Vrbs pragena Vota ConseCrat. = 1713

i.e. Glory be to God the Father, to God the Son, to God the Holy Ghost, under the auspices of the most glorious, most august, and unconquered emperor, Charles VI., the city of Little Prague dedicates its vows to the sacred Trinity.

Beneath it is this further inscription, to indicate a further dedication by the city of Prague in 1869—

INFINITA GLORIA ATQVE IVBILATIO TIBI PATRI FILIOQVE PNEVMATIQVE SANCTO EX HOC NVNC ATQVE IN CVNCTA SAECVLA. = 1869 *

i.e. Endless glory and rejoicing be to thee, Father, and Son, and Holy Ghost, now and henceforth for ever.

At one side—

SIT DEO GENITORI GENITOQ̃: SANCTO PROCEDENTI AB VTROQ̃: TRINIS PAR ADORATIO. = 1713 *

i.e. Glory be to the Father, and to the Son, and to the Holy Ghost, proceeding from both, equal adoration to the three.

Beneath is a lion's head for a water-spout, and 'fons salutis.'

At the other side—

CREATORI REDEMPTORI SPIRATOQ̃: LARGITORI HONOR ET IVBILATIO. = 1713 *

i.e. To the Creator, to the Redeemer, and to the bountiful Spirit be honour and rejoicing.

Beneath is a lion's head for a water-spout, and 'fons vitæ.'

In the National Museum at Prague is a porcelain 'breakfast' cup,[1] painted all over with a view of Carlsbad; underneath outside is a lion rampant for the Bohemian pottery mark, and at the bottom inside is painted a horse, whose bridle is held by the hand of Providence issuing from a cloud, with the motto 'Ad nutum Dei.' These chronograms are painted outside and inside the brim— *

VOVET TOTO EX CORDE TERRA BOHEMIA ELISABETHÆ PROLES. = 1721

HOCCE POCVLO THERMAS CAROLINAS FELICITER BIBIT ELISABET AVGVSTA. = 1721

i.e. The land of Bohemia, the children of Elizabeth, express attachment with their whole heart; with this cup Elizabeth Augusta drank successfully the Carlsbad waters.

Probably Elizabeth Augusta Maria, Electress of Bavaria at this date.

Extracts from 'Acta Litteraria Bohemiæ et Moraviæ,' by Adacutus Voigt. Prague, 1774. In vol. 1, p. 62, a book is mentioned, 'Pauli Gisbice, Pragensis, periculorum poeticorum partes tres, ANNO DOMINICO.' [The date of the book.] = 1602

An epigram is mentioned, Ad Georg. Carolidem, on his appointment as Poet Laureate at Prague, 'In fine epigrammatis adjectum est chronostichon, annum et diem impositæ laureæ indicans'—

LVX VBI SEPTEMBRIS BIS SENA EST VISA, POETA
CÆSARIA LECTVS CAROLVS ARCE FVIT. = 1596

i.e. When the 14th day of September was seen, the imperial poet Charles was elected in the fortress [of Prague, the residence of the sovereign].

In vol. 2, p. 119, another book, published at Prague, 1672, by Georg Weis, is mentioned, the title of which expresses its date.

[1] The director of the Museum kindly took this cup out of the case for me, to copy the inscriptions, 8th October 1880. It is probably unique.

'Gloria Universitatis Carolo-Ferdinandeæ Pragensis TRIGINTA TRIBVS ENCOMIIS ORBI DIVVLGATA.' = 1672
i.e. The glory of the Charles-Ferdinand university of Prague, published to the world in thirty-three encomiums.

A manuscript volume in the British Museum, No. 19998, 'Sigilla Imperatorum, etc., ex archivis civitatis Ægræ in Bohemia.' At the end a small engraving is inserted representing the seal of S. Apollinaris College at Prague, inscribed—
VOX CLAMANTIS IN DESERTO PROPITIATIONIS. = 1671
i.e. The voice of the propitiation crying in the wilderness.

I stop the printing-press to insert an anecdote which has just fallen under my notice, in 'The Monthly Packet' for January 1882, page 94, where it is mentioned that the religion of the people of the Tirol is so intensely local that the saints become realised as home friends, some of them as fellow-countrymen. This feeling actuated a servant at Carlsbad, in Bohemia, who was asked what the services were on the festival of St. John Baptist, and answered thus: 'Johann the Baptizer we Catholics do not think much of, St. Johann Nepomuk *him* we reverence.' The local saint of Prague had entirely eclipsed the Baptist in her mind.

POLAND. SWEDEN. DENMARK. RUSSIA.

POLAND.

THE history of Poland in the seventeenth century presents a scene of anarchy, intrigue, war, and confusion. The monarchy became elective in 1572, and so continued down to 1791. John Casimir, who reigned from 1648 to 1668, was engaged first in quelling religious contests among his own subjects, and then in repelling Swedes, Muscovites, Cossacks, Tartars, and Turks, all of whom had been, in turn, invited by one or other of the contending parties to assist their particular interests. He abdicated in 1669, and died as a monk in France in 1672. Michael, Prince Wisniowicski, a weak young man, was proclaimed king in 1669, and in his reign the Cossacks and Turks together ravaged Poland. On his death in 1674, John Sobieski was nominated by the Diet, and elected king under the title of John III., and it required all his brilliant talents to prevent the kingdom from falling to pieces. He defeated the invading Turks on 14th October 1676, and again in Austria on 11th September 1683. His endeavours to regenerate his own country failed in their object; he was always thwarted by the factious opposition of some of the nobles. He died in 1696. Under his successors Poland fell more and more under the power of Russia, while the internal government was becoming totally disorganised. At length came the spoliation. John Casimir had foretold to the Diet how, by whom, and why Poland would one day be partitioned; the first partition, planned by Frederick II. of Prussia, was in 1772, the second in 1793, the final in 1795. Russia, Prussia, and Austria, took their respective shares, and Poland was erased from the list of independent States.

The chronograms, taken from medals and other sources, are not numerous. They relate to events within the period above alluded to.

Lithuania became part of Poland in 1385. Nicolas Radzivil, Duke of Lithuania, died 12th October 1565—

oCCIDIs o CroE raDIVILe gLorIa terræ *I*
heros IngenIo non CIto taLIs erIt. = 1565

i.e. Thou diest, O Croatian Radzivil, the glory of the earth, not soon will there be such a hero in talent.

Stephen Bathory was 'inaugurated' as king of Poland in 1576— *Bi*

regaLI gaVDet stephanVs reX MagnVs honore. = 1576

i.e. Stephen the great king rejoices in the regal honour.

Stephen gained a victory over the people of Danzig, 'ejusdem victoriæ memoria hocce chronico texitur.' *Bi*

Vera pVto regIs LaVs est DoMVIsse sVperbos. = 1577

i.e. I think it is the true glory of a king to have conquered the proud.

A medal to him on taking the town of Polozk—

bIs Dena aVgVstI nonaqVe poLoCIa Capta est *F*
LVCe, DoLent hostes Castra rapIt stephanVs. = 1579

i.e. On the twice ten and ninth (29th) day of August Polozk is taken, the enemy grieves, Stephen seizes the fortress.

On the death of the same king, 'Annus ætatis, regiminis, et obitus ejus'—

VIX noVIes seX, bIs qVInos reX VIDerat annos,
bIs senI bIs sena haVsIt noX anXIa MensIs. = 1586

This makes him 54 *years of age and his reign* 10 *years, the rest is obscure.* (*He was born in* 1532, *died in* 1586, *elected king in* 1575.)

A medal in the time of John Casimir (John II.), King of Poland, has these inscriptions—

'Numinis atque aquilæ Gedanum munimine tutum'
DantIsCI CoeLo ConCorDIa teCta Coronet. = 1653

i.e. Danzig safe in the protection of God and the eagle of Poland.—May concord crown the dwellings of the people of Danzig in heaven.

The public school of Danzig was founded in 1558, a commemorative medal was struck in 1658, one hundred years after, thus inscribed—

anno gyMnasIo geDanensI seCVLarI. postridie pentacostes
xIII. junII. = 1658

i.e. In the centenary year of the school of Danzig, the day after Pentecost, 13*th June.*

A splendid medal, struck 100 years later, relating to the same school or university, bears these inscriptions, 'Quae Gedani studiis bis centum claruit annos protege Sancte Deus secula plura domum.'

DEO FORTVNANTE ATHENAEI GEDANENSIS VOTIVA SOLENNIA ANNO SVO BIS SECVLARI IDIBVS IVNIIS EXHIBITA. = 1758
i.e. By the favour of God, the solemn offerings of the college of Danzig (have been) exhibited in its two hundredth year on the Ides of June.

And on the reverse—

GRATA VENIT GEDANO LVX IVNIA IVNIVS IDVS
GIGNIT ATHENAEO POST DVO SECLA NOVAS. = 1758
i.e. The pleasant light of June comes to Danzig, and June gives birth to new Ides after 200 years.

Also the representation of a garden in which a gardener is at work—
'Coeli rorent hominesque laborent sed germina florent. 1758. 13 Jun.'

Another medal to John Casimir (John II.), represents the globe encircled with the olive branch of peace, and showing the countries of France, Sweden, and Poland, with this legend—
CEDANT ARMA OLEARE PAX REGNA SERENAT ET AGROS. = 1660
i.e. Let arms yield to the olive, and peace gladden our kingdoms and lands. [This legend has been applied to the restoration of Charles II. of England.]

Medal in honour of John Sobieski (John III.), King of Poland, and Maria Casimir his wife, struck ten years after their coronation, which took place in 1676, bears his portrait and chronogram—
VIVAT IOHANNES TERTIVS REX POLONIÆ CHRISTIANORVM DEFENSOR. = 1686
i.e. Long live John the Third, King of Poland, the defender of Christian people.

And her portrait and chronogram—
MARIA REGINA POLONIAE VIVAT PROTECTRIX DIVTVRNA. = 1686
CORONATI . 2 . FEBR: 1676.
i.e. Maria Queen of Poland, may she long live our protectress. They were crowned 2d February 1676.

There are many other coronation medals of John III. not containing chronograms; all bear testimony to the great esteem in which he was held, by inscriptions such as these—'Coronatur quia protexit.'—'Tegit et protegit.'—'Virebit.'—'Aurea post lauream.'
i.e. The crown of gold after the laurel crown.

Medal to Frederick Augustus I., King of Poland (and Elector of Saxony as Frederick Augustus II.)—
EXPETITVR, QVEM VOTA DECENT REX SAXO POLONIS. = 1697
i.e. The Saxon king of Poland whom our prayers approve of is desired.
Also, NEC ME LABOR ILLE GRAVABIT.—HERCULI SAXONICO. *i.e. Nor will that toil burthen me.—To the Saxon Hercules.*

On the death of the heroic John Sobieski, the throne of Poland was thrown open to the ambition of all candidates, and after much intrigue this Elector of Saxony succeeded in establishing himself, and he was crowned at Cracow at the date indicated by the following medal—

EN VICIT DENIQVE DIGNVS, CVIVS PRÆCINXIT CELSA CORONA CAPVT. = 1697

i.e. Lo, at last one who is worthy has conquered, whose head a noble crown has encircled.

Various reverses in war with the Swedes, led by Charles XII., resulted in the abdication of Frederick Augustus I., and the election of Stanislaus Leczinski as King of Poland in 1704. The overthrow of the power of Sweden at the battle of Pultowa,[1] recalled Frederick Augustus to the throne; a medal with this inscription records the date of his restoration—

NVBILA SARMATIÆ SIC SIDERA LAETA SERENANT. = 1709

i.e. Thus do the joyful stars clear away the clouds of Sarmatia.

Stanislaus, instead of offering resistance, fled to Turkey to negotiate peace with Charles XII., who was there also as a refugee, one condition of which was his own abdication. On the death of Frederick Augustus I., in 1733, Stanislaus was again elected king; but, through the influence of Austria and Russia, Frederick Augustus II. (son of the first Frederick Augustus) was elected and put on the throne. I have met with only three chronograms relating to this period of confusion. Two are on medals of the city of Danzig—

AVGVSTI II. REGIS POLONIÆ OPTIMI PRINCIPIS ETERNITATI. D. I. FEBR. LVGENS VRBS GEDANENSIS. = 1733

AVGVSTI SECVNDI REGIS POLONIAE PATRIS PATRIAE MORS INOPINA LVGETVR. = 1733

And this on a medal dated 12th September 1733—

SICHTS DOCH IA RECHT AVS ALS OB IN POLEN ALLES VVOLLT DASS TEVFELS KVKVK HOHLEN. = 1733

The two following carry us on twenty years further, and have some relation to the events which terminated, after another twenty years, in the dismemberment of this unhappy country.

The allusion is to a circumstance 300 years prior to the date indicated by the chronogram.

'Prussici fœderis executio per fecialem denunciata Mariæburgi, 6 Feb. 1454.' (The date when the inhabitants of the Prussian provinces, weary of the oppression of the Teutonic order, declared themselves subjects of Poland.)

TER CENTVM ANTE ANNOS CRVCIATA THORVNIA NOCTE
EXCVSSO EXVLTAT LIBERA FACTA IVGO. = 1754

CRVX EQVITVM EXCRVCIAT PRVSSOS: PRVTENA POLONA
HANC AQVILAE EXCVTIVNT REXQVE SALVSQVE REGANT = 1754

[1] See chronograms relating to Russia, p. 193, *infra*.

SWEDEN.

THIS group of chronograms relates to events in the reigns of Gustavus Adolphus and Charles XII., both of whom carried war into almost every country in northern and central Europe.

Gustavus Adolphus had the appellation of 'Lion of the North,' and was regarded as the bulwark of the Protestants during the Thirty Years' War. He fell in the battle of Lützen, struck by a bullet from behind; a strong suspicion of assassination rests upon his cousin, the Duke of Saxe Lauenberg.

Charles XII. was called the 'Lion of Sweden,' also the 'Madman of the North,' on account of his rashness and impetuosity.

Gustavus Adolphus, King of Sweden, a medal commemorating one of his victories is thus inscribed—

RIGA DeVICta VICtorIa VenIt ab aXe
LaVrV VbI gVstaVI CInXIt raDIante CapILLos. = 1621

i.e. Riga being conquered, Victory descends from above, and binds with a radiant laurel wreath the hair of Gustavus.

A medal to Gustavus was struck after some of his victories, bearing this chronogram—

ChrIstVs DVX ergo trIVMphVs. = 1632

i.e. Christ a guide, therefore a triumph.

Gustavus Adolphus fell at the battle of Lützen, 16th November 1632. Wallenstein, his opponent, the leader of the Imperial (German) forces, believed in astrological predictions, and, acting in accordance thereto, announced that the fortunes of Gustavus would decline in November of that year.

His death is marked by this chronogram, which I find only in the German albums, British Museum MSS., No. 15845—

saLVator patrIæ MorItVr gVstaVVs aDoLphVs. = 1632

i.e. Gustavus Adolphus the saviour of his country is dead.

The following extracts, relating chiefly to Gustavus Adolphus, are from a volume of political and satirical engravings (British Museum, press-mark 789. g. 24), lettered on the back 'German Ballads, Prints, etc., published during the Thirty Years' War,' *i.e.* from 1618 to 1648. Some of the sheets are dated by chronograms which are curious, although of no particular merit.

No. 2. A portrait of Gustavus Adolphus, is dated—

eXoptatVs aDest ChrIsto pVgnante trIVMphVs. = 1632

And beneath is the following:—

DVrCh gott Der sChVVaChen ChrIstenheIt
ICh frIsCh beIspRIng zVr trVben zeIt. = 1632

No. 4 commences M DC XIX

frIDerICVs I. reX hyeMIs = 1619

XX. XXI. XXII. XXIII. XXIV. XXV. XXVI.
ET ÆSTATIS : FIT : SIT : & ERIT : INGENS : BOHĒIÆ : IN ANNOS :
XXVII. XXVIII. XXIX. XXX.
NESTORIS : SATIS : BENIGNÈ : SERIOS. [This I cannot explain.]

Then follow some German lines about Frederick the First; and his portrait appears in an oval frame surrounded with roses growing on the stem twining up the dexter side, whilst on the sinister side the stem is without flowers, and leafless, indicating summer and *winter*.

No. 14 shows a large medal to Gustavus Adolphus. The obverse represents the king in triumph, the reverse him dead on the ground; below are some descriptive verses in five languages, and this date—

ANNO : GVSTAVVS IS GEVELT, MAER SVEDEN STAET IN 'T VELT. = 1632

No. 37 bears this motto, but no other date—

DEVS EXERCITVVM PVGNAT PRO NOBIS. = 1632

No. 39 is an engraving crowded with satirical devices of political and religious controversy, with mottoes running in all directions. The title is—

MARTINVS LVTHERVS SS. THEOLOGIÆ D. = 1617
Redivivus . H. e.

Antitypus orthodoxiæ religionis christiano-Lutheranæ et Idolomaniæ Pontificiæ, etc. etc. Among the mottoes, this one is inscribed on a descending ray of light—

SOLA GRATIA FIDEQVE SALVAMVR. Rom. 5. v. 2. = 1617

And at the foot of the sheet, Anno 1617-1618—

LAST VNS IAVHZEN DEM GOTT VNSERS HEILS. = 1617
IVBILEMVS DEO SALVTARI NOSTRO. Ps. 95. v. 1. = 1618

No. 54, dated 1632, represents a military procession concerning Gustavus Adolphus. At foot of the sheet is—

GVSTAVVS ADOLPHVS MIT GOTT ERVVEHLTER KONIG. = 1632

No. 55 represents the city of Augsburg, and the King of Sweden on horseback; and at foot of the sheet—

AVGSPVRG DIE VVERTHE GOTTES STADT
SPVRET NVN GOTTES REICHE GNAD. } = 1632

No. 70 represents the city of Magdeburg on fire, etc. At foot of the sheet, Im Jahr—

HEVR VVIRD MAGDEBVRG VNVERHOFFT GEROCHEN. = 1636

No. 78 also relates to Magdeburg, dated 10th May 1631, and at foot of the sheet, Anno—

SO DIR BEVVVST IST GOTTES LEHR,
BLEIB DV DARBEI SIE NIT VERKEHR. } = 1631

No. 89 is headed, 'Die fressende Ratte,' and at foot is—

DESZ TILLI VVVTEN VVIRD IETZT EIN ENDE SEIN. = 1631

General Tilly barbarously sacked Magdeburg on 10th May 1631.

MEDAL to Charles XII. of Sweden, inscribed 'Heros Christianus,' represents the burning bush on Horeb, the name Jehovah, and 'Electus quis erit juvenis.' 'Jeremiah 50. v. 44.' Also this chronogram—

CONCORDI FIRMVS AB IGNE.—EXODUS III. = 1708

i.e. Strong from the friendly fire. The allusions are to his campaigns in Silesia.

A medal alluding to the same campaigns represents a figure of Religion seated on a rock exposed to storms, a star shining above, and 'Hoc redemptore,' with this chronogram— *G*

DAT PRESSÆ TOTIES SILESIÆ PIA STELLA SALVTEM. = 1708

i.e. The pious star gives safety to Silesia so often oppressed.

Another medal of Charles XII. represents the town of Ohlau, and bears these chronograms— *G*

NVNCIAT ILLE DIEM. = 1708

INNOCVO ORE PRECES MORDENS RES ASTRA FATIGANT. = 1707

SILESIA REGE SACRO CAROLO PREPARATA PER ORA
INFANTVM COELO FERT CELEBRATA PRECES. = 1707

The next medal relates to Charles XII., and the device seems to represent some religious movement in Silesia, and indicates him by the title Lion of Sweden. The device shows Noah's ark, as the type and symbol of the Church, floating in the distance, groups of boys and girls on 'Mount Fiscali' in the attitude of prayer, and a flight of doves with olive branches; inscribed, Multiplicatio columbæ spiritu vaticinantur pueri puellæque ante diem Domini insignem; Gen. viii. 11. Num. xi. 26. Joel iii. The reverse has this chronogram only— *G*

SERMO LEONE DEI SVECO SILESIÆ STAT IN ORÁ. = 1708

Translation suggested: The multiplication of the dove, boys and girls prophesy through the spirit before the great day of the Lord (Genesis, Numbers, Joel). The Word of God stands in the country of Silesia, thanks to the Lion of Sweden.

Medal to Charles XII. on his return from refuge in Turkish territory, after his unsuccessful campaigns against Peter of Russia, inscribed, Aus orient stellt sich der held der frevervdig macht die nordische weld. PER CAROLVM TIBI REDIBIT SALVS. *G*

= 1714

i.e. From the East comes the hero who makes joyous the northern world. Through Charles safety will return.

Charles was born 17th June 1682, died 30th November 1718, at the age of 36. He showed from his earliest youth great self-will and obstinacy, with an excessive fondness for military exercises. A marble pyramid was erected to his memory at the town of Friedrichshall, where he was killed by a cannon-shot, with these inscriptions— *F*

MORTIFERO GLOBO ICTVS HOC LOCO ET HOC ANNO OCCVBVIT; = 1718

et sibi mortem, suis fugam, quas nobis destinabat, ipse maturavit bellicosissimus Sueciæ rex, Carolus XII., qui iterato frustra impetu, munimenti hujus et regni, ABHINC ANTE BIENNIVM NON SINE HOSTIS CÆDE OPPVGNATI proprius = 1716

avitisque vestigiis non deterritus oppugnator divino hic fato cecidit, et propugnatorum imperterritæ fortitudini propriam adhuc et perpetuam reliquit victoriam, quam DehInC post bIennIVM InseCVta fVIt pax victo hosti= 1720
extorta victrici patriæ vindicata, felici auspicio et moderamine victoris et pacificatoris invictissimi Daniæ et Norwagiæ, regis Friderici quarti, cui Dominus adjutor!'
(He invaded Norway in 1716 and again in 1718.) The foregoing chronograms may be thus translated—
He fell struck by a deadly ball at this place and in this year, i.e. 1718.
Two years before he attacked not without slaughter of the enemy, i.e. 1716.
Two years afterwards peace followed, i.e. 1720.

Frederick I. (Landgrave of Hesse Cassel) succeeded to the throne in the year indicated thus on a medal— *Hd*
VIVat frIDerICVs prIMVs reX sVeCIæ, = 1740
i.e. Long live Frederick First, King of Sweden.

DENMARK.

PEACE and goodwill seem to have prevailed in this country during the chronogrammatic period, a contrast indeed with the preceding group concerning the neighbouring Sweden.

A book, 'Rerum Danicarum historia, etc. Studio et opera Gasparis Lorchiensis. Francfort, 1593.' Some State ceremonies are mentioned, with a large engraving of an assembly, subscribed with this chronogram—

Pax Stettini inter Danos, Suecos, et Lubecenses facta.
steDtInI Cæsar reX gaLLVs saXo poLonVs,
paCe DanIs sVVeCos LVna IVnXere noVenbrI (*sic*). = 1570
i.e. The peace of Stettin made between the Danes and the people of Lübeck. At Stettin the Emperor, the King of France, and the Saxo-Polish king joined the Danes and Swedes in peace in the month of November.

Frederick II., King of Denmark, died 4th April 1588, in the thirtieth year of his reign. The chronogram, and the very curious enigma in hexameter and pentameter verse which follows, both express the date—
rege hInC abrepto frIDerICo DanIa LVget, *I*
VIX ILLI posthaC par habItVra CapVt. = 1588
i.e. Denmark mourns, Frederick the king being taken hence, scarcely hereafter to have a head like to him.

Enigma continens annum obitus.

Quo Deus explevit cœlum terramque diebus,	=	6
Anni quot vixit tempora primum Adam,	=	930
Quot periere rubrâ currus Pharaonis in unda,	=	600
Quot genuit Jacob pignora mascla thori,	=	12
Quot Sinai Dominus leges in vertice sanxit,	=	10
Quot Samson rigido perdidit ense viros.	=	30
Annos innumerum tot collige, lector, habebis		
Quo mortem Daniæ rex Fridericus obit.	=	1588

i.e. Enigma containing the year of his death.

The days in which God created the heavens and the earth,	=	6
The number of years Adam lived,	=	930
How many chariots of Pharaoh were lost in the Red Sea,	=	600
How many sons were born to Jacob,	=	12
How many laws God ordained on Sinai,	=	10
How many men Samson slew,	=	30
Reader, you will thus gather the number of the year in which		
Frederick, King of Denmark, died.	=	1588

Medal on his death at Arcton— *Mb*

APRILIS QVARTO SOL TRISTIS IN ÆTHERE LVGET,
CVR? CADIT ARCTOO REX FRIDERICVS AGRO. = 1588

i.e. The sad sun in the sky mourns on the fourth day of April, Why? The King Frederick falls on the field of Arcton.

Medal to Louisa, Queen of Denmark and Norway, wife of Frederick IV., represents her portrait, and on the reverse a shell on the sea-shore containing a precious pearl, on which the sun is shining, in allusion to the belief that pearls are so produced. The chronogram gives the year of her birth. The medal was struck after her death in 1767— *G*

ET SPES ET GEMINÆ DECVS CORONÆ. = 1706

i.e. Both the hope and the ornament of the twin crowns.

Medal to Frederick IV. (on his return from Italy), Frederick Augustus I., King of Poland, and Frederick of Prussia— *G*

CONIVNGIT AMOR FRIDERICOS. = 1709

i.e. Love unites the Fredericks.

Medal represents the heads of the same three Fredericks, arranged in a triangle, with this hexameter— *G*

SIC BENE RESPONDET NVMERO PERFECTIO TRINI. = 1709

i.e. Thus perfection well answers to the number three.

Medal to Frederick IV. on the birth of the hereditary prince Frederick, son of Christian, on 31st March 1723, and who subsequently reigned as Frederick V.—

PRINCEPS FREDERICVS AVO PATRIQVE A DEO DATVS. = 1723

i.e. Prince Frederick is given by God to his ancestor and to his country.

Medal to Frederick IV. on the birth of the same prince. Around the margin is this key to the chronogram, which is not composed of the Roman numerals—

A=1. B=2. C=3. D=4. E=5. F=6. G=7. H=8. I=9. L=10. M=20. N=30. O=40. P=50. Q=60. R=70. S=80. T=90. V=100. W=200. X=300. Y=400. Z=500. And in the centre is this chronogram, of which all the letters must be used, by adding each word into a total. The large letters in the first word VIVE, signify 4=Frederick the Fourth.

VIVE	= 214
FRIDERICE !	= 181
O PATER	= 256
O PATRIAE	= 266
CVRA	= 174
SALVSQVE	= 436
TVAE !	= 196
NATAL. LIX. OCT. XI. 1723	

i.e. Mayest thou live, Frederick IV. O father, O guardian, and safety of thy country.

Medal to Christian VI. of Denmark, on the occasion of his journey about the country. It represents the king riding in a chariot through a mountainous region, and the inhabitants observing him—

EXCIPE NVNC BOREA SVBITO TVA GAVDIA REGEM. = 1733

i.e. Receive at once the king, thy joy, O northern region!

RUSSIA.

WAR again is foremost and alone in the chronograms relating to this country. The military successes of Peter the Great are the only subject of them.

Medals relating to Peter the Great of Russia, on the establishment of a naval force in the Baltic, a view of St. Petersburg, on one side—

HAEC FORTIA MOENIA CONDIT. = 1703

i.e. He builds these strong walls.

And on the other side, Neptune with his trident—

FINNA ECCE TRIDENTEM. = 1702

i.e. Finland, behold the trident.

Another, 'Novum Castrum.'

SIC MAGNIS CEDIT. Ovid. = 1703

i.e. Thus it yields to the great.

Another, Torpatum in fidem recept. 14 Jul. S.V.

ACCIPIT IN MEDIO. Ovid. = 1704

On the capture of Narva in Livonia—

CECIDERE AB ORIGINE PRIMA . NARVA VI CAPTA . 9. AVG. S.V. = 1704

i.e. They have fallen from their first origin. Narva taken by storm 9th August, old style (stylo vetere).

Another on the same event— *Hd*
TORMENTO PONDERIS ACTI PRAECIPITAT. Virgil, Æn. ii. 316. = 1704
i.e. It falls as if by the stroke of an engine.

On the siege of Leesno. Peter on a galloping horse— *Hd*
REDIT E CERTAMINE VICTOR. = 1708
i.e. The conqueror has returned from the conflict.
GLORIOSA VICTORIA AD LEESNAM. 28. Sep. S. V. = 1708
i.e. The glorious victory of Leesno. 28th September, old style.

On the battle of Pultowa in Russia, where Charles XII. of Sweden was utterly defeated on 27th June, old style—
POLTAVA MIRA CLADE INSIGNIS. = 1709
i.e. Pultawa remarkable for its amazing slaughter.

On the capture of Riga on 8th July, old style—
RIGA REDIT RVSSIS APTO CERTAMINE CASTRIS. = 1710
i.e. Riga returns to the Russian's camp after a stout contest.

On the capture of Dunamunde, 15th August, old style—
CESSITIS PARITER BENE MOSCHIS OSTIA DVNÆ. = 1710
i.e. Dunamunde, thou hast yielded well to the Russians.

On the capture of Kexholme, 8th September, old style—
IMPERIO LAETI PARET CARELA GRADIVI. = 1710
i.e. Kexholm obeys the rule of the joyful Gradivus, or warrior.

On the capture of Revel, 14th June, old style, 'Rectius 10. Octob.'—
PRÆDOMINANTE PETRI SOLIO REVELIA CESSIT. = 1710
i.e. The throne of Peter being predominant, Revel has yielded.

On the capture of Elbingen, 10th February, old style—
ELBINGA MARTIALI INDVSTRIA CAPTA. = 1710
i.e. Elbingen taken by military skill.

Another medal, 'Pernavium capt. 21. Aug. S.V.,' and this quotation from the poet Silius, REMEANTE DIE VICTRICIA SIGNA. = 1710

Another medal, 'Sueci in Pelkinum amnem victi 6. Oct. S.V.,' and this quotation from Claudian, SVB TE CECIDERE TRIVMPHIS. = 1713

On a naval victory near Aland, 27th July, old style—
VICTORIA NAVALIS PROPE ALANDIAM. = 1714

Medal relating to events at Petersburg or Stockholm, to peace-making or an inundation (?)—
NEOPOLI POST BELLI IN SEPTENBRIONE DILVVIVM. = 1721

Some Latin verses, on the setting free of about 1300 people of Moscow, who were concerned in some political troubles, have this title— *Ra*
PLAVDENTES MOSCHI LIBERATI. = 1708

FRANCE.

COMPARED with Germany and Belgium, this country is not celebrated for chronograms, for throughout the length and breadth of the land I have not observed one inscribed on either building or monument. This group is gathered entirely from books, and many of the examples may be accepted as of French authorship, while others are undoubtedly Flemish, those for instance relating to the Dukes of Burgundy, and where the letter D is not counted as a numeral. A few belonging to the latter part of the fourteenth century are interesting, as being contemporaneous in composition with the dates they represent, and (so far as these examples can be taken as conclusive) showing that chronograms were used in France at an earlier period than in any other part of Europe. Some of the political chronograms may be of German authorship.

FROM 'Messager des sciences historiques des arts et de la Bibliographie de Belgique,' a periodical published at Ghent,[1] vol. for 1851, p. 78. An old writer, Jean Taillefier, dit Flerus, is quoted for some old epigrams, 'but what pleased him most was chronograms, and here are some belonging to a period when they were not common.' Charles VII. of France was crowned at Rheims on 17th July 1429, when the Duke of Burgundy held independent territory in the eastern parts of France and in Flanders, and was in alliance with England. At this time disaster befell the English forces; and Henry VI. of England lost all his possessions in France except Calais. The French were aroused into activity by Joan of Arc, who achieved her great success on 13th June 1429—

[1] This work will be quoted again at a later page in this volume.

REMIS SACRATVR KAROLVS FRANCIE
ERGO FRVSTRATVR HENRICVS ANGLIE. = 1429
i.e. Charles of France is consecrated at Rheims, therefore Henry of England is frustrated.

On the destruction of Dinant—
CECIDIT DINANT TOTALIS DESTRVCTIO MAGNA. = 1360
The author remarks 'that here is a mistake, a word is omitted: Dinant was destroyed in 1466.'

On the assassination of the Duke of Orleans on the 25th of November, St. Clement's day—
LE DVC D'ORLEANS TREPASSA
LE SAINT CLEMENT POINT NE PASSA. = 1407
i.e. The Duke of Orleans died ere Saint Clement's day had passed away. The letters D are not counted.

This one alludes probably to the conspiracy of Pierre Andricas, which, as the Liége historians say, occurred in 1331; there is, however, a slight discrepancy between the alleged date and that given by this chronogram—
CERNITVR LEODII SEDITIO SPINOSA
QVINTA IANVARII NIMIS PERICVLOSA. = 1332
i.e. A thorny (or irritating) sedition is discovered at Liége on the exceedingly dangerous 5th day of January. The letter D is not counted. The antiquity of this chronogram is not asserted; the character of the composition is rather that of a century or two later.

A BOOK, 'Les Bigarrures du Seigneur Des Accords,' Paris, 1662, contains a curious collection of verbal eccentricities and some chronograms; the following relate to the last four Dukes of Burgundy, and the author says they are the oldest he has met with.[1]

The first, on Philip the Bold—
AVDACES MORS CÆCA NECAT. = 1405
i.e. Blind death slays the bold. The letter D is not counted.

The second, on John the Fearless, who was assassinated at Montereau in the presence of the Dauphin—
TOLLE TOLLE CRVCIFIGE EVM SI VIS. = 1419
i.e. Take him away, crucify him if ye will.

The third, on Philip the Good, his son, the most powerful Duke in the world—
CECIDIT IBI LVCERNA PRINCIPVM. = 1466
i.e. The light of princes there fell. The D is not counted.

Another—
ECCE OBSCVRATVS EST SOL PRINCIPVM. = 1467
i.e. Lo! the sun of princes is obscured.

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[1] The date, however, must be set down as 1476, that of the last of the series.

The fourth, on Charles the Bold, killed at the battle of Nancy on 4th January 1477, or, according to the old French method of reckoning, 1476. (It is elsewhere given as the last line of the inscription on his tomb at Nancy)—

NOCTE REGVM SVCCVBVIT CAROLVS. = 1476

The author of the 'Nancéide' says, 'lui basti ainsi cet hexametre forcé et avec peu de sens'—

CAROLVS HIC IANI QVINTA SIS VINCO REGNATVM.

The author's remark is correct; he might also have observed that this makes only 1376; the battle was fought in 1476.

The battle of Gravelines, in which the rebels of Ghent were defeated by the Duke 'Phillippes,' 2d July 1453, is expressed by 'this old numeral verse'—

PECHIÉ SANS CONSCIENCE EST LA MORT DES GANTOIS. = 1453

i.e. Transgression without conscience is death to the people of Ghent. The D is not counted.

The battle of Montlhéry, $\frac{16}{27}$th July 1465, between Louis XI. and the Duke Charles of Burgundy, is well marked by this war-cry—

A CHEVAL, A CHEVAL, GENDARMES, A CHEVAL. = 1465

i.e. To horse, to horse, soldiers, to horse. The letter D is not counted.

On the coronation of Francis I. of France in 1517—

TIBI CHERVBIN ET SERAPHIN INCESSABILI VOCE PROCLAMANT. = 1517

i.e. To thee cherubim and seraphim with incessant voice cry out. [He came to the throne in 1515.]

A merry song, 'Iodelle,' in a masquerade at Paris to King Henry II. on the recovery of Calais from the English, 7th January 1558, contained this line—

MAGNA TIBI CAPTO CONCESSIT CVRA CALETO. = 1558

i.e. Care has conceded to thee great things, Calais being taken.

On the entry of the Duke de Mayenne into Dijon, this hexameter and pentameter verse was put over a grand gateway. The chronogram gives the year, the second line expresses the month—

CAROLVS EXCIPITVR PRINCEPS MENTE ECCE BENIGNA, = 1574
PRESAGIT FAUSTUM JULIUS IMPERIUM.

i.e. Prince Charles is received, lo! with a benignant mind; July foretells a happy empire.

On a young soldier named Patrice, who was drowned while bathing in the Garonne at Toulouse. I suppose the body was washed ashore—

AH PERIT ET CELERI FLAGRANS PATRICIVS AMNI;
ILLVDENS IPSE REDDIDIT OSSA LOCO. = 1569

i.e. Illustrious Patrice, alas, perishes in the swift river; which, mocking, returns the bones to the place. The letters D are not counted.

On the author's companion at Carcassonne, named Pierre Moret, when he took his degree—

VT FAVEANT ASTRÆA TIBI PHOEBVSQVE BENIGNVS,
HEVS TVA VIRTVTIS SEMINA QVISQVE VIDET. = 1568
i.e. Astræa and kind Phœbus how they favoured thee; ho there! every one sees thy seeds of virtue.

On the birth of a son to M. le Vicomte de Tavannes, by the author of 'Les Bigarrures'—

MENSE SVB APRILI TAVANVS NASCITVR INFANS
QVI PROAVOS ATAVOSQVE REFERT, FALLENTIA NEC SVNT
QVÆ DEA FATIDICO PRÆSAGIA PRÆTVLIT ORE,
I QVO FATA TRAHVNT PVER O GENEROSE PATERNA. = 1581

i.e. In the month of April Tavanus the infant is born who bears the stamp of his ancestry, nor are the presages false which the goddess uttered with prophetic mouth: go, O noble boy, whither thy paternal fates draw thee. The letters D are not counted.

Some verses written by the same author on having heard a play recited on the history of Judith, which, for some reason not clearly explained, make the date 1570—

GESTA BONA IVDITH DOCTIS ITA VERSIBVS ORNAS,
HOS VT QVI RELEGET, TOTO VIDISSE PVTARIT
HANC CONIVRANTEM IN CAPVT EXITIALE TIRANNI. = 1570

i.e. The good deeds of Judith thou dost celebrate in learned verses, so that he who reads them shall think he has seen her, etc. etc. The letters D are not counted.

On the death of Madeleine of Nassau, Countess of Namur, who died, as the author states, 'mil V C. LXVII.' (1567?)—

HIC VBI MAGDALENA IACET NASSOVIA, CANDOR
CANA FIDES ET HONOS, INTEGRITASQ: IACENT. = 1568

i.e. Here where lies Magdalena of Nassau, there also lie uprightness, ancient faith, honour, and integrity. The letters D are not counted.

The same in French, and described as somewhat 'rude,' and 'therefore an example to be avoided'—

LE CERCVEIL OÙ MAGDELENE REPOSE
INTEGRITÉ IOINT LA FOY TIENT EN CLOSE.[1] = 1568

'It is written in the annals of France,' that on bringing to baptism the infant Charles VIII. of France, on entering the church the priests chanted some verses containing the following chronographic words, adapted from Psalm 65. v. 11, which were regarded as a good omen. They give the date of his birth, 1469, while history gives it as 1470; the discrepancy arises probably from the old French method of reckoning the year to commence at the March quarter—

IN STILLICIDIIS EIVS LÆTABITVR, ET BENEDICES CORONA. = 1469

The verse in the English translation is, '*Thou crownest the year with thy goodness; and thy paths drop fatness.*'

[1] The letter V in this line counts as II = 2.

At Paris, at the 'hostel,' over a chamber of the Counts, this was written in letters of blue—

AV TEMPS DV ROI CHARLES LE HVIT
CESTVI HOSTEL FVT CONSTRVIT. = 1484

i.e. In the time of Charles VIII. the king, this house was built. The letter D is not counted.

A CERTAIN old traveller, whose name is not mentioned,[1] saw at the town of Chiers (or Chieri), in Piedmont, over the door of the town-hall, the arms of France and these lines, indicating that Charles VIII. lodged there in 1494, and that Louis XI. also lodged there in 1454 (or 1453?)—

CY HERBERGEA CHARLES PREU ROY DES GAULX,
LA DATTE Y FAY PAR LETTRES NUMERAULX. } = 1494

PAR CES DEUX VERS DESSOUBZ TU PEUS COMPRENDRE
QUAND ROY LOYS SON PERE Y VOULT DESCENDRE. } = 1453

The letters Y count as I. The letters D are not counted.

THE three following are from 'Les Bigarrures,' already quoted. Francis I., King of France, was taken by the Emperor Charles V. at the battle of Pavia, on the 24th February 1525, and remained a prisoner at Madrid until the year following. These three lines date the event; the first gives the year and day—

OCCVBVERE AQVILA TRIA LILIA LVCE MATHIÆ. = 1525

i.e. The three lilies fell before the eagle on Saint Mathias's day.

The other two lines mark the year only; the apparent discrepancy of date is explained by the old French custom of reckoning the year from Easter—

AQVILA CONCVLCAVIT LILIVM. = 1524

i.e. The eagle trod down the lily.

CECIDIT CORONA NOSTRA: VAH QVIA PECCAVIMVS. = 1524

i.e. Our crown fell: alas, because we have sinned. The letter D is not counted. This is adapted from the Book of Lamentations, c. 5. v. 16.

The following also alludes to the same event—

REGIA SVCCVMBVNT PVGNACIS LILIA GALLI. = 1525

i.e. The royal lilies of the pugnacious cock surrender.

AN old engraving, a portrait of Henry III. of France, bears this allusion to his assassination by Jacques Clement, a friar, on 1st August 1589—

'Distichon arithmeticum quod annum mensem et diem quo rex Galliæ Henricus tertius a monacho quodam Jacobino trucidatus est, complectitur.'

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[1] Quoted from 'Dissertation sur les chronogrammes.'

CLaVIgerI CeLebrat qVa LVCe eCCLesIa Cephæ
VInCLa CVCVLLIgerI hIC sCeptIger ense IaCet. = 1589

i.e. On the day when the church celebrates the chains of the key-bearing Cephas, this bearer of the sceptre falls under the sword of the wearer of a hood. The day here defined is that of St. Peter in chains, the 1st August.

The author of 'Les Bigarrures' says that this is on the bell of the 'clock tower of the Tuileries,' giving the date of its manufacture—

CharLes roI VoLt en Ce CLoCher
Cette nobLe CLoChe a CroCher = 1372
faLtte poVr sonner ChaCVne heVr.

'La date esdits trois vers d'asseur,
'Par Jean Jouvenet fut montée,
'Qui de cet art ot renommée.'

i.e. Charles the king wished in this tower this noble bell to hang, made to strike each hour. This chronogram seems to be one of a genuine early date; that is, if it was really inscribed on the bell.

THE following are from 'Notes and Queries,' as extracts from a French newspaper of 1876, where it is remarked that the art of chronogram-making is nearly lost. In the last century some workmen of Lille practised it, and these simple specimens were preserved by tradition in the family of their employers.

On the occasion of the repair of a workshop—

granD DIeV répanDez Vos graCes sVr Ce LIeV. = 1722

i.e. Great God, spread thy grace upon this place.

On the death of a workman—

prIons poVr nICoLas Ioseph DereVX DéCéDé. = 1773

i.e. Let us pray for Nicolas Joseph Dereux, deceased.

On the repair of some apparatus of the workshop—

VoILa L'année D'Vn fonD neVf poVr La petIte ChaVDIère. = 1778

i.e. See the year of a new bottom to the little copper.

The reader may truly say here are but three steps from the sublime to the ridiculous.

THE following sixteen chronograms are quoted from 'Nouvelle Encyclopédie Théologique,' by L'Abbé Migne, 1852, vols. xxx. and xxxi. (British Museum, press-mark 2013). And from 'Thesaurus Epitaphiorum Veterum,' by P. Labbé. Paris, 1668. 8°. (British Museum, press-mark 14405. bb.) It is by no means certain that these 'epitaphs' were really engraved on the tombs of these distinguished persons, or that they are of strictly French authorship.

Catharine Brantone died 13th May 1636, age 80. Epitaph—

LVstra bIs oCto eXpLens CatharIs barantonIa MaII
Vno aC bIsseXto soLe reCepta poLo est. = 1636

i.e. Catharine Brantone having lived twice eight lustra, was received into the skies on the 13th day of May.

Christopher de Thou, first President of the French Parliament, died 1582—

FATIS CONCESSIT QVÂ NOCTE THVANVS, OPACO;
TROS PVER È CŒLO MANE RVEBAT AQVAS. = 1582

Ferminus Durius (no particulars about him)—

TE BISSEPTENÂ MARTI RAPIT ATROPOS ORBI,
IVSTA BEAT, DVRI, TE TVA VITA POLIS. = 1578
QVATORZE IOVES EN MARS DOVRI TV TREPASSAS,
ET VN PESANT REGRES À TON PAIS LESSAS. = 1578

i.e. On the 14th day of March, Atropos snatches thee from the world, O Durius, thy just life makes thee happy in the heavens.

Michael Violæus, Abbot of St. Euartius, at Orleans—

HICCE DIE MAII BISSEPTENO VIOLÆVS
SIDERA CONSCENDIT, CVI DIVTVRNA QVIES. = 1591

i.e. Here Violæus, on the 14th of May, ascends the heavens. May he rest for ever! The letters D are not counted.

Pierre Pithou, French jurist and author, died 1596—

SI DIVAS LVGERE PLACET, LVGETE CAMŒNÆ:
PITHŒVS VESTER PITHIVS OCCVBVIT. = 1596

i.e. If it is permitted to the gods to mourn, mourn ye muses, Pithou your Pittheus[1] *is dead.* The D is not counted.

Remigius Bellicus (no particulars about him)—

IOSTERA LVX SEXTA EST MARTI, TIBI, BELLAQVE VATES
QVA FACIVNT SOCIO LVCTIBVS EXEQVIAS. = 1577

Petrus Monavius, German physician, said to have died 12th May 1588. His epitaph concludes with this verse, giving the year, month, and day—

TRISTI ORIT CELSO LUX SEXTÆ OCTOBRIS AB AXE,
MONAVIO UT CELERIS STAT NE CIS HORA PIO. = 1603

There is something wrong here. The chronogram gives fifteen years more than the date in the earlier part of the inscription; at least it is all *sic* in the authority from which I transcribe it.

Pieter van Forest, a physician (no particulars about him)—

EVICTVS FATO CVBAT HAC SVB MOLE FORESTVS,
HIPPOCRATES BATAVIS SI FVIT, ILLE FVIT. = 1597

i.e. Forestus, conquered by fate, lies under this mound. A Dutch Hippocrates, if ever there was one, he was.

Fernelius, probably Jean François Fernel, French physician and author, who died in 1558—

CONIVGE FERNELIVS RAPTA PERCVLSVS, VT AVLÆ,
VT LVCIS SATVR VT NOMINIS INTERIIT. = 1558

i.e. Fernel, overwhelmed with the loss of his wife, perished as one replete with court, and light, and fame.

[1] King of Troezene, in Argolis, famous for his learning and wisdom.

Louis XIII., King of France and Navarre, chronogram by P. Jean Henry Aubry,[1] giving the day, month, and year of birth, 27th September 1601—

NASCERIS O ! QVANTIS REGNO EXOPTATE TOT ANNOS,
REX VOTIS PATRIAS DIGNVS OBIRE VICEIS.
SEPTEMBERQVE TVOS LODOICE SIBI ARROGAT, ORTVS
FVLSIT EI VT VICIES TERQVE QVATERQVE DIES. = 1601

i.e. Thou art born, oh for how many years wished for by the kingdom, worthy as a king to wield thy country's sceptre. September claims thy birth, when the day twentieth, three and four (i.e. the 27th) shines. The letters D are not counted.

Louis Bourbon, Duke of Enghien, born on the day of the nativity of the Virgin Mary, the 8th September 1621—

ERIGONES ORERIS SIGNO LODOICE, DIEQVE
QVA SORTITA ORTVS IESSEA VIRGO SVOS.
PRÔ ! SOCIIS ORERIS BINÆ QVI VIRGINIS ASTRIS
HAC GEMINÀ PRINCEPS AVSPICE QVANTVS ERIS ! = 1621

i.e. O Louis, thou art born under the sign of the virgin (Erigone), and on the day on which the Blessed Virgin was born. Ah, thou who art born under the friendly stars of the two virgins, how great a prince wilt thou be with these double auspices ! The letter D is not counted.

Armand Bourbon, Prince of Condé, was born on Thursday, 11th October 1629, at five o'clock in the morning—

OCTOBRI VNDECIES SOL ORA OSTENDERAT : HORA
QVINTA ERAT : ATQVE IOVI RITÈ STATVTA DIES.
ENIXA ÆTHEREAS VENIT GENITRICE SVB AVRAS
CONTIVS HENRICO MARGARITAQVE SATVS. = 1629

i.e. The eleventh sun hath shown his face to October ; it was the fifth hour ; and the day was that properly dedicated to Jove ; when Condé, the son of Henry and Margaret, came into the world. The letters D are not counted.

Anne Bourbon, Duchess of Longueville, born 27th August 1619—

AVGVSTE O ! QVANTO DECORARIS HONORE, VICENÆ
SEPTENÆQVE DIES VT NITVERE TIBI,
BORBONIDVM DEA REGALI DE SANGVINE NATA
EXORITVR, DIO QVÆ PRÆIT ORE DEAS
THRAX, PATER, ALCIDES, PHŒBVS PRO VIRGINE CERTANT
FRVSTRÀ . IPSO SPONSA EST DIGNIOR VNA IOVE. = 1619

i.e. O august one, with what honour art thou decorated when the 27th day shone on thee ; 'a goddess born of the royal blood of the Bourbons arises, etc. etc. The letters D are not counted.

The following were formerly to be seen at Paris (from 'Nouvelle Encyclopédie,' already quoted), over the door of the Hôtel de Dauphiné, near the streets des Boucheries et des Quatre-vents—

[1] He is said to have written the four chronograms which follow.

META DEÆ CARNÆ SACRA ESTO PAXQVE SIT INTRA. = 1717

i.e. Let this boundary be consecrated to the 'Dea Carna,' and let there be peace within. The numerals here come in natural order.

Sur la maison attenant, appelée l'Epée royale, also in natural order—

OS MADEAT BACCHO: THORAX EXHAVRIAT IGNES. = 1727

i.e. Let the mouth be moist with wine; let the throat drink down fires.

Dans l'intérieur du susdit hôtel—

EX MUTATA DOMUS CANDESCIT PIX VELUTI NIX. = 1736

This chronogram is very faulty.

At the street des Quatre-vents, also in natural order—

OMNES PORTA DECET: NEC OBEX EXASPERAT ATROX. = 1730

LA ROCHELLE, the well-known seaport on the west coast of France, the stronghold of the Protestant party, was taken after a siege of thirteen months by Cardinal Richelieu in the time of Louis XIII., who thus destroyed the political influence of the Calvinists in France. The following chronograms are from a book, 'P. Bertii de aggeribus et pontibus, hactenus ad mare exstructis: Paris, 1629;' to be seen in the Lambeth Palace Library. On the title-page is a medal representing a plan of Rochelle, and 'Rupella capta,' and these words of the prophet Ezekiel, pronounced against the city of Tyre—

OMNES QVI TE VIDENT E GENTIBVS OBSTVPESCENT SVPER TE. EZECH. 28. = 1628

i.e. (in the words of the English translation of verse 19), *All they that know thee among the people shall be astonished at thee.*

The next has allusion to the island de Ré, in the vicinity, used by the English fleet aiding the defence—

TV DIVISISTI IN STVPORE CAPITA POTENTIVM. = 1627

The author remarks that the prophet Ezekiel could not have foreseen the application of his words to this event in French history, and (as to the second) the prophet Habakkuk, and not have desired to foretell that 'Angli piratæ in insula Rheacensi' would there meet with their punishment.

On the birth of Louis XIV. of France, 5th September 1638, made by Claude Gaudart. The allusion is astrological, and marks the day when the star Aquila (the Eagle) was in conjunction with the star Cor Leonis—

EXORIENS DELPHIN AQVILÆ CORDISQVE LEONIS
CONGRESSV GALLOS SPE LÆTITIAQVE REFECIT. = 1638

i.e. The Dauphin, arising at the conjunction of the eagle and the lion's heart, has revived the French people with hope and joy.

This sentiment does not meet with an echo at a later date in history; a Dutch medal bearing his portrait is inscribed—

LVDOVICVS MAGNVS XIIII. = 1685

The word Ludovicus gives the number of the beast in the book of Revelation, 666, and the remainder of the line gives the further

quantity 1019 to make up the date 1685. The reverse of the medal represents a broken pillar, inscribed, Romain ou Rebelle, and below it, Edictum Nantesium Nimesiumque abrogatum est mense Octob: 1685.

i.e. Louis the Great, the Fourteenth.—Roman or Rebel.—The edict of Nantes and Nismes revoked in the month of October 1685.

German medals satirically commemorating the celebrated John Law, who became counsellor to the king and controller of the finances of France. He started a bank, and inaugurated the Mississippi scheme, by which unbounded wealth was to be secured, but they both terminated in entire loss and disaster to his dupes and to himself. The several medals bear these chronograms—

reDDenDa eX aCtIs LaVs LaVso. = 1721

i.e. Praise (Laus) to Mr. Law, according to his deeds.

koMt seht Das frantz, VoLCk an herr LaVV thVt grose thaten. = 1720

i.e. Come and see the French people for whom Mr. Law does great things.

en Magnas Dat opes CeLeber LaVV foenere qVestVs. = 1720

i.e. Lo! the celebrated Law gives great riches by the employment of money.

Henry iv. was assassinated at Paris, by Ravaillac, on 14th May, in the year thus expressed by a contemporaneous historian— *Bi*

gaLLICI Corona regnI CoronanDo heV CeCIDIt. = 1610

i.e. The crown of the Gallic kingdom, alas, has fallen from the head of him who was crowned (?).

The following was made by Max. Vrientius— *Bi*

oCCIdIt à sICâ Mars gaLLVs, LILIa paLLent. = 1610

i.e. The Gallic Mars fell by the dagger, the Lilies grow pale. This without doubt is a Flemish chronogram.

The following is sent by Dr. Alfred Göldlin de Tiefenau, of the Imperial Library at Vienna, quoted from the Vienna journals—

LVDoVICVs XVI InnoCens MortVVs. = 1793

LVDoVICVs XVI reX gaLLIae Monstrat = 1793

qVaLIter sIt faLsa breVIs transItorIa et faLLaX gLorIa hVIVs MVnDI. = 1793

i.e. Louis XVI., innocent, is dead. Louis XVI., King of France, shows how false, brief, transitory, and deceptive is the glory of the world.

On the battle of Austerlitz, gained by Napoleon i. on 2d December 1805, against Austria and Russia—

aqVILa fVLMInans VenIt, VIDIt, VICIt aVstrIæ rVssIæqVe aqVILas. = 1805

i.e. The lightning-hurling eagle came, saw, and conquered the eagles of Austria and Russia.

On the peace given by Napoleon in 1806—

DAT NVNC PACEM GALLIS. = 1806

i.e. He now gives peace to the French people.

On the interview, on 25th June 1807, at Tilsit, of Napoleon I. with the Czar and the King of Prussia, and peace signed on 7th July—

NAPOLEO I., ALEXANDER I., ET FRIDERICVS III.,
IN VRBE TILLSIT CONVENIVNT LIS SISTIT;
LIS! SIT TILLSIT VTILIS ILLIS. } = 1807

i.e. Napoleon I., Alexander I., and Frederick III., meet at the city of Tilsit, the strife ceases; strife indeed! Tilsit may be useful to them.

Inscription on the new Jesuits' school at Lille—

CHRISTO DEO REGI REGVM, IVVENTVTI PATRIAE, ECCLESIAE. = 1876

i.e. To Christ, God the King of Kings, to the youth of the country, and to the Church (dedicated).

THE following chronograms are extracted from a rare little book, 'Dissertation Critique et Analytique sur les Chronogrammes, publiée en 1718.' Nouvelle édition. Bruxelles, 1741. 62 pages 8°. They are a miscellaneous residue from the book, after sorting away those which have a direct bearing on history, into their more proper groups in this collection. The anonymous author having expressed his opinion as to the principles on which a chronogram should be composed, puts forward these and some others, as examples where such principles have been disregarded; if he is not altogether fair in condemning them, he is at least amusing, and I believe it is the only book which discourses on the subject. Some other remarks by the author of the 'Dissertation' have been noticed at page 108, *ante*, with the extracts relating to Charles VI.

As the book is written in the French language, I attach this to the foregoing group of French chronograms.

The author says, here is a military one, out of Pliny—

DIMICABITVR PRO FRVTICE. = 1714

It means that they would scramble for apples in 1714, but it implies no application to a real event.

Some person found these words in a book, 'L'homme de cour de Balthasar Gracian'—

LA VÉRITÉ EST UNE DEMOISELLE VOILÉE. = 1718

i.e. Truth is a veiled lady in 1718; and he added—

LE TEMPS SEUL PEUT LA DECOUVRIR, = 1771

and would mean that the truth would be discovered in 1771, which is very useful to know; so says the author of the 'Dissertation,' who wrote in 1741. He goes on to say, that 'I never shall finish the folio of my curious friend, but I will first show him that I can also make this sort of chronograms, which I have fitted to the year 1718,

having no reference to any event. Here is a sentence taken from Martial'[1]—

STULTUM EST DIFFICILES HABERE NUGAS. = 1718

i.e. It is foolish to have difficult trifles. 'Turpe est difficiles habere nugas.' I only change one word, and instead of 'turpe' use 'stultum,' and write the verse in chronographic characters, and further I say—

STULTUM EST FUIT ET ERIT DIFFICILES EXSTRUERE NUGAS, = 1740

by which I show that there is nothing more foolish than to be occupied with such trifles in 1718; but that is not enough, because that is true at all times, it was further extended to 1740 with the greatest ease thus; and again it might be to ninety years more, viz. 1830, by using CONSTRUERE for 'exstruere;' but for what purpose? they are only examples of bad chronograms.

On the occasion of a nun taking the veil: it would do for any event at the same place and period. The Y counts as II—

A BRUXELLES LE IER JOUR DE MAY L'AN. = 1724

All the letters are counted in the following words on a personage not mentioned by name—

LVX DVCVM. *i.e. The light or model of leaders.* = 1675

At a monastery in Guelderland a door has painted on it a monk on each side, with these words proceeding from the mouth. One of them, the Prior, says—

CLAVDE PORTAM FRATER. *i.e. Brother, shut the door.* = 1655

The monk replies—

CLAVDAM PATER. *i.e. Father, I will shut it.* = 1655

This seems to mark no event, except probably the date of the work.

Some one is said to have found this sentence in Cicero, and kept it for some friend who might be ennobled in that year—

VIRTVTE DVCE COMITE FORTVNA. = 1722

He presented the following to an illustrious assembly by way of flattery—

DII ESTIS ET FILII EXCELSI OMNES. Psalm 82. 6. = 1717

i.e. Ye are gods; and all of you are children of the most high. The judges who were members of the assembly knew well the application of the words, but no one of them imagined that it meant also the year 1717, which much surprised those venerable magistrates. The same person presented to two other magistrates, who had a dissension prejudicial to the public good, this passage taken out of Tacitus—

ODIA PVBLICÆ VTILITATI REMITTITE. = 1717

i.e. Sacrifice your private resentment to the public weal. He gave to each a well-written copy, but although it makes the year 1717, he failed to reconcile them.

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[1] The passage is from Book 2. epigram 86, Ad classicum (*i.e.* poetam)—

Turpe est difficiles habere nugas
Et stultus est labor ineptiarum.

The Latin poet would no doubt have addressed these words to the makers of chronograms had they existed at his time, about the year 90 (Anno Domini).

An epigram is addressed to the (anonymous) author of the 'Dissertation' under the designation K. K. Each line commences with one of the letters of this date, MDCCVVUII = 1717, accompanied by this dedication—

AU sIeUr K. K. preMIer DoCteUr en ChronographIe. = 1718

And concluding with the pseudonym of the epigrammatist—

aLeXIUs phILosCoMatIaDes. = 1718

The fastidious author of the 'Dissertation' remarks, But why confine this talent in K. K. to 1718? You may see in Brussels, over the door of the weighing-house, a statue of Justice, and—

reCte ponDerat ILLa ManUs, = 1706

and in the church of St. Gudule, below the tabernacle, behind the altar of the choir—

aMor ChrIstI absConDItI. = 1704

One can think nothing more of these chronograms by the numeral letters than that they were made in 1706 and 1704, for they express truths which are strong and permanent. It would be impertinence as to one, and blasphemy as to the other, to restrain the expression to any one year.

This relates to Spain at the period of the War of Succession—

hIspanIæ MonarCha ConDebat. = 1702

This is on a medal representing the 'St. Sacrament des Miracles'—

tV es DeVs qVI faCIs MIrabILIa: = 1670

and this on a medal bearing the portrait of Pope Clement XI.—

roMæ sanCtæ DeCor, = 1700

both good as inscriptions, but the author thinks that plain figures would have been better.[1]

Our author mentions a few more as open to various objections—

aMICta soLe LVna sVb peDIbVs, = 1717

is good, but why this year only?

This was placed under a representation of St. Cecilia at an academy of music—

Vera aCaDeMIæ proteCtrIX, = 1717

but why confine it to this year? If the saint should continue to exist, a further chronogram must be supplied, for instance, this one; but it must be kept for eighty-six years. It is good because it dedicates to her—

aCaDeMIæ proteCtrICI. = 1803

The following, he says, was put on a building; but it signifies no event; it has no permanent value. Its chief merit is in the natural

[1] This remark is hardly fair, because the device on the medals gives point to the mottoes, and renders them perfectly intelligible. They would indeed be vague if they stood alone. Many ingenious chronograms might in like manner be shown up as trifles or nonsense; indeed this captious though amusing writer has been at some pains to do so in the foregoing extracts, and in those relating to Charles VI. at page 109 of this present volume.

sequence of the letters in making the date MDCCXVII. Beyond that it is worthless as a chronogram, and not worth the trouble of making—

MoDo neCte Coronas thraX prorsVs periIt. = 1717

The next three are given with no special remark—

noMIne brVXeLLÆ DICans. = 1717

eX CorDe affeCtVosIssIMo. = 1717

tV DoMIne sVCCVrre eIs. = 1717

A pamphlet of eighteen pages, 'Des Chronogrammes, Recueil de ceux qui ont été composés dans la ville d'Aire,' etc., by François Morand. Boulogne, 1865. The author commences with a short dissertation about chronograms, and alludes to two or three examples as early as the eleventh century, believing them to have been composed late in the fifteenth or early in the sixteenth century, and gives his reason for saying that the existence of numerical verses cannot with certainty be placed earlier than the commencement of the fifteenth. In the course of his remarks he mentions the following as an early French example, from a medal of the period of Charles VII. (1451), in the cabinet of the 'Imperial' Library at Paris. On one side are found these verses (not numerical)—

D'or fin suis extrait de ducas
Et fu fait trois caras
En l'an que verras moi tournant
Les lettres de nombre prenant.

On the other side are these numerical verses [1]—

qVant Ie fVs faIt sans dIferanCe
aV prVdent roI aMI de dIeV
on obeIssoIt partoVt en franCe
fors a CaLaIs qVI est fort LIeV. = 1451

I offer this translation: *I am fine gold extracted from ducats, and I was made weighing three carats* [2] *in the year which, turning me, you shall see, by taking the numeral letters.*

When I was made they obeyed without difference everywhere in France the prudent king, the friend of God, except at Calais, which is a strong place.

Artois was anciently one of the seventeen provinces of the Netherlands, and became a possession of France in 1676;[3] it is therefore quite possible that, if judged only by dates, the following chronograms are of French composition, although it is probable that strong Flemish predilections lingered in the province and influenced the writers of them. The chronograms which follow are remarkably simple, and the letter D is counted as a numeral.

[1] The letters D = 500 are not counted.
[2] A technical expression to signify the proportion of alloy to fine gold.
[3] See chronogram at p. 209, *infra*.

The two following are pronounced by the author to be retrospective chronograms, because the appellation Panetière was not historically in use in 1213, the earliest known document in which Notre-Dame-Panetière is mentioned bears the date 1309. This 'La croix au pain,' 'the Bread-cross' at Aire, was inscribed with the chronograms probably at a much later period—

tVentI saCrant MarIÆ CIVes. = 1213
ChrIstI genItrICI arIensIVM panarIÆ. = 1213

i.e. The citizens dedicate to Mary the Protector.—To the mother of Christ (Notre-Dame) of the bread-basket.

On the occasion of depositing the bones of King Pepin and his queen Bertha in the crypt of the collegiate church at Aire—

InCLIta pIpInI aC berthÆ hIC reCVbant sIMVL ossa. = 1517

i.e. Here repose together the bones of the renowned Pepin and of Bertha.

In the epitaph of a Dean of Notre-Dame de Boulogne, 28th February 1711—

oCCIDIt Ipso febrVarII terMIno. = 1711

i.e. He died on the very last day of February.

Inscribed over the door of the Jesuits' College at Aire—

gIMnasII ÆDes CIVItas ereXIt. = 1621

i.e. The community erected this school-house.

The town of Aire, being in the possession of the King of Spain, was besieged by the French, and taken on 16th July 1641, Saint Anne's day. The Spaniards retook the town on 4th December, Saint Barbara's day. The chronograms are portions of Latin verses made on these events—

a gaLLIs VI Capta fVI gaLLoqVe fVgato
arCte VaLLaVIt MeqVe reCepIt Iber. } = 1641
anna arIaM Vt IVnXIt DIsIVnXIt barbara gaLLo. = 1641
perDIta qVÆ fVerat IaM VICtrIX arIa VIVet. = 1641

i.e. I was taken by force by the French; the French being put to flight, the Spaniard closely encompassed and retook me.—When Anna united Aire to the French, Barbara separated them.—May Aire, which was lost, now live (or continue) as conqueress!

The following was engraved on a votive silver lamp given to 'Notre-Dame-Panetière' at Aire, on deliverance from the pestilence—

MarIÆ VIrgInI panarIÆ peste eXpVLsa senatVs popVLVsqVe arIensIs appenDerVnt. = 1652

i.e. The senate and people of Aire have offered this to the Virgin Mary 'Panetière,' on the plague being forced away.

The Chapter of the Collegiate Church substituted for a silver arm, in which a relic of St. Adrian had been preserved, a silver bust for the same purpose, on which was engraved this chronogram—

hIC transLata sVnt ossa aDrIanI MartIrIs. = 1660

i.e. The bones of Adrian the martyr have been transferred hither.

Charles II. of Spain caused the demolition of the church of St.

Martin-lez-Aire, and used the materials to build three gates of the town called after Notre-Dame, and he put up a statue, inscribed—

DEO tVtorI ET MarIÆ CaroLVs reX. = 1672

i.e. King Charles (dedicates) to God the defender and to Mary.

The town of Aire was besieged by the French on 18th July 1676, St. Arnold's day, and was taken on 31st of the same month, the day of St. Ignatius. This chronogram is taken from the Chapter register—

arnoLDVs CInXIt traDIDIt IgnatIVs. = 1676

i.e. Arnold beset the place, Ignatius gave it up.

The construction of the Jesuits' Church was greatly aided by a legacy from a lady named in this chronogram—

MarIa De CaVereL eXtrVXIt. = 1682

i.e. Mary de Caverel built it.

Each of these chronograms makes the date of the destruction of the church of Cappellebrouck on 5th April, St. Vincent's day; they may be read in the Canon's register—

LVX VInCentII DestrVXIt oMnIa. = 1690

eX Vento VaLIDo VInCentIVs oMnIa VertIt. = 1690

i.e. The day of Vincent destroyed all.—Vincent by a powerful wind overthrew all.

The interior of the Collegiate Church was whitewashed, and the fact was recorded over the great door, and in the register, in these words—

CanDor MICat. = 1701

i.e. The whiteness sparkles.

The fall of the roof was thus recorded in the register—

teCtVM CaDebat. = 1705

i.e. The roof fell.

The town of Aire was besieged by Prince Eugene and the Duke of Marlborough. It was taken on 9th November 1710. It had belonged to France since Louis XIV. took possession of it in 1676, and it was restored to him definitively by the Treaty of Rastadt, 6th March 1714—

DeIeCIt gaLLos arIa ter trIna noVeMbrIs. = 1710

i.e. Aire drove out the French on the 9th of November.

'But you see by the inscription how she exults in having driven out the French, that the old sentiments of joy which had burst forth on learning the defeat of Francis I. and all his army at Pavia, still animated her.' The chronogram is extracted from the archives of the Chapter.

The next was inscribed on the front of a house at Aire—

tertIVs proLe De CanLers ereXIt Me. = 1717

i.e. The third in the family of De Canlers built me.

This was on the front of a chapel near Aire, destroyed in 1844—

M. V. ChrIsto DICans renoVaVIt. = 1718

The following was written at the time in a book belonging to the archives of the college. It presages the election of Joseph II. to be Emperor of the Romans, which afterwards took place in 1764—

JOSEPHVS SECVNDVS FVTVRVS CÆSAR ROMANVS NATVS. = 1741
i.e. Joseph the Second, to be hereafter King of the Romans, is born.

It was the custom at Aire to give '*billets de pâques*' (Easter cards or tickets) to persons who duly attended the rites of the Church, confession and communion, which cards were afterwards collected from house to house by a person appointed for the purpose. The author gives some curious particulars, and states the benefits and disadvantages of the custom. These cards were sometimes dated by chronograms. Here are some examples—

VULT CHRISTVS MANDUCATE. = 1771
i.e. Eat ye, Christ wills it.

DULCE CONVIVIUM PIE SITIENTIBUS. = 1781
i.e. A sweet banquet for those who thirst for it piously.

ECCE DOMINUS SALVATOR VESTER SURREXIT. = 1782
i.e. Lo! your Lord the Saviour has arisen.

ECCE REX GLORIÆ ADVENIT VOBIS MANSUETUS. = 1783
i.e. Lo! the mild King of Glory has come unto you.

SURREXIT NOBIS CHRISTUS DOMINUS ALLELUIA. = 1785
i.e. Christ the Lord has arisen for us, Alleluia!

SEMET ECCE DEUS EXINANIT UT VOS EXALTET. = 1787
i.e. Lo! God hath emptied himself that he may exalt you.

DULCE FIAT VOBIS ESURIENTIBUS CONVIVIUM. = 1791
i.e. Let there be made a sweet banquet for you who hunger.

Chronograms were composed and inscribed on the fountain[1] in the 'grande place' at Aire, to indicate the commencement of boring the well, and the construction and improvement of the fountain. It was finished on St. Michael's day—

VOS NUNC HAURIETIS AQUAS CUM GAUDIO EX HIS FONTIBUS. = 1750
MAGISTRATUS POPULO SUO FAVENS ILLOS DECORAT. = 1772
i.e. Now ye shall drink with joy the waters from these fountains. The friendly magistracy beautifies them for its people.

DIES MICHAELI SACRATA AQUAS TRIBUIT SENATUS ARIENSIS = 1772
PLEBI SUÆ SUBVENIENS HUNC FONTEM DECORAT. = 1772
i.e. The day sacred to Michael has bestowed the waters, the Senate of Aire assisting beautifies this fountain for its people.

AD FONTEM ACCELERATE. = 1750
SENATUS PLEBI SUÆ FAVENS ILLUM DECORAT. = 1772
i.e. Hasten ye to the fountain, the friendly Senate beautifies it for its own people.

EX DIE MICHAELIS FLUUNT VOBIS AQUÆ VIVÆ SENATUS = 1750
PLEBI SUÆ SUBVENIENS HUNC FONTEM DECORAT. = 1772
i.e. From the day of St. Michael living waters flow for you, the Senate assisting beautifies these fountains for its people.

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[1] This seems to be a supply of water obtained by boring an 'Artesian' well. The first well of the kind was made at Lillers, in Artois, in the twelfth century.

eX DIe MIChaeLIs Vero fLUUNt VobIs aqUæ VIVæ. = 1750
senatUs pLebI sUbVenIens hUnC fonteM DeCorat. = 1772
i.e. From the day of St. Michael truly the living waters flow for you, the Senate assisting beautifies this fountain for the people.

arChangeLo DeCoreM. = 1750
i.e. Ascribe the beauty to the Archangel.

hanC fUnDaVI CoMpLeVIqVe. = 1772
i.e. I have founded and filled this fountain also.

hanC senatUs fUnDaVIt et CoMpLeVIt. = 1772
i.e. The senate founded and finished it.

hUC fUnDaVI et CoMpLeVI. = 1772
i.e. I founded and finished it thus far.

MUnICIpaLItas arIensIs perforaVIt et DeCoraVIt. = 1771
i.e. The municipality of Aire bored and beautified it.

fUnDaVIt aqUas sanCtUs MIChaeL. = 1772
i.e. Saint Michael secured the water.

aD aqUæ fLUMen CUrrIte CIVes. = 1772
i.e. Run ye citizens to the flow of water.

A line in the epitaph of the chaplain of a church at Aire—

sepVLtVrVs sepVLCrVM DIreXIt. = 1737
i.e. Having to be buried he arranged his tomb.

On the accession to the throne of Napoleon I., this was inscribed in the grand hall of the Hôtel-de-Ville at Aire—

ILLe Defensor gaLLIæ ILLe IMperator. = 1804
i.e. He the defender, he the Emperor of France.

On the re-establishment of public worship, they gave the name of the Chapel of the Agony to the ancient chapel of Notre-Dame-Panetière in the church of Aire. The Abbé Déplantay made this chronogram, and inscribed it there—

ChrIsto fILIo CeDIt LIbens Mater. = 1805
i.e. The mother willingly gives place to Christ her Son.

The following, composed by the same Abbé, was inscribed above the altar in the same chapel, erected by an old béguine named Fideline Duvivier—

aLtare ChrIsto agonIsantI Dono DICat fIDeLIna. = 1806
i.e. Fidelina dedicates as a gift the altar to Christ in agony.

On the accession of Louis Philippe I., the 'citizen king,' this was put up in the place of one which had commemorated his predecessors the Bourbons, and was in its turn suppressed on the establishment of the empire—

saLVe reX CIVILIs patrIæ paLLaDIVM. = 1830
i.e. Welcome! citizen king, the Palladium of the country.

MISCELLANEOUS CHRONOGRAMS.

FROM 'Lindenbrogii scriptores rerum Germanicarum septentrionales,' Hamburg, 1706. Folio. In St. Peter's church, an ecclesiastic, Johannes Trajectanus, who died CIↃ IↃXXCIV (1584?), his friends erected a monument to him, and recorded thereon its date by this chronogram—

NON OBIT, AST ABIENS DORMIT: CRAS REGNAT ET ORAT. = 1603

i.e. He is not dead, but having gone away he sleeps: to-morrow he reigns and prays.

In the cathedral, the epitaph of Joachim Westphalus contains this—

HAC IACET HEV FIXA IOACHIMVS VVESTPHALVS VRNÂ,
QVI, REX CHRISTE, TVI PASTOR OVILIS ERAT. = 1574

i.e. Joachim Westphalus, alas! lies deposited in this tomb, who, O King Christ, was the shepherd of thy fold.

Medal on the cessation of the plague at Hamburg— *Hb*

SEDET SVB PROTECTIONE ET TVTELA ALTISSIMI. = 1714

i.e. The town rests now under the protection and guardianship of the Most High.

Epitaph in the burial-ground at Leipzig, as related in an Itinerary by Fynes Moryson, folio, 1617. The author adds: Here I found this epitaph, and the like are ordinarily found through Germany—

FOELIX QVI IN DOMINO NIXVS AB ORBE FVGIT. = 1591

i.e. Happy is he who, resting on the Lord, flies from the world.

Inscribed on the great cask at Heidelberg, to indicate the date of its repair— *F*

STAT BACCHI RENOVATA DOMVS VINOQVE SVPERBIT. = 1728

i.e. The House of Bacchus stands restored, and is proud of its wine.

Medal on the inauguration in 1735 of the new mansion-house in the free city of Halle in Suabia. There had been a destructive fire in 1728. The Latin chronogram only is on the medal. The German version of it, which follows, is curious, because the same numeral letters are used as in the Latin, although not in the same order— *F*

CVRIA NOVA VRBIS IMPERIALIS DEVOTÆ SVBVO-HALANÆ. = 1735

i.e. The new court-house of the imperial city of faithful Halle in Suabia.

DER KAYSERSSTADT HALL IN SCHVVABEN NEVES RATH-HAVS SO IN ZEIT VON DREV IAHREN ERBAVET IST. = 1735 *F*

i.e. The new mansion-house of the city of Halle in Suabia, which was erected in three years.

Publications of the Society for the Preservation of Ancient Monuments in the Duchy of Luxembourg. Part 15, for 1859, contains a memoir of Mr. Bourggraff, a member of the society, who died 24th March of that year; it concludes thus—

MVSA SILET. COELO SANCTAS CECINERE CHOREAS ANGELICAE CITHARAE. = 1859

i.e. Let the Muse be silent. The angelic lutes have sounded sacred strains in heaven.

Part 21, for 1865, gives this inscription on a bell—

POPVLVS PAROCHIANVS PROPRIO SVO ÆRE ME REFVNDI CVRAVIT. = 1789

i.e. The people of the parish at their own cost have caused me to be recast.

A manuscript volume in the British Museum, No. 17064, 'Theatrum Familiæ Lambergianæ.' The dedication is thus subscribed by the author, F. Calin of Marienburg: Viennæ, 1678—

DEVOTISSIMVS SERVVS ATQVE CLIENS. = 1678
Dominus Franciscus Calin.

The volume is a folio, written in imitation of printing.

Epitaphs at Bautzen, in Saxony, from a book printed there in 1696, 'Epitaphia Budissinensia' (British Museum, press-mark 614. d. 1.) That of Johannes Agricola, pastor, concludes thus, 'Multa tulit, fecitque, incommoda passus, Lustra super menses quinaque sexque dies—

SEXTILIS TANDEM TRIBVIT TRIGENA QVIETE
QVÆ IN TERRIS ABERAT, PROSPERIORE FRVI.' = 1590

i.e. He endured and did many things, having undergone trials, etc. At length the 30th August gave him to enjoy that better rest which was wanting on earth.

Johannes Francus, physician; his epitaph ends thus—

Obiit anno ADIVTOR MEVS CHRISTVS EST. = 1617

A book, 'Syntagma Epitaphiorum quæ in inclyta Septemviratus Saxonici Metropoli Witteberga, etc.,' by Balthasar Mentz: Magdeburg, 1604, 8° (British Museum, press-mark 614. d. 1). It mentions an epitaph in the parish church cemetery, dated 27 mensis Maii, anni—

VENI Ô IESV, VENI VT LIBERES NOS EX DAMNIS. = 1585

i.e. Come, O Jesus, come that thou mayest deliver us from misfortunes.

Another runs thus, 'Christo Immanueli scriptum'—

NATVS ERAT QVI TER SEPTENA LVCE NOVEMBRIS
HICCE PVER BELLVS POST SVA FATA CVBAT. } = 1563

Cui pater Emanuel Person tam munere vitæ
Functus adhuc patriam nomen habere dabat,
Quique dehinc matri Ruhelino sanguine natæ,
Solamen vidui dulce doloris erat.

AST FEBRE OPPRESSVS GRASSANTE POTITVR OLYMPO
IVNIVS VT QVINOS TVRBAT AB AXE DIES. } = 1600

i.e. This beautiful boy, who was born on 21st November, lies here after his death. To whom his father, Emanuel Person, having so fulfilled the office of life, gave the family name, etc. etc. But seized with a fever he (the boy) died on the 5th of June.

Near the end of the 1551 edition of Reussner is this chronogram relating to Münster, in Westphalia. I am unable to say what troublesome circumstance it alludes to. 'Tempus captivitatis urbis Monasteriensis'—

REGIS CARNIFICIS, VATIS, SARTORIS, IN VNO *Ia*
CIVE MONASTERII VVESTAPHALE FACTA LEGE. = 1535

In the year 1642, 'Pius Ernestus ex diruto et infausto Grimmensteinio fecit Friedensteinium suum optabile nomen'— *Mc*

QVÆ FVROR EVERTIT QVONDAM PAX SAXA REFECIT: = 1642
CORDATÂ REPARANS ROBORA LAPSA MANV. = 1655

i.e. Ernest, out of the destroyed and unfortunate Grimmenstein (stone of strife), made Friedenstein (stone of peace) his more desirable name. The stones which were thrown down peace has restored; repairing the fallen strength with a friendly hand.

Concerning the University of Breslau. This applies in some way to the period of its foundation, and to the inauguration of Alexius Heinsch as rector in 1702—

Mense, die, horisque ante et post merid. consuetis
EIVS ANNI, QVI PRIMVS VNIVERSITATIS LEOPOLDINÆ VRATISLAVIENSIS. = 1696

i.e. The month, day, and accustomed hours of the fore- and after-noon of that year which was the first of the Leopoldine University of Breslau.

In the presbytery of the Pilgrimage Church of Luschariberg in Carinthia—

IN HOC LOCO MATER CHRISTI INVENTA STETIT. = 1360

i.e. In this place the mother of Christ stood found (or appeared). (This was contributed from the Imperial Library, Vienna. I do not think it belongs to the early date it represents, but more likely to a period three centuries later, *circa* 1660, when pilgrimages were much in vogue.)

A book, 'Description historique de l'église de Notre Dame à Bruges.' By Beaucourt de Noortvelde. Bruges, 1773. 4°. (British Museum, press-mark 205. d. 1.) It is dedicated to the bishop of Bruges, whose portrait, taken in 1741, is thus inscribed—

IOANNES VANDER STRICHT GANDENSIS PRÆPOSITVS DIVÆ VIRGINIS IN CIVITATE BRVGENSI. = 1742

i.e. [*The portrait of*] *John Vander Stricht of Ghent, bishop of* [*the church of*] *the Holy Virgin in the city of Bruges.* The engraving is signed

and dated, 'F. Pilsen pinx: et sculp: Gandavi 1741.' The bishop was then 41 years old. (See Illustration, Frontispiece.)

At page 225 it is related, that on the appointment of Jean Vander Stricht as the forty-second bishop of Bruges, he made a solemn entry into the city on 10th October 1742, amidst much ceremony and festivity. Many chronograms are said to have been made, but only this one, in the Flemish language, is given—

IN'T JAER tVVEE-EN VIERTIG DOET
JOANNES VANDER STRICHT SYNEN INTRE,
OUD tVVEE-EN VEERTIG JAEREN,
ALS tVVEE-EN-VEERTIGSTEN PROOST
VAN ONSE VROUVVE KERKE. } = 1742

The letter Y counts as 2. I fear that the 'many chronograms' cannot be recovered.

At page 58, it is mentioned that in this church are the reliques of St. Boniface, St. Hilary, and St. Cyrobalde, with this ancient chronogram, 'Nous donne a connoître'—

OCCIDEBANT GLORIOSÈ IN FRISIA. = 755

i.e. They died gloriously in Friesland. They are stated to have been martyrs for the faith in the year 755.

The church seems to have been founded about 1091–1116. It is very improbable therefore that the chronogram was placed there in 755. It is more likely to be the work of a writer in the sixteenth century or thereabouts.

At page 89, the church of St. Martin is mentioned, where the year of the arrival of St. Boniface, 745, is indicated by this chronogram, but no circumstance is mentioned to lead to the conclusion that it is anything but a comparatively modern composition—

VIR ZELOSVS VARIAS EXTRVXIT ECCLESIAS, CŒNOBITA, AC SACELLA. = 745

i.e. A zealous man, he built several churches, monasteries, and chapels.

IN the 'Dictionnaire de la Conversation,' and in other short treatises, it is remarked that the following is a most ancient chronogram, denoting the foundation of fourteen prebends by Baldwin v., Count of Flanders; it was most probably composed in the fifteenth or even the sixteenth century—

BIS SEPTEM PREBENDAS TV BALDVINE DEDISTI. = 1064

i.e. Twice seven prebends thou Baldwin hast given. The four letters D are not counted.

The Bull of Pope Paul III., by which, on the petition of Charles V., the abbey of St. Bavon at Ghent was secularised, and the name and title of the order of St. Benedict and dignity of the abbey restored, was pointed at in this chronogram—

VINCVLA SVNT PETRO MONACHO QVÆ VINCVLA TOLLVNT. = 1537

From Ziegelbauer's 'Historia rei Literariæ Ordinis S. Benedicti,' vol. iv. p. 599.

Saint Michael's Church, Ghent, inscribed on an engraving of a picture of the high altar hanging in the sacristy—

fIgVra InsIgnIs aLtarIs MIChaeLIs ganDaVI. = 1718

In St. Nicolas' Church, on a statue of the saint—

VerItatIs fontI Deo Vero, VIrgInI MarIæ et b^{o} nICoLao offertVr. = 1678

And on the tomb of a canon of the church (the words are adapted from Job xiv. 2)—

breVes sVnt DIes hoMInIs, qVI qVasI fLos ConterItVr. = 1681

The following are extracted from a book, 'Epigraphica—sive elogia inscriptionesque,' by Octavius Boldonius (Bishop of Tours), 1660. Folio (British Museum, press-mark 584. l. 6). At p. 693 are some curious Cabala inscriptions, and changes on transposed words. At pp. 690-695 are the following (the author quotes Franciscus Swertius as his authority) :—

'Ac primùm inter Brabantina legitur Louvanii in Area castri, incisum lapidi hoc distichon.'

e terræ Vanæ est VeCtVs LapIs Iste rVInIs
CVIVs qVInte qVIdeM, CaroLe VICtor eras. = 1553

Epitaph of Duke William at Düsseldorf, in which his praises are to be read, and the date of his death—

qVInta renasCentIs CVM LVX affVLserat annI
CLIVensIs prInCeps regna beata petIt. = 1592

An epitaph at Cologne 'de Cornelio Schultzing'—

Vt LVX aXe poLI fortIs CasVra georgI
CœLItVs a Chara Morte VoCatVs abest. = 1604

Et mox obiit an: mdcIV. xx. April.

On a tomb at Cologne, the conclusion of an epitaph—

fLos egreDItVr, et fVgIt VeLVt VMbra. = 1627

i.e. He cometh forth like a flower, and is cut down. He fleeth also as a shadow, and continueth not. Job xiv. 2.

Epitaph of 'Johannes Godscalcanus ad Bogardos'—

qVaLIs hoMo tV nVnC, ego tVnC, at qVaLIs ego nVnC
taLIs tV tVnC, et sI benè, dIVes erIs. = 1601

i.e. Such a man as thou art now I then was, but such as I now am thou shalt then be, if thou hast done well, rich thou shalt be.

An earthquake happened at Mons, in Hainault, on the morning of the 4th April 1640, as appears by the following extract from a curious little book, 'Liber Monostichorum,' by Julianus Wadræus, Francfurti, 1645. 12°. (British Museum, press-mark 11408. a.). At page 134, Chronographicum de anno, mense, die, et horâ motus terræ percepti a poëta Montibus Hannoniæ anno millesimo sexcentesimo quadragesimo in crepusculo matutino quartæ diei Aprilis—

qVarta DIes aprILIs erat, qVâ terra treMebat,
aVrorÆ fLaVIs aXe rVbente rotIs. = 1640

i.e. It was the fourth day of April when the earth trembled, the heavens being red with the glowing wheels of Aurora.

A medal on the opening of a gold mine at Fiume di Nisi in Sicily— *Y*

eX VIsCerIbVs MeIs hæC fVnDItVr. = 1734

i.e. Out of my bowels was this formed.

Medal on the silver mines near Strasburg, inscribed— *G*

Mons-stratæ Dat opes ConCors VenIs IbI sIt res. = 1709

i.e. Mons-strata gives riches, come readily where the treasure is. This chronogram is remarkable, because the numeral letters of the year MDCCVIIII follow in their proper order.

Medal on the comet of 1618— *A*

CoMeta VentVrI DeI VIrga. 25. avg. = 1618

i.e. The comet is the rod of God about to come. 25th August.

Medal on the comet of 18th December 1680 to January 1681— *A*

der stern droht boese sachen : traV nVr ! gott VVIrDs VVoL MaChen. = 1681

i.e. This star threatens misfortunes, but trust! God will order things aright.

Frankenthal in Bavaria was formerly a royal manufactory of porcelain. This chronogram is on a porcelain plate, having in the centre the initials of the Elector Carl Theodor, with a star in gold, from which thirty divisions radiate, and on the border are thirty more, all painted with bouquets in all the various colours and shades used in the manufactory—

VarIantIbVs . fLosCVLIs . DIVersI . CoLores . fabrICæ . sVb . reVIVIsCentIs . soLIs . IIVIVs . raDIIs . eXVLtantIs . In . frankenthaL. = 1775

i.e. In varying little flowers the different colours of the manufactory under the reviving rays of this rejoicing sun in Frankenthal.

The following are from the Transactions of the Zürich Archæological Society, vol. xx. page 179, for 1880. The meaning is obscure. They represent the date 1576—

Carmen numerale.

orIza est tIgVro argentInaM traCta et ab oLLa LVCe Vna heLVetIIs, aethere rIte CaLens. = 1576

Auss Zurich im hafen warm und weiss
Strassburgk Im scheissen hat ain reiss.

Ich hab vergebens g'macht die meuss
Es wahr ain hirtz vnd nit ain reiss.

Carmen numerale, non inventum milium tale.

oLLa argentInae est MILIo repLeta, perItè LVCe Vna tIgVro Lata CaLens sVbItò. = 1576

Ains tags von Zurich ain hafen haiss
Mit hirtz gehn Strassburgk hat sein raiss.

THE correction of the calendar took place in 1582, but the 'New Style' was not generally adopted at that time; thus, in France, Holland, Denmark, Italy, Spain, etc., it was adopted in 1582; German and Swiss Roman Catholic States, 1584; Poland, 1586; German and Swiss Protestants, 1710; England, 1751, by the Act 24 Geo. II.; Sweden, 1753; Netherlands, 1700; Russia, not yet. A medal on a peace established in 1700 and of the adoption of the New Style, bears these chronograms— *A*

MAGNAS FERTE DEO GRATES PRO PACE RECEPTA. = 1700

i.e. Render thanks to God for peace recovered.

GERECHTES LOBOPFFER DENKMAHL. = 1700

i.e. Monument of a just recognition.

Also these, denoting the acceptance in the Low Countries of the reformed calendar— *A*

GEËNDERTN CALENDERS DENKZAHL. = 1700

ANNO QVO MENDÆ CORRECTÆ IPSÆQ: CALENDÆ = 1700

Fastorum a Christo nato sum cusus et isto.

i.e. I was struck in the year after the birth of Christ in which the calendar was amended. The two last words are not counted in the chronogram.

Another medal on the same subject, with emblems having a political significance to Germany, England, and Holland, and this chronogram— *A*

CONCORDES MANENT. = 1700

i.e. They continue in harmony.

A BOOK, 'Anagrammatographia,' by N. Reussner, Jena, 1602 (British Museum, press-mark 12305, aaa. 20), contains no less than sixty anagrams on the author's name, and down to page 662 the book is full of anagrams. At page 663 are the following chronograms and verses, and we are given to understand by the concluding remark that the year 1662 (that of the book itself) will be found by treating the numerical quantities according to the five rules of arithmetic. The numbers given in the margin do not appear in the original; an astute friend has worked out from them the subjoined explanation—

'M. Thomæ Sagittarii Eteometra arithmetica.'

1. *Additionis.*

NON EST CVIVSVIS SIC IVRE CAPESSERE SCEPTRA: = 424

SÆPIVS EVENTVS CŒPTA, DEVSQVE NEGANTE = 626

LARGÈ IGITVR PRECIBVS VOTISQVE IEHOVA VOCETVR, = 290

VT GRATO AVSPICIO SCEPTRA SALANA BEET. = 262

2. *Subtractionis.*

O SANCTAM DEFENDE SCHOLAM, DEFENDE MONARCHA, = 5350

QVILIBET O DIGNÈ QVÀ TVA IVSSA TENENT. = 574

sVNT artes tVa DONA DEVS, sVNT MVNERA MVNVS = 3035
IVRE, DEVS, LAVDES bVCCINET VSQVE tVAS. = 1287

3. *Multiplicationis.*

CVRIA perfICIat nVnC Cœptos Vasta Labores, = 468
Vt partes Læto robore qVIsqVe gerat. = 66

honor sIt o pater tIbI. = 3

4. *Divisionis.*

DA pater o nobIs paCIs pIa Dona qVIete = 1109
a nostrIs MaVors sepIbVs absIt atroX. = 1023
o præsens hostes optato sVppriMe Marte = 2006
atqVe ManV LÆTÂ teMpLa sCholasqVe foVe. = 2270

sInt per te nostrIs fata benIgna foris. = 4

5. *Regula de tri.*

affere rIte bonas artes, artesqVe professos. = 6
|
nostra beata pIis IgnIbVs ossa rege. = 9
|
hInC tIbI VIVentI trIbVet pIa CantICa VersV. = 333
qVIsqVe, et LIngVa Deo IVbILa VbIqVe Canet. = 735

Here follow some verses, commencing—

Accipe quos numero numeros, Rusnere, bonique (*sic*)
Consule. Non Musas evexit ad aurea Juno
Sæpius, et paucos benè dives honestat Apollo.
Magni magna dabunt: sed parvi parva. Triumpho
Si mens grata valet si quid pia carmina possunt,
REVSNERVM toto resonabunt flumine ripæ.
Pro nummis numeros dedimus. Nil possumus ultrà.
NON SVPRA VIRES FACILE QVID NVMINA POSCVNT.

Jenæ faciebam anno, qui ex supra datis hypothesibus Arithmeticè procedendo emerget, M.DCII.

Explanation.

Addition.	Subtraction.		Multiplication.
424	5350		468
626	574		66
290	——	5924	——
262	3035		534
	1287		3
	——	4322	
——		——	——
1602		1602	1602

(*Explanation continued.*)

Division.	Rule of three.
1109	333
1023	735
2006	———
2270	1068
———	9
4)6408	———
———	6)9612
	———
1602	1602

MEDALS on the 'Jubilee year,' 1700, commemorating the invention of perpetual motion. One of them contains the name of the inventor, LILDVLD, supposed to have some occult meaning; all the letters are numerals, and express 1156; also this chronogram—

LILDVLD DER EVVeIGEN beVVegVng Itz VVahrafftIger InVentor. *G* = 1700

i.e. Lilduld, of perpetual motion now the genuine inventor.

Another, resembling the foregoing, is thus described, 'ad jubilandum, exsultandum, et plaudendum ei, cui soli, summa debitur gloria;' it bears this chronogram—

IaVzt, sIngt, ehret, IVbILIert, DeM so eVVIgs Lob gebürt, eIntzIg eVVIg VVeL regIert. *G* = 1700

i.e. Cheer, sing, honour, shout to him to whom is due eternal praise, who only and for all eternity reigns well.

Another, on the same subject, bears cabalistic signs signifying the year 1700, and this chronogram—

LaVs et honor sIt perpetVVs Deo, Vno, æterno, sapIentI, benIgno, toto ab opere sVo et nostro, nVnC seMperqVe, VbIqVe. *G* = 1700

i.e. Let perpetual praise and honour be to the one eternal wise and kind God, from all His work and ours, now, everywhere, and for ever.

There are several other cabalistic medals, but not chronographic. One, however, has the following, which differs slightly from the foregoing one—

honor perpetVVs Deo, et LaVs VnI æterno sapIentI benIgno toto ab opere sVo et nostro, seMper proVt nVnC personat ora VbIqVe. = 1700

i.e. Let perpetual praise and honour be to the one eternal wise and kind God, from all His work and ours, always as now it resounds.

The Last Day.

The time the world would endure, according to the once popular belief, was six thousand years from the assigned period of the creation,

or the year 1996 Anno Domini. Another date, the year 1645, was predicted by inference from the following text, Matthew xxiv. 22, 'And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.' The Vulgate version is, 'Et nisi breviati fuissent dies illi, non fieret salva omnis caro; sed propter electos breviabuntur dies illi.' The words were thus interpreted:—'Adventus Domini,' *the coming of the Lord*, express the number 2012; from which subtract 517, expressed by 'Dies breviabuntur,' *the days shall be shortened*, the remainder will be 1495; to which add 150, expressed by 'Propter electos,' *because of the elect*, so the fatal year was indicated, according to the following formula—

aDVentVs DoMInI	=	2012
DIes breVIabVntVr	=	517
		1495
propter eLeCtos	=	150
		1645 The fatal year.

The following anecdote is extracted from a pleasant little book by H. B. Wheatley: Hertford, 1862:—Michael Stifelius, a Lutheran minister at Wurtemberg, foretold that on 3d October 1533, at ten o'clock in the morning, the world would come to an end. The pasage from which he elicited this wonderful but incorrect prediction is John xix. 37, '*They shall look on him whom they pierced*.'

VIDebVnt In qVeM transfIXerVnt. = 1533

But the month, day, and hour seemed only to have existed in his imagination. On the day that he thus predicted the end of the world, a very violent storm arose while he was preaching to his congregation, who believed his prophecy was coming to pass, when lo! suddenly the clouds disappeared, the sky became clear, and all was calm except the people, whose indignation was aroused, and they dragged the prophet from his pulpit, and beat him sorely for thus disappointing them.

The next is extracted from 'Speculum Mundi,' by John Swan. Ed. 1643, pp. 19, 20. The author says, 'Sundry other persons have their tricks and devices in arithmeticall numbers, whereby they can directly calculate the time, and make the superstitious multitude admire them, and lend a more than greedie eare to their feared predictions. Such a one was he, who, out of the words "Conflagratio Mundi," which signifie *The burning of the world*, hath set down the time when the world must end, namely, in the yeare of our Lord 1657; and that for two reasons—First, because as the yeare of the world 1657 was a fatall yeare in regard of the universall flood, in like manner the yeare of Christ 1657 shall also be a fatall yeare, in regard that then shall be the end of the world by fire; for is it not said in Matthew, "As it was in the dayes of Noah, so shall also the coming of the

Sonne of Man be." Secondly, take these two words, and you shall find in them as many numerall letters as will make 1657.

CONFLAGRATIO MVNDI. = 1657

Thus is this prediction grounded; which that it is altogether idle may easily appear.'

Concerning the German Anabaptists, 1531 to 1535. It is related that 'Joannes Bueceldus, sartor, simulato enthusiasmo nudus per urbem discurrens, identidem proclamabat; "Rex Sion venit," "Rex justitiæ hujus mundi;" and he was guilty of many other extravagant and fanatic acts. 'Lusit quidam non illepidè hoc chronico disticho in hunc monarchum ad sartores' (op. cit. vol. i. p. 474)—

TOLLITE NVNC ANIMOS SARTORES TOLLITE CRISTAS *Bi*
ORDINIBVS VESTRIS REGIA VITA VENIT. = 1435

i.e. Raise now your spirits, ye tailors, raise your crests, a royal life has come for your Order. This chronogram makes 1435, a century less than the intended date. The point of the epigram is, the tailor Bueceldus having run about the town in a state of nudity, proclaiming with religious enthusiasm the approach of the King of Sion, etc., the whole fraternity of tailors is felicitated on the acquisition of this monarch who despises or dispenses with garments.' [This reminds us of the fanatic 'prophet' Solomon Eagle, who went about London in 1665 denouncing the wickedness of the city, and foretelling the punishment; the great fire happened in the following year.]

MEDAL to commemorate the nine hundredth anniversary of bringing to Paderborn the corpse of Liborius, Bishop of Mans; represents a sarcophagus supported in the clouds by angels, inscribed, Reliquiæ. s. Liborii.—Ossa ipsius post mortem prophetaverunt. Eccl: 49.

ANNVS EX QVO ADVENERE SANCTI LIBORII LIPSANA NONAGENTESIMVS. = 1736

i.e. The remains of Saint Liborius.—His bones have prophesied after death: Ecclesiasticus 49. *v.* 10.—*The nine hundredth year since the relics of Saint Liborius arrived.*

THE massacre of the Huguenots in Paris, on the eve of St. Bartholomew, 24th August—

LVTETIA MATER NATOS SVOS DEVORAVIT. = 1572

i.e. Paris, the mother, has devoured her own children.

The date of the Sicilian Vespers, the massacre of the French at Palermo, on 30th March, is thus given in hexameter verse, composed probably three or four centuries later—

FRANCORVM VRBIS SICVLVS FERT FVNERA VESPER. = 1282

i.e. The Sicilian vesper of this city brings the death of the French.

A book, 'Antwerpiæ Antiquitates,' Brussels, 1610, describes the monastery of Osterwick, a place much resorted to by pilgrims, and quotes a Latin poem concerning a miraculous relic there, of our Lord's blood, the verity of which was attested by authority in the time of Pope Urban VII., 1590. At the end of the poem are these 'Eteosticha duo;' there is nothing to show that they are contemporaneous; they were probably made in the sixteenth century, *circa* 1590—

EFFVSVS CRATER LATE PIA LINTEA TINGIT
SANGVINEIS MACVLIS: ORA RIGATE PII, } = 1380

EN ARCANA DEI VIVI MYSTERIA FVLGENT
LINTEA SANGVINEI SIGNA COLORIS HABENT. } = 1379

i.e. The cup being poured out, it stains the holy linen cloth all over with spots of blood: bedew your mouths, ye pious men, behold! the mysteries of the living God shine forth, the linen cloths bear marks of the colour of blood. The letter D is not counted.

We are reminded by this narrative of the 'Miracle of Bolsena,' in Italy, where a priest who was somewhat sceptical as to the doctrine of transubstantiation, was convinced of its truth by seeing drops of blood issue from the wafer on to the corporal upon which it was placed. In commemoration of this, Pope Urban IV. instituted the feast of Corpus Christi about the year 1261-1265. The blood-stained chalice cloth is still preserved in the cathedral of Orvieto, where it was deposited in a magnificent silver reliquary in the year 1338, and a long inscription in Latin, engraved on a large slab of red marble, sets forth that the Pope investigated the evidence in support of the miracle;—but it contains no chronogram.

MEDAL on the third centenary of the Augsburg Confession, the profession and rule of faith of the Lutheran Church, compiled by Melanchthon, Luther, and others, signed by the Protestant princes, and presented to the Emperor Charles the Fifth, on 25th June 1530—

PETRA DIVINAE VERITATIS HOSTIBVS INFENSE PETITA MANEBIT NOBIS INCONCVSSA. *A* = 1730

i.e. The rock of divine truth violently attacked by our enemies will remain to us unshaken.

Jubilee medal, 1730, on the Augsburg Confession—

AVGVSTO AVGVSTAE PROLATA FIDES AVGVSTA RELVXIT
SICQVE RELVCEBIT LVCIDA LVCE SVA. } = 1730
PERPETVO.

i.e. In August the august faith of Augsburg continues to shine, and so will it always shine bright with its own light.

A beautiful medal on the jubilee, in 1717, to commemorate the Reformation, which was established in Germany in 1517, bears these inscriptions—

FRVSTRA QVOS OFFENDIT SCELESTVS IMPLORAT. *Hd* = 1717

peCCaVI aDIVVa Me. = 1717
eIVLat ILLe . Magna DIsparItas . IVbILat Iste. = 1717
VnDIqVe proCeLLa preMItVr. = 1717
In gaLLIa rIDetVr IMpIa ConstItVtIo. = 1717
hIspanIa nIhILI DVCIt fVLMIna. = 1717
sICILIa LVsIt InDIgna prorsVs MonIta. = 1717
Caesar proVoCatVs DIra MInatVr, = 1717
et LVtheranorVM DoCt: IVbILat. = 1717

i.e. In vain does the wicked man implore those whom he has injured.—Help me, I have sinned.—One cries out, the other rejoices, great disparity.—On all sides the storm gathers.—In France a wicked assembly laughs.—Spain thinks the lightning is nothing.—Sicily plays unworthily with these monitions.—The emperor being provoked threatens terrible things.—And the teacher (?) of the Lutherans rejoices.

A medal relating to Hungary, in the Buda-Pesth Museum, bearing the portrait of Jesus Christ, and inscribed— *

LaVDetVr IesVs ChrIstVs sVb gLorIa æterna aMen. = 1728

i.e. May Jesus Christ be praised with eternal glory. Amen.

The following is quoted as being in a book, 'De Numeratione Multiplici,' by Heneschius: Paris, 1605. I have searched the book mentioned, but without finding the chronogram. It is a passage from the Te Deum of the Romish Missal, and gives the date of the Reformation in Germany—

tIbI CherVbIn et seraphIn InCessabILI VoCe proCLaMant. = 1517

i.e. To thee Cherubin and Seraphin with uncasing voice do cry out.

The next is remarkable, because the words are those which were affixed to the cross of Christ, and they were made to express the 'religious peace' of Nuremburg at the date of its occurrence—

IesVs nazarenVs reX IVDaeorVM. = 1532

A British Museum ms. volume of miscellaneous papers (press-mark, Sloane 4459.) at fol. 107 a small tract is inserted, indorsed on the back, 'Astrologicall passages to happen in the yeare 1656,' the printed title being, 'Remarques Astrologiques sur l'an mdclvi.:' by Matthieu Quester, Professor of Astrology at Paris. He died in 1655, having predicted his own death and that of Madame de Guise, and the predictions afterwards put into print were found in his pocket after his death; then follow four pages of prophetic utterances, nearly eighty in number, about domestic and foreign affairs. The page which next follows, and it is the last, I extract in full—

CHRONICA. ANNO MDCLVI.

o gaLLe MaLe aDVenIs. = 1656
obfessVM sIC DepLora. (*sic.*) = 1656
sChaLDIs ponteM fVge = 1656
nVnC DoLe MasarIne = 1656

FRANCIÆ REGNVM DEPLORA = 1656
VERE LACHRIMANDO = 1656
MVTASTI GALLE DOLOS = 1656
CANTANDVM EST BELGIS. = 1656
CHRISTO IESV, AVSTRIACOQVE PRINCIPI EXCELLENTISSIMO EXISTAT LAVS SITQVE GLORIA. = 1656
SED GALLE LEGE REQVIEM. = 1656
AVSTRIA LONGE COMENDAT. = 1656
ADIT LOCVM = 1656
DERELICTVM = 1656
MODO VALENCIÆ NITENT = 1656
GALLVS ÆTIOPEM DEALBAT. = 1656
NOLVIT PACEM DARE. = 1656
AN MODO VELLENT, BELGI. = 1656
AVSTRIACO BELGO DA HONOREM. = 1656
SACRA RELIGIO MIRA TIBI DABIT, = 1656
MIRANDA LVCE. = 1656

ALLUSION.

BIEN ICI (EN FIN) SALAIR DE MASARIN, DUVSENT ses hondert (*v. printing imperfect*). = 1656
NV IST DE LESTE FRANSCHE KERMES, = 1656
Nota.—DAER IN BEGREPEN DAT TE VALENCEN GHEDAEN ES = 1656
I. D. G. Fecit I. VELIÆVS, Civis Tenensis.[1] 17 Julii 1656.

A BOOK, under the pseudonym 'Abraham à Sancta Clara' [Ulrich Megerle]. (British Museum, press-mark 4423. ddd. 5.) The title-page is, 'Geistlicher Kramer-Laden, voller apostolischer Wahren und Wahrheiten, etc.' Printed at Würzburg, anno 1725, etc. Three volumes of German Sermons, etc., in which many chronograms are dispersed through, and are to be read along with, the subject of the writings, giving their dates.

In vol. I. p. 144, there is a discourse about Saint Joseph, delivered at the date 1675; it concludes with, 'Elogium in Gloriosissimum Josephum Christi nutritorem et Christianorum protectorem,' in which these lines occur (alluding to an Imperial Joseph?)—

GRATVLAMINI VOBIS IPSIS REGIÆ ET HÆREDITARIÆ PROVINCIÆ. = 1675
DEO FAVENTE, ET IMPERIO VOVENTE FELICITER ENITETVR. = 1675
À IOSEPHI MANV CVSTODIRI VOLVIT. = 1675

Josephus celestis faber,

TIBI ORNATISSIMÈ TORNATVRVS AC DOLATVRVS SIT. = 1675
IO DIVVS IOSEPHVS IAM EST ELECTVS, PATER PATRIÆ. = 1675

Hoc lilium Josephus est, qui omnes sperare et ad se venire jubet,

[1] These four lines and the author's designation 'Tenensis,' which I would translate 'Citizen of Dendermonde,' induce me to attribute the whole prediction to Flemish authorship.

qVos MIserIæ, VeL trIstes aLII DoLores tangVnt et angVnt. = 1675

Iosephe se tIbI pIa aVstrIa CorDIaLIter sVbMIttIt et sVesternIt. = 1675

In volume 2. Saints Achatius, Hermagoras, Fortunatus, and others, are the subjects of a discourse. At pp. 25, 27, 34, 40—

aChatIVs Maneat CarnIæ Defensor. = 1707

herMagoras CVstoDIet CarnIæ partes. = 1707

tota pLebs DICat fortVnato gLorIaM. = 1707

aMbo sVnt LapIDes eLeCtI. = 1707

oMnes sVnt LapIDes seLeCtI. = 1707

gLorIa seMper Deo et InCLIItæ natIonIs patronIs. = 1707

In volume 2. p. 119, is this dedicatory conclusion to a discourse—

honorI DeDICat DeVota natIo styrIaCa. = 1709

At p. 210, a discourse about St. Antony of Padua concludes—

In ILLo beneDICentVr oMnes. = 1708

aLLen Ist Von DIeseM reICher seegen. = 1708

At p. 354, a discourse about St. Bernard contains—

bernarDVs pIè pasCItVr à MarIæ VBere et nVtrItVr à IesV Latere. = 1685

bernarDVs fIt nIVeVs et rVbeVs, à LaCte MatrIs et natI sangVIne. = 1685

At p. 414, a discourse about St. Berthold contains—

beatVs berthoLDVs proDIgIosVs VtrIVsqVe aVstrIæ beneDICtVs. = 1695

In volume 3. p. 152, a discourse about St. Leopold[1] contains—

eCCe sanCtVs LeopoLDVs IVXta Cor DeI eLeCtVs est. = 1682

saLVe seCVnDVs In VIrtVte MagnVs. = 1682

LeopoLDVs MItIs In hIs IpsIs VIVa LeX erat. = 1682

DeVs VbIqVe hVMILes In spIrItV respICIt. = 1682

erat VerÈ VIrtVosVs MILes et CorDe pVrVs. = 1682

sI IVstI pIÈ CLaMaVerInt Ipse eXaVDIet nos. = 1682

At p. 681, in a discourse about St. Norbert, Bishop of Magdeburg, there is this allusion to a clock, on the face of which was a representation of the saint. He indicated the hour by pointing to it with his crozier—

DIVo norberto patrIarChæ Vestro sanCtIssIMo. = 1714

horoLogIVM hoC pLagæ[2] In aVstrIâ appenDI. = 1714

And at p. 715, in another discourse about St. Norbert, the following occurs—

sI fIDVs aMICVs proteCtIo fortIs, = 1715

DIgnIssIMVs CertÈ taLI tItVLo = 1715

---

[1] Saint Leopold, called the Pious, was Markgraf of Austria. He died in 1130. He was canonised in 1485. His day is 15th November. See Butler's 'Lives of the Saints,' vol. i. p. 872.

[2] Plagense coenobium = Schlögl, a Præmonstratensian monastery in Upper Austria.

frIDerICVs krăL MonasterII pLagensIs[1] professVs,	=	1715
Infra oCtaVaM DIVI patrIarChæ norbertI	=	1715
sVb præLato sIarDo prIMItIas sVas pIè CeLebrans.	=	1715

A book in the British Museum (press-mark 1070. i. 10), 'Symbologia Heroica Hexaglottos,' etc. etc. By Henricus Kitsch. Leipzig, 1608. This chronogram date is on the title-page, Anno salutiferi partus,

CanDor In terrIs res Inter MortVa pænè. = 1608

i.e. In this year after the birth of the Saviour, Candour in the earth is a thing almost among the dead.

The dedication to several people of distinction is dated—

Anno CeDenDo DIVes satIs erIs. = 1608

i.e. You will be sufficiently rich by yielding.

A second section of the book has a title-page thus dated—'Sub auspicium ineuntis anni post incarnationem Christi,'

probIs CeDVnt oMnIa rItè. = 1608

i.e. Under the auspice of the coming year of our Lord, all things move well, to the honest.

A third section of the book has this title-page, 'Centuria Symbolorum Chronologicorum serotinorum, Epoches Christianæ M.DC.VII. cujus tessera—

CeDens teMporI sapIens habetVr. = 1607

i.e. A time-server is considered wise.

Then follows this alphabetical series of one hundred proverbs and sayings, without any note or comment. All of them express the date of the book, viz., 1607—

aVrora aMICa DeIphobo.	each line = 1607
a Deo VICtorIa Mea.	
aVspICe Deo trIno eMergo.	
aMICVs DItat.	
assere Me a LIngVa DoLosIore.	
aVfer a Me LabIa DoLosIora.	
aDsIt ChrIstVs Mea spes.	
aVDentIor Contra Ito gerMane.	
anChora fIrMIor DeVs.	
aDhere Deo DatorI VnICe.	
aVersante Deo Labor oMnIs perItat Longè.	
arMa InfortVnato DoCtrIna.	
aVLa LargIenDo beatIor Manet.	
aVLa IMpLoranDo serenIor.	
benIgna ore sonat, ast peCtore DaMnosIora reponVnt.	

[1] See second note on preceding page.

bLanDa, ore LoqVentes, anIMo reprobrIora.
beneDIC InsVper Magno.
CanDore oMnes Veneres habItIores.
CVM bonIs benè agenDI sors optata.
Congregans In Messe prVDens erIt.
Casta DeVs Mens est In terrIs.
Constante tVere fIDeM ratIone.
CVraM In Deo repone sospItatore.
ConanDo oMnIa sVstIneo.
ChrIstVs nostra reDeMptIo.
Certe fata ferenDa æqVanIMIter.
ConstantIa DIgna faVore Manet.
DIsCe MorI Verè.
DeVs est MIserICors.
DItat serVata DeCenter fIDes.
DVM spIro spero, sperans spe ChrIste retentor.
DeLatores pestes aVLæ IMpIgræ.
DeVs oMnIa CernIt.
est profeCto DeVs MIserator presIs.
fIDe Deo Vero CorDe pIo.
fIrMIter, pVrè et DeCore.
fIrMat DeVs Cor pIetate.
faCtVra In tIMore Doteros (*sic*).
faMa qVo serIor, eò DeCentIor.
fata VIaM DeCernent bonIs.
fatIs seCVnDIs Meto.
fortVnaM ConsIDerata ratIone sperne.
gratIa gratIaM DeCenter foVet.
gratIa DeCens artIVM ansa.
hoDIe MIhI, Cras tIbI, sortIs ratIo est.
In tIMore DeI, ConfortatIo sapIentIs Inest.
InteMpestIVè Data noCent.
In DoMIno Cor roboratVr.
In MoLestIa gaVDeo Lentè.
InItIo MeDerI non fInI satIs Constat.
IoCVnDa possessIo hoMo.
Ipsa sVI MerCes aDorea.
In DoMIno sperare non erVbesCo.
LætItIa In DoMIno LIbertas pretIosIor.
Labor IMprobVs DItat Lentè.
Labor et DoLor In VIta Manent.
Mens sana In Corpore sano DIV.
MoLLIa VItanDa.
MarCet sIne aDVersarIo honestas.
MeDICVs patIenter perferat sortes.
MoDestIa IngenII soLertIs LætItIa.

each line = 1607

neMo ConfIDat rebVs prosperIs.
neMo Desperat In rebVs arCtIs.
noLI aLtVM sapere InDIgnè. *sic*=1608.

obseqVere Deo In tIMore Constans.
oMne graVe fatIsCIt De-repente.
oMnIa tentanDo ConstantIa sVpero.
obseqVere MagnIs DeCente ratIone.
obseCVnDo DanDo DIgnare senIores. *Sic*=2107.
optatIora MagIs ConseqVenDo parabo.

portIo Mea ChrIstVs Dator.
præeVnte ChrIsto DoMIno.
præMIa In aVLa pro Labore Derogata.
pIè, IVstè, DeCenter, teMperanter.
proDesse oMnIbVs, noCere absIt.
portant sVa præMIa artes DeCentIores.
perfeCtIo non DatVr In Mora.

qVoD Do hoC orbIs tenuentI (*sic*) partes Da.

rege Me DeVs In CœptIs.
reperIt noCentIoreM DeVs.
res Inter MortVa CanDor In terra.
ratIo ratIoneM DebILItat, eLIsIone hostIs.

sI DeVs pro nobIs, neMo Contra nos.
spes pretIo eMpta VanesCIt De-repente.
seMper CaVte agenDo In terrIs.
seMper DeVs Constat sIbI.
sanCta fIDes orbeM regIt perpetVò.
spartaM orna IngenII DeCentIorIs benIgnItate.
serò MeDICIna paratVr.
sapIens sat DICtVM habet.
sVspICIo Magna portenDens.
sperni ab Inerte DeCorVM.

transIt teMpVs osCItanDo.
toLeranDo patIenter sVstIne MaLa.

VICtorIa À Deo Magno.
VeLLe MerIto DIgnor.
Vtere partIs MoDICè.
Vna serena DIes MeLIora sperare Laborat.
VenIre In teMpore DeCet.
Vtere MeDICIna.

each line = 1607

The rest of the book does not concern the subject of chronograms. The volume concludes with another treatise by the same author, 'Auctarium Symbologiæ,' which is thus dated on its title-page by one of the foregoing proverbs—

anno, sI DeVs pro nobIs, neMo Contra nos. = 1607

i.e. If God be with us, no one is against us.

A curious work on secret writing, cyphers, and shorthand. (British Museum, press-mark 616. l. 9.) The title-page begins 'Gustavi Seleni Cryptomenytices et Cryptographiæ, Libri ix. etc.,' folio, 1624.

The book is dedicated to Ferdinand II., Emperor of Germany, etc., and the author subscribes himself thus, 'Tuæ Cæsariæ Majestatis, Vasallus subjectissimus, obsequentissimus, ac fidelissimus, dum spiro, Gustavus de Selenicâ stirpe oriundus.' This, however, is a pseudonym for Augustus II., Duke of Brunswick-Lüneburg.

There are several pages of epigrams, etc., addressed to the author, and the following 'eteostichon,' referring to this particular edition—

eDIDIt (InsIgnI phœbo aspIrante LaborI)
DIVInâ præstans arte seLenVs opVs. = 1624

Also two chronogram lines printed in the form of squares, wherein the lines may be read many times over in various directions; they are too complex to reprint; these are the lines—

Magna seLene probIs Das, o VIr LapsVs ab aXe. = 1622
o benè! tV MVLtos VIVe seLene DIes. = 1622

At page 161 an example is given of the application of a method of secret writing, and the key to it; the author is supposed to have written it to his brother, and he signs it (thus put in plain words), Tuus fidelis frater Augustus Germanus, manu meâ subscripsi,
Hoc est: p. gregorIVs DeCIMVs qVIntVs, = 1623
nomine, complectitur Annum Ch. m.dc.xxiii.

The book consists of 493 pages on this very curious subject, but there are no more chronograms.

A book on the art of writing, by C. F. Gessner: Leipzig, 1743, 8° (British Museum, press-mark 11899. bb. 4.), contains towards the end of the volume an amusing poem on the subject, dated, Anno Christi,

herrn abrahaM seILern bIbeI
an LeIbsskrafft IesVs benDeI,
seInen berVff zV treIben freI. = 1624

A British Museum ms. volume of miscellaneous papers (Sloane 2764) contains some chronograms written on small pieces of paper in various contemporary (?) handwritings; they occur in the following order:—[1]

At folio 10, by Suberin, concerning the Spanish fleet, *i.e.* the Armada, destroyed in 1588—

[1] With but four exceptions the letters D are not counted; this is according to the method of the Flemish chronogram makers. I have not met with any of this group in print.

ÆQVORE SE INGENTI IACTAT REX CLASSE PHILIPPVS:
ILLA SED ANGLORVM ROBORE VICTA PERIT. = 1588

At folio 60 (the date letters not distinguished by mark or size)—

AMERICI VICTRIX ORBIS GENS BÆTICA, VT ANGLOS
CLASSE PARAT REGNO IVNGERE, PVLSA PERIT. = 1588

At folio 61, by Suberin, on the death of William (the Silent) of Nassau, Prince of Orange; he was assassinated at Delft—

AVRIACVS DECIMA SCLOPO TRAIECTVS IVLII DELPHIS OBIT BATAVIÆ. = 1584

PHŒBIGENO DECIES PRODIBAT IVLIVS IGNE
SCLOPPETTO DELPHIS DVM CADIT AVRIACVS. = 1584

At folio 64, on a small slip of paper all written in small letters, the date letters being red. In the original it makes 1593, although it seems to allude to the Spanish Armada, destroyed in 1588; by abbreviating one of the terminations '*que*' (as is frequently done), the latter date is obtained. The correction is accordingly made in the last line—

HESPERII ECCE, POTENS EÖIQVE ARBITER ORBIS
INVADIT RATIBVS DIVISOS ORBE BRITANNOS:
DIVITE SED CLASSE EXVITVR PERDIQVE VIDERE EST
ARMA, VIRES, TABVLAS, HISPANAQ: CASTRA PER VNDAS. = 1588

At folio 65, on a small slip of paper, 'Suberini epigramma in illud: Romanus sedendo vincit. Carmen numerale'—

GRASSANTES BELLO GENTES, SVPERASSE SEDENDO
SOLIS ROMANIS LAVS EA SOLA DATA EST.
ANGLÆ NON CERTÈ EST LAVS VILIOR HEROINÆ:
LÆTA SEDENS, VIRES FRANGIT IBERE TVAS. = 1588

At folio 92, concerning the death of Maurice of Nassau, Prince of Orange, the German warrior, in 1625—

OCCIDIT ACH PRINCEPS, O FATA INIMICA BATAVIS! SOL BELGII, NASSOVIVS. = 1625

NASSOVIVS PRINCEPS O FATA INIMICA BATAVIS SOL IPSE BELGICÆ, OCCIDIT. = 1625

VICESIMA ATQVE TERTIA DIE APRILIS SOL OCCIDIT TERRÆ BATAVICÆ, PRINCEPS. = 1625

HEV SCELERATA DIES VICESIMA TERTIA APRILIS QVA BELGII SOL OCCIDIT. = 1625

ILLVSTRIS CŒLIS MAVRITIVS ECCE LOCATVR. = 1625

OBIIT BATAVIÆ DECVS MAVRITIVS. = 1625

DECVS BATAVIÆ INTERIT MAVRITIVS. = 1625

MAVRICIO HENRICVS SVCCESSOR LECTVS APRILI. = 1625

MAVRICIVS FRATRI HENRICO SVA CESSIT APRILI, NATO BRITANIAS IACOBE CAROLO. = 1625

MAVRITIVS ABIT, HENRICVS ADVENIT. = 1625

Obsessis Batavis vis est mille arcivm in illo ;
Hostibus obsessis nil vis mille arcivm in illis.

angLe perIsCeLIdIs federICo tradIs honores
reX CarLe CarLetonIs at tVI ManV. = 1627

VeXaVIt aVDaX rosseMI reX battaVos. = 1642

[No explanation is given of the two last chronograms.]

At folio 186 (written on a piece of paper, all in small letters), In dicessum Hispanorum. Carmen Chronicum.

(*By*) Theodorus Berty—

Vt VenIens beLgIs tenebras hIspana tVLIstI
sIC abIens LVCeM pLebs sCeLerata refers. = 1577

(*By*) Maximilianus Micault—

MartIa LVX aLbo sIgnanda VICena LapILLo
haC pLebs ad patrIos tendIt Ibera Lares. = 1577

In adventum illustrissimi Dñi: Joan: Austriaci.[1]

(*By*) Ludovicus Micault—

brVXeLLIs MaII, phœbo spLendente, CaLendIs.
aVstrIades sanCtæ gLorIa paCIs adest. = 1577

brVXeLLIs MaII, præ-CLaro soLe, CaLendIs,
hIspanæ aVstrIades gentIs abaCtor adest. = 1577

(*By*) Maximilianus Micault—

dIVe phILIppe tVa brVXeLLa MœnIa LVCe
sedVLVs aVstrIaCVs LaVta sVbIVIt eqVes. = 1577

PERHAPS no chronogram has been more quoted than this line from Ovid,[2] 'Filius ante diem patrios inquirit in annos.' *i.e. The son prematurely makes inquiry into the years, or age, of his father.* One writer quotes from another, sometimes with the misleading remark that it relates to Charles v.,[3] or says that it relates to a personage variously designated Prince Charles, son of Philip II.,[4] the Infanta of Spain, or Don Carlos, but without any further explanation. It really refers to Charles, the eldest son of Philip, King of Spain, and to a circumstance which, whether true or false, has been the subject of much suspicion and dispute. Fuller[5] introduces the chronogram, and an English version of it, in the following quaint words (in remark-

[1] John of Austria, Governor of the Netherlands. See chronogram, p. 119, *ante*.
[2] Ovid, *Metamorph.* i. 148.
[3] Presumably Charles v., Emperor of Germany, who died in 1558.
[4] See chronogram on Philip II., at p. 115, *ante*.
[5] 'The Holy State,' by Thomas Fuller, B.D., Prebendary of Sarum, folio edition, 1663. Book i. chap. 14.

ing about the moral state of an 'elder brother'), 'He rather desires his father's Life than his Living. This was one of the principal reasons (but God knows how true) why Philip the Second, King of Spain, caused, in the year 1568, Charles, his eldest son, to be executed for plotting his father's death, as was pretended. And a wit in such difficult toyes accommodated the numerical letters in Ovid's verse to the year wherein the prince suffered—

Opmerus was the author thereof: Famianus de bello Belgico, Lib. 7. pag. 432.

fILIVs ante DIeM patrIos InqVIrIt In annos. = 1568

before the tIMe, the oVer hasty sonne } = 1568
seeks forth hoVV near the father's LIfe Is Done. }

But if they had no better evidence against him but this poetical synchronisme, we might count him a martyr.'

It has been often remarked, how curious it is that the words of Ovid should contain the date of an event in modern history. The story is briefly this:—Charles, the firstborn son of Philip II., was born in 1545; at the age of seventeen he sustained an accident,—he recovered, but was thenceforth subject to periodical insanity. Not liking the discipline put upon him by his father, he endeavoured to escape to the Netherlands, where he hoped to rule at pleasure. His plan was frustrated. His conduct to every one for some years was intolerable; he hated his father, who would not allow him to interfere with public affairs. At length, being discovered in a further attempt to fly to the Netherlands, to place himself at the head of the insurgents, the king, under the advice of his best counsellors, on the 19th January 1568, confided him to the care of six gentlemen, who were always to be with him, night and day. His conduct became more strange, and a malignant fever was the consequence; being at the point of death, he asked his father's pardon, and had his blessing; he received the last Sacraments, and died on 24th July 1568. It was asserted that Philip was the rival of his son in the affections of a German princess, who loved the latter and detested the king, and that jealousy forced the king to the most tyrannical treatment of the youth. It was said also that Charles was persecuted by the Inquisition, and was at length poisoned by order of his father. Such tales are said to be without the shadow of foundation in contemporary writers of Spain, or 'even in common sense,' and the fact remains that the youth, always headstrong and obstinate, became insane, and his father behaved towards him with much moderation.

The same line from Ovid has been borrowed to make the following chronogram to mark the year of the death of Louis I. of Spain, at the early age of seventeen, after a reign of only a few months—

F

fILIVs ante DIeM sVa patrIa regna LVCratVs. = 1724
prIVatVr LVCro fILIVs ante DIeM. = 1724

i.e. The son before his time gains his paternal kingdoms; the son before his time is deprived of his gain.

Epitaph on Charles v. (of Spain), Emperor of Germany, made by Franciscus Swertius, author of 'Epitaphia joco-seria.' Quoted from Pettigrew's 'Chronicles of the Tombs'—

CaroLVs est IntVs reCVbans hoC noMIne qVIntVs
eX rebVs gestIs reLIqVa haVt nesCIre potestIs. = 1557

i.e. Charles the Fifth by that name lies within, from his deeds ye can by no means be ignorant of the rest. This date is incorrect; he died on 21st September 1558.

The following is extracted from 'Annales de la Société d'Émulation,' Série 3me. Vol. 8. Bruges, 1872.

Some relics of St. Martin of Tours were translated to the church at Lophem, near Bruges in Flanders, on 2d October 1768; a chest was provided to receive them by Thomas de Schietere. These chronograms relate to the event (the letters v count as ii = 2).

VIVat præCLarIssIMUs Capsæ Donator. = 1768
roept aL geLYCk VIVat Den heer Van LopheM. = 1768
Dat Lang LeVe Den LUYster Van De sChIeters. = 1768

Contributed by the Rev. Walter Begley:—Daniel, Archbishop of Mayence, died in 1563; his son erected a monument shortly afterwards, with an inscription containing this chronogram—

sI tIbI neC VItæ, neC fatI teMpora Constant
CoLLIge perLongIs arte notata notIs. = 1563

GERMAN MONASTERIES.

SIX folio volumes are devoted to the history or chronicles of the monasteries of Germany (a somewhat uncertain geographical expression) down to an early period in the seventeenth century. A list of the abbots, priors, benefactors, and other eminent personages, from the time of the foundation of the several establishments, together with a large amount of interesting information, is given, all in the Latin language. A few chronograms adorn the pages, and serve to vary the monotony of the narratives. The work alluded to has (briefly) this title, ' Collectio Scriptorum ' (concerning the monasteries, etc., of Germany) Curante P. R. D. Michaele Kuen. Ulmæ, 1755. The British Museum copy is contained in two thick volumes, press-mark 488. i. 1. The pagination is in sections, not consecutive through the volumes.

THE monastery at Awense. In the epitaph of Joannes Baptista Dantzer—

COENOBII SACRA QVI SVRGERET HVIVS IN ÆDE,
BAPTISTÂ POTIOR NEMO IOANNE FVIT. = 1734

i.e. Whoever might arise in the sacred house of this monastery, no one was better than John Baptist.

THE monastery at Beyberg. This verse, inscribed at the entrance to the refectory, shows the names of the founders and their date—

aVthor eras otto, ConraDe, eberharDe beate
beVrbergæ fratres Vos tenet Vrna pIos.[1] = 1121

i.e. Thou wast the author of Beyberg, O Otto, O Conrad, O blessed Eberherd, the tomb holds you pious brethren. This is followed by the biography of several abbots; the historian says, 'However, before proceeding to that, it has pleased the most reverend D. D. Paul Steinheir to introduce the chronicle intituled, Chronologium Laconium regularis Canonicæ Beybergensis,' stato hospes et aVDI, hoC anno a partV VIrgInIs ego beIIberga Deo sponsa fIo.[1] = 1122

i.e. O stranger, stand and hear, in this year after the Virgin giving birth, I Beyberg became the spouse of God.

The chronicle then follows, concluding thus—

Conservet munificentissimus Deus, ita precantur

bonI,		*i.e. May the most bountiful God preserve it, so pray all of us, The good, the strangers, the noble, our people, all men, exhibiting the benevolence of sanctity with the zeal of Aureliana, to those who are zealous to the regulars, to their flocks, and to the religious Electors.*
eXterI,		
nobILes,		
nostrI,		
oMnes		
zeLo		
aVreLIanæ		
InCensIs	= 1717	
sanCtItatIs		
beneVoLentIas		
eXhIbentes		
regVLarIbVs		[No date is mentioned. Probably in this year, 1717, a religious festival was held.]
gregIbVs		
eLeCtorIsqVe		
reLIgIosIs.		

On Henry, the first abbot. The chronogram was probably made by the historian now being quoted—

henrICVs yrIngensIbVs baronIbVs parentIs Instar CharVs VIrtVte, asCesI, reLIgIone VIgILantIa, præpositVs beVrbergæ nVLLIs seCVnDVs qVIaI. obIIt. = 1184

i.e. Henry, Abbot of Beyberg, as a parent dear to the Barons of Iringsberg, second to none in virtue, in self-denial, in piety, in vigilance, died [1184].

Martinus Curtius, abbot, died 1582—

zeaLatorI, propagatorI reLIgIonIs CanonICæ, VIrtVte, prVDentIa, DIgnItate ConspICVo, patrIæ patrI, antIstItI sVo beVrberæ ereXerVnt posterI, Ita VIVIt In fVnere sapIens. = 1582

i.e. To the zealous propagator of the canonical religion, conspicuous for virtue, prudence, and dignity, the father of his country, their own president of Beyberg, posterity have erected this monument, so lives a wise man in his death. (This seems to have been part of a funeral oration which was extant *tempore authoris.*)

[1] The early dates expressed by these and some other chronograms must not be taken as evidence of such early use or composition.

Georgius Scriba, thirty-first abbot, died 1600. This is on his tombstone—

GEORGIVS SCRIBA PRÆPOSITVS RELLIGIONE, SCIENTIA, HONORIBVS, CORPORE MAGNVS, INSCRIPTVS PARVO SAXO LATET. = 1600

i.e. George Scribe, abbot, great in religion, science, honours, and body, lies hid recorded by a small stone.

Eberhardus Mayr, thirty-fifth abbot, died 1634. His epitaph consists of six hexameter and pentameter lines, concluding thus—

Nusquam mortis ab insidiis Eberharde, nec unquam
TVTVS ES, EXCVBIAS TV TIBI PONE DOMI. = 1634

i.e. Thou art nowhere safe, O Eberhard, from the snares of death, nor at any time; do thou keep watch for thyself at home.

Simon Bauhofer, thirty-sixth abbot, died 1653. This is on his tombstone—

HIC SIMON DELITET. = 1653

i.e. Here Simon lies hid; followed by a column of Latin verses in the metre of the second ode of Horace, concluding thus—

Semper hinc vernos sine nube soles
Manibus Simonis ab axe poscis
Hospes, accedat tua lux perennis
DICIS OLIMPO. = 1653

Christophorus Sedelmayer, thirty-seventh abbot, died 1659. This is on his tombstone—

CHRISTOPHORVS SEDELMAIR, ORE, HONORE, ÆTATE PRÆSTANS OBIIT. = 1659

i.e. Christopher Sedelmayer, excellent in eloquence, honour, and in age.

Paulus Steinherr, thirty-ninth abbot, died 1696. This is on his tombstone, thus (the initial letters being large, but not having any special meaning)—

Quos Vigil Inter Eram, Solus Credo Inde, Tacendo
SIC
Passim Alios Varie Ludere Vita Solet.

PALLAS SILET VIRTVS IACET CHORVS TACET LACHRIMATVR BEVRBERGA IN FVNERE SPONSI PAVLI STEINHERR ANTISTITIS. = 1696

i.e. (As to the chronogram)—*Pallas is silent, virtue is dejected, the choir is dumb, Beyberg weeps at the funeral of her husband, Paul Steinherr the abbot.*

Patricius Bärtl, fortieth abbot, died 1713. The historian wrote this epitaph—

PATRITIVS BÆRTL SENIO VENERABILIS PROFESSIONE, SACERDOTIO, IVBILÆVS GRATIA PRÆSVL BEVRBERGÆ, IN PACE ELECTVS, IN BELLO ERECTVS, HIC IACET ABIECTA PRÆLATVRA LIBER ABIIT. = 1713

i.e. Patricius Bärtl, venerable by his age, by his profession, by his priesthood, surpassing in grace, Abbot of Beyberg, elect in peace, erect in war; he lies here having laid aside his prelacy; he departed a free man.

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THE Monastery at Hildesheim. The epitaph of the most reverend John Fünffleuthner commences thus—

hVnC LapIDeM, etc. etc. = 1656

i.e. This stone, a grateful posterity has set up, etc. etc. The rest is not chronographic.

THE Monastery at Rottenbach, in Bavaria, a place of much repute. Michael Piscator, thirty-fourth abbot, died 1663. This verse is on his tombstone—

trIpLICe fVnICVLo bene tentVs præsVLIs arCVs
soLVItVr, Vt ferIat fIXa sagItta sCopVM. = 1663

i.e. The bow of the Abbot being well stretched with a triple cord, is let go, that the fixed arrow may hit the mark.

THE Monastery at Unterstorf. Augustinus Liebhardus Michl, thirty-ninth abbot, died 1751, aged 90. This is on his tombstone—

DoCtor MIChL, requiescat in pace. = 1751

THE Monastery at Ulm (?). Georgius Boner, twenty-ninth abbot, died 1635, aged seventy-three. His epitaph ends thus—

Æthereo in cœtu fulget, victurus in annos
Æternos vitæ et præmia mortis habet,
VfgIt fata seneX, fregIt taMen atropos aUræ
fILa : senI Dones ergo saLVtIs aVe. = 1635

i.e. He shines in the heavenly assembly, about to live for ever, he has the rewards of life and of death; the old man fled from his fate, yet Atropos broke the threads of life: you may therefore give to the old man a greeting of salvation.

Another inscription to him 'in the church before its restoration'—

pVLCher In ætherea antIstes boner arCe nItebIt
per CVIVs IVssa hæC teMpLa saCrata nItent. = 1627

i.e. The Abbot Boner will shine gloriously in the heavenly citadel, through whose commands these sacred temples shine.

THE monastery of Roggenburg. Concerning two abbots, John and Stephen, 'Poeta quidam inter Joannem de Nefra et Stephanum II., comparationem instituens ita canit.'

POST ERAT ANTISTES MICHEL DE NEFRA IOANNES. = 1653
Ter dignus præses rexit fana atque profana.
FANA, PROFANA REGIT STEPHANVS DEXTERRIMVS ABBAS = 1745
SACRATVS PRÆSVL LVSTRA NIVATA TIBI.

i.e. After Michael de Nefra, Joannes was the thrice worthy abbot; he ruled all things sacred and profane. Things sacred and profane Stephen a right clear abbot rules, as consecrated president may he live many years!

The text of the history does not mention dates to confirm the chronogram.

On the occasion, in 1726, of a religious festival procession in honour of St. Venatius; he was represented in an emblematical group, the seventh in the order of march, and this chronogram was composed by a 'clever genius' of Roggenburg—

POST HÆC SEX MARTIIRI VENATIO VESTROS CONFIDITE ANNOS. = 1726

i.e. After these six, intrust thy 'years' to Venatius Martyr.

Then followed in procession a triumphal car containing this curious assemblage, viz., a representation of the Flesh, the World, and the Devil, also Ambition; likewise a group of St. Venatius with Faith, Hope, and Charity, 'quarum sub pedibus jacebat Tyrannus cum sacrificulis, coronatus cum hac scriptura,

HIS VICTO IOSA (*sic*) VOS DEBELLAVIT VENATII MORS.' = 1726

Then followed the sacred body of St. Venatius, and the procession arrived at an arch put up by the philosophers of Roggenburg, thus inscribed—

PHILOSOPHIÆ PALÆSTRA DAT ISTA ROGGENBVRGO REVIVISCENTI MVNERA. = 1726

i.e. The contest of philosophy[1] *presents gifts to reviving Roggenburg.*

Another arch was inscribed with these chronograms addressed to St. Venatius—

VENATI MAGNE! VERÈ TIBI SERVIRE CVPIENTES NE DESPICE. = 1726
INGREDIENTI CORONATO VENATIO DEVOTÈ APPLAVDVNT PHILOSOPHI. = 1726

i.e. O great Venatius! disdain not those desiring to serve thee truly. The philosophers[1] *devotedly applaud the crowned Venatius now entering.*

A triumphal arch at the entrance to the church was thus inscribed—

SIT DEO PATRI FVTVRI SÆCVLI SEMPITERNA LAVS ET GRATIA. = 1726

i.e. Be eternal praise and grace to God the Father, of everlasting ages.

The restoration of the church was thus recorded on an angle thereof—

ANNO A NATIVITATE DEI HOMINIS IESV CHRISTI SALVATORIS NOSTRI, ET PASTORIS BONI FLVENTE. = 1732

i.e. In the year after the nativity of God-man, Jesus Christ our Saviour and good Shepherd.

[1] The students of philosophy at the neighbouring college.

and that the Abbot Dominicus—

Hoc edificium E FVNDAMENTO RECENS EXSTRVI CVRAVIT, ETC. ETC. = 1732

i.e. recently caused this building to be restored from the foundation, and laid the first stone 27th May 1732.

The history proceeds to give the names of distinguished persons present at the festival, with this chronogram—

SALVETE BONI, PII POSTERI ET NOBIS IN ÆTERNITATE VERSANTIBVS ALIQVANDO PIÈ PRÆCAMINI. = 1752

i.e. Hail, ye good and pious posterity, pray piously for us who shall one day be in eternity.

The obsequies of the Abbot Dominicus are described, when an emblem was used of a pelican feeding its young with its own blood, in allusion to his liberality to the monastery, inscribed thus—

ET TV LVX OCVLIS HODIERNA NOVISSIMA NOSTRIS. = 1735

i.e. And thou the light of this day, which is the newest day to our eyes. From Ovid, Heroid. Epist. 9.

The Abbot Caspar is praised for his domestic and public management, and his building of a chapel there is thus dated—

PAX HVIC DOMVI EXSTRVI CÆPTÆ ANNO NATI NOBIS SERVATORIS. = 1746

FAVENTIBVS VERÒ SVPERIS SVB PIIS D. IOANNIS NEP: ATQVE ISIDORI PATROCINIIS AD VOTA PERFECTÆ. = 1747

i.e. Peace to this house, which began to be built in the year from the nativity of our Saviour 1746, *and the powers above favouring our prayers, was brought to a happy conclusion, under the pious auspices of St. John of Nepomuk and St. Isidore.*

And this further inscription—

IN LOCO ISTO DABO PACEM. = 1752

i.e. In this place will I give peace. Haggai ii. 10.

The history describes the laying of the foundation of a church at Roggenburg, when these chronograms were conspicuous among the decorations—

DVX PRO NOVA ÆDE ROGGENBVRGANA DEVS CRVCIFIXVS ESTO. = 1752

i.e. May the crucified God be the leader of the new church of Roggenburg!

DONO ISTO GLORIOSA MATER FLORENS FLORESCAT. = 1752

i.e. May the glorious excellent mother grow into repute by this gift!

On the foundation-stone, on the right side—

GLORIA DOMINO CRESCAT. = 1752

And on the left side—

CANDIDA CANONIA SPLENDEAT. = 1752

On either side of the stone—IO! ECCE LAPIDEM. = 1752

SIT AD ECCLESIAM. = 1752

i.e. Rejoice, behold the stone, may it become a church!

And below, in the centre—

SOLI DEO GLORIA, CASPARO FLORA MANEAT. = 1752

i.e. May glory be to God, and may (the church) continue blooming to (the Abbot) Caspar.

Another inscription—

MatrI sVæ propItIæ fILII se sIstVnt sVbDItI aggratVLantes
noVa eXorta festa hILarIa, atqVe soLennIa. = 1752

i.e. The sons place themselves in subordination to their propitious mother, glad on account of this new, happy, and solemn festival.

Another, Sub ipso summo angulari lapide Christi Jesu (Eph. ii. 20), and below it—

heM pLebs De bIberaCo soCIata. = 1752

i.e. O associated people of Biberach (in Würtemberg, who were assembled on the occasion).

An image of the crucifixion was thus inscribed—

qVI faCtVs est In CapVt angVLI propItIVs hIC eXIstat
reInæDIfICanDæ eCCLesIæ roggenbVrgensI. = 1752

i.e. He who was made the head of the corner, let him here be propitious for the restoration of the church of Roggenburg.

Another inscription—

Cerne hIC LapIDeM. = 1752

i.e. Here behold the stone.

On the tombstone of Norbertus Thausean—

CasparVs CoLLegII roggenbVrgensIs abbas, aC s . r . I .
præLatVs fILIo sVo perCharo preCatVr reqVIeM. = 1737

i.e. Caspar, abbot of the College of Roggenburg, and prelate of the Holy Roman Empire, prays rest for his very dear son.

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by a bullet, 'Sclopetæ ictu occubuit;' the event was thus chronographed by his learned secretary Andreas Mazius—

præsVLIs eXeqVIIs tVMVLo ConstantIa tædas — *M*
en dabat aCCendIt sangVIne tInCtVs Iber. = 1548

The letters D are not counted.

RUBDORF, or Regii Fontis, a Benedictine Monastery, was founded in 1302 by Albert, Archduke of Austria, and Elizabeth his wife. The historian amused himself on the occasion of a jubilee *c(irca* 1680) by making this epigram, nearly 400 years after the event—

regIVs hIC fons est, aLberte a rege potente
a DVCe ConstrVCtVs, pannona terra, tVo, } *M*
IpsIVs et generosa et honesta ConIVge eLysa: } = 1302
æternI qVæ sVnt Corpora honesta poLI.

i.e. Here is the 'Royal fountain,' constructed by thy duke, O land of Pannonia, and by Elizabeth, his noble and honourable wife; and who are honourable denizens of the eternal sky.

'SPAINSHARTUM' Monastery, in the diocese of Ratisbon. The death of John of Eglosstein, on 16th May 1539, is expressed in his epitaph—

rVra sVas VIoLas, teLLVs habet aVrea fLores — *M*
CVM spanhartensI reCtor InarCerVIt. (*sic*)= 1539

i e. The country had its violets, the golden land had its flowers when the Abbot of Spansharten was buried (*i.e. in the springtime*).

'USPERGUM' Monastery was founded in 1125 by Wernher, Count of Schwabeck, in Sweden. The historian made some verses thereon (*circa* 1680), about 550 years after the event; the verses conclude thus—

eX qVo VsperGa fIt a VVernhero eXtrVCta CeLebrI — *M*
In sVeVIs, rVDIs aC parVa tabeLLa CaVet. = 1125

i.e. After these events Usperga was built by IVerner, renowned in Sweden, a rude and small tablet records this.

ON the occasion of a festival at Salzburg, on the consecration of the new cathedral, triumphal arches were put up in the line of a procession, inscribed to patron saints, and with chronogram dates.

Arch to Saints Rupert and Virgilius, and to the Holy Trinity—

GLORIA PATRI ET FILIO, ET SPIRITVI SANCTO, SICVT ERAT IN PRINCIPIO ET NVNC ET SEMPER ET PER SECVLA. = 1682 *F*

i.e. Glory be to the Father, the Son, and the Holy Ghost, as it was in the beginning, is now, and always, and for ever.

PORTA SANCTISSIMÆ TRIADI ET BEATIS RVPERTO ET VIRGILIO, TVTORIBVS, INITIATA. = 1682

i.e. An arch put up to the most Holy Trinity, and to the blessed protecting saints, Rupert and Virgilius.

On the arch to St. Martin—

SANCTO PRÆSVLI MARTINO A CAPITVLO SALISBVRGENSI HÆC PORTICVS ERECTA FVIT. = 1682

i.e. This arch was erected by the Chapter of Salzburg to the bishop Saint Martin.

On the arch to Saints Rupert, Vitalis, and Amand—

SANCTIS RVPERTO, VITALI, AMANDO, IVGITER ET PIE TVTANTIBVS. = 1682

i.e. To Saints Rupert, Vitalis, and Amand, continually and piously defending us.

On the arch to Saint Erentrude—

HANC PORTAM PRO VENERATIONE BEATÆ VIRGINIS ERENTRVDIS POSVERVNT FILIÆ. = 1682

i.e. For respect to the blessed virgin Erentrude, her daughters have erected this arch.

On the arch to Saint Vincent—

D. Vincentio, athletæ Christi fortissimo, equulei, craticulæ, tormentorumque victori, anno seculari DICANT ET EXSTRVVNT MVSÆ SALISBVRGENSES. = 1682

i.e. To Vincent, a most strong soldier of Christ, the conqueror over the rack and tortures, in this centenary year, the Muses of Salzburg dedicate and erect this.

On the arch to Saint Hermes—

DIVI HERMETIS HONORIBVS ITA STATVERVNT PROVINCIALES. = 1682

i.e. The people of the province have erected this in honour of Saint Hermes.

On the arch to Saints Chrysanthus and Daria—

PORTA HONORIS B. CHRYSANTHO ET DARIÆ VXORI A MAGISTRATV SALISBVRGI POSITA. = 1682 *F*

i.e. This gate of honour has been put up by the magistracy of Salzburg to the blessed Chrysanthus and Daria his wife.

MONASTERY AT OLMÜTZ.

A RARE book, probably a very rare book in this country, lent to me by Rev. Walter Begley ; it is of folio size, without date (in figures) or pagination, printed at Olmütz, in Moravia. It describes in the Latin language certain ceremonies, preachings, and demonstrations in the year 1732, at the Præmonstratensian Monastery, near Olmütz, to the glorification of the Virgin Mary, and the centenary of the inauguration of the miracle-working statue of her, brought there or discovered through some angelic or miraculous agency.

The Latin narrative is followed by an essay having a similar purpose, in German, and by another in the old Bohemian language. The title occupies the first three pages, and is printed in long and short lines, after the fashion of some monumental inscriptions, in various and conspicuous type. It is as follows, as far as the first chronogram, which is towards the end of the first page—

Enthronisticum Parthenium, sive gloria et honor neo-inauguratæ augustissimæ coelorum reginæ Mariæ in thaumaturga effigie sua, portentoso angelorum famulatu allata, toto orbe Germano celeberrimæ ; prope Metropolim Olomucensem in Marchionatu Moraviæ integra sæculi serie in monte sancto suo miraculose præmonstrato, gratiis, prodigiisque clarissimæ :

QVÆ CONFIRMATA EST CONTESTANTE DEO, SIGNIS ET PORTENTIS, ET VARIIS VIRTVTIBVS.—Ad Hebr. 2. v. 4. = 1733

i.e. Which is confirmed, God bearing witness by signs and wonders and divers virtues. This chronogram gives the date of the book 1733.

The title then sets forth the authority and approval of the Pope, and the presence on the occasion of many ecclesiastical dignitaries and people of rank in the land. The book is replete with curious

reading concerning the monastery, and particulars of the miracles said to have been wrought there; but my business is with the chronograms, and with just sufficient mention of other matters necessary to explain them.

Processions and triumphal arches are first described, with decorations and chronographic inscriptions, thus—

SALVE SANCTA PARENS, ENIXA PVERPERA REGEM.
STRATOS AD PLANTAS PROTEGE VIRGO TVOS. = 1732

MATER CHRISTI, VIRGO VENERANDA, VAS SPIRITVALE, VAS HONORABILE, ORA PRO NOBIS. = 1732

VIRGO POTENS, VIRGO FIDELIS, SPECVLVM IVSTITIÆ. = 1732

A representation of certain saints, inscribed—

QVÆ VSQVE IN SÆCVLVM NON DELEBITVR. = 1732

EXORITVR SÆCVLVM HYPERDVLIÆ. = 1732

A SÆCVLO TV ES, VVLTVS VARIETATE MIRANDA. = 1732

After this follow one hundred chapters describing the same number of miracles wrought there, and the triumphal arches adorned with pictures of the miracles, with appropriate mottoes, and some chronographic inscriptions.

Miracle 5. A woman was delivered from spell and incantation, 'Platanus serpentes et vespertiliones arcens. Procul ab umbra.'

EN PATVLA VERÆ PLATANI HAVD REQVIESCO SVB VMBRA, = 1732
QVAM EXTO SVBSIDIO CASTA PVELLA TVO. = 1732

Miracle 9. Facit sterilem in domo, Matrem filiorum lætantem.—Psal. 112. v. 9.

PATRONÆ EFFIGIES PARIENTIS VIRGA PVTATVR;
E PLANTA HAC FLOS EST, VIRGINE MATRE DEVS. = 1732

Miracle 10. The device, 'Palladis effigies, Trojæ præsidium'—

VIRGA DIV DVCIS ISACIDES INSVETA PATRAVIT, = 1732
EXERCETQVE EX HOC TEMPORE VIRGO DEI. = 1732

A triumphal arch was erected at the foot of the mountain with a profusion of inscriptions, the first concerning the meeting of the Virgin and Elisabeth—

EXVRGENS MARIA, FŒDERIS ARCA, ABIIT
FESTINANTER, ET SALVTAVIT ELISABETH. = 1732

FŒCVNDA VERBO VIRGO MONTES
GRAVATA FŒTV CERVA FONTES } APPETIT. = 1732

Then follow several epigrams, and

ATOLLITE PORTAS VESTRAS, ET INTROIBIT DEXTERA NATVM
BAIVLANS REGINA GLORIÆ. = 1732

QVÆ EST ISTA REGINA GLORIÆ? REGINA EST ANGELORVM,
PVRA ET SANCTA, DEI GENITRIX. = 1732

MONS DABO COR CONSTANS, NOXÆ EXPERS EXPERIERIS. = 1732

MONS DOCET HOC EX SE: PAX ERO NEXA PIIS. = 1732

Miracle 47. A person is cured of the smallpox and mortal phrensy. The narrative makes a playful use of the word 'macula,' the spot of the disease and of moral sin, and of 'immacula' as signifying the miracle-working virgin; and there is this chronogram—

DVM speCVLI fVLgor VIbrata Venena retorqVet, = 1732
MoX basILICe tVo VVLnere DVra feres. = 1752

The elaborate religious services on the occasion, with processions and preachings, are described, together with an image of the Virgin crowned, made of white wax, bearing this chronogram—

offert In Ipsa DIe CoronatIonIs senatVs, et popVLVs IVLIo-MontanVs. = 1732

The number of devotees who were assembled may be inferred from the statement that the total number of communicants in the one week was 96,926.[1]

After this follows a sort of ode occupying ten pages, and serving as a title to this section of the book; the seven following chronograms, which are scattered through the composition, give the date 1733. It begins thus—

'Corona sacro-montana, sive Constellatio coeli Mariani, nocte super media gloriosissimæ coronationis augustissimæ coelorum imperatricis Mariæ thaumaturgæ statuæ, ab angelis allatæ, in horizonte montis Præmonstrati ad Olomucium, Die 21 Septembris mdccxxxii.'

Some of the lines of this composition are quotations from Scripture formed into chronograms; they unavoidably lose some of their significance by being removed from their place in the text—

rorate CœLI DesVper, et nVbes pLVant IVstVM; aperIatVr terra. Isaiah 46. v. 8. = 1733
DoneC egreDIatVr, Vt spLenDor, IVstVs eIVs, et saLVator. Isaiah 62. v. 1. = 1733
DVXIt Me reX In CeLLarIa sVa. Canticles. = 1733
qVæ ConfIrMata est Contestante Deo sIgnIs, et portentIs, et VarIIs VIrtVtIbVs. Hebrews 2. v. 4. = 1733
qVæ aVDIstIs, et VIDIstIs? qVIa CæCI VIDent. Luke 7. v. 22. = 1733
Vt aVXILIVM CLaVDI. = 1733
et VnVs eX ILLIs non CaDet sVper terraM sIne patre Vestro. Matthew 10. v. 29. = 1733

Then follow 'Allusiones quædam in litteram *C*, seu primum Sæculum Marianum,' being a set of epigrams on the crescent shape of the rising sun and the new moon, and the significance of the letter *C* to the hundredth anniversary or centenary then being celebrated; concluding with the following '*coronis*' or flourish, in which the initial letters of the words produce the first year of the second 'Marianic' century, viz. 1733. The allusions are to the Pope Clement xii., Charles v., Emperor, and Wolfgang, Prince-bishop of Olmütz. (The chronogram must not be regarded as faulty from the

[1] Another part of the narrative states that a multitude of 6,503,425 persons came to the processions, of whom 2,302,174 were communicants! more than the population of a kingdom in those days.

rejection of so many letters that might be read as numerals. The last line is a proper chronogram)—

Candida Conjugat Cunctorum Corda Clientûm,
Cujus Circumdat Cara Corona Caput.
Claves Clementis Constanter Cœlica Clavis
Conservet. Caroli Vita Valeto Vigens.
VVolffgango Vires, Incrementum Insuper Indat,
ET sIbI perpetVVM CaVset VbIqVe DeCVs. = 1733

An 'Elogium' to Cardinal Hannibal Albani contains this—

VoCeM eIVs aVDIVnt, et proprIas oVes VoCat. John 10. v. 3. = 1733

An 'Elogium' to Bishop Wolffgang contains these—

'Romano in collegio Divi Apollinaris.'

fata VIaM InVenIVnt, aDstatqVe VoCatVs apoLLo. Virgil. = 1733
VeL qVanta eXeMpLo prVDente e prInCIpe VIs est! = 1733
aVra Vt CIrCVMfert sYDera, reXqVe greges. = 1733
prata rIgat fLVVIVs nILVs, seD peCtora VerbVM. = 1733

'Adeò: ut virtus aliena.'

nVLLa qVeat MoDVLIs æqVIVaLere tVIs. Ovid. = 1733
Vt Deo VIVaM, ChrIsto ConfIXVs. Galatians 2. v. 19. = 1733
VerÈ anIMVs CresCIt, sangVIs qVoQ robVr aDaVget. = 1733
sIqVIDeM eX frVCtV arbor agnosCItVr. Matt. 12. v. 33. = 1733

THE German section of the book commences 'Rubus ardens incombustus.' Exod. cap. 3. It describes a preaching at the Jubilee, having allegorical allusion to the burning bush on Mount Horeb, and to a wonderful burning yet unconsumed thorn-bush, on the holy mountain of the Prænonstratensian monastery near Olmütz, dedicated to the Virgin Mary; the narrative contains various praises addressed to her, which are made chronographic of the year 1732—

VIrgo sIne eXeMpLo, VIrgo sIne parI, speCIaLe opVs Dei. = 1732
qVIbVs te LaVDIbVs efferaM, nesCIo! fLos VIrgInItatIs. = 1732
rVbVs natVrÁ anIMatVs InCorrVpta et fœCVnDa. = 1732
soLa rVbVs arDens InCoMbVstVs VenVstas sIne Labe. = 1732
sanCta Dei genItrIX! sanCta VIrgo VIrgInVM! ora pro nobIs! = 1732

Also a discourse on the text of a woman fleeing to the mountains with eagle's wings (Revelation xii. 14), otherwise, the arrival of the miraculous statue brought by angels to the Prænonstratensian monastery in the mountains near Olmütz—

Da grosses IVbeL, VnD hVnDert Iahr sChon VerfLossen VVaren. = 1732

i.e. At the great Jubilee, a hundred years already passed away.

Another chapter concerning the miraculous statue has this chronogram at the head of its title—

neV-aVffgegangene gLVkseeLIgkeIt Vber Vnser aLtes VatterLanD Mähren. = 1732

i.e. The newly arisen blessedness, over our old fatherland of Moravia.

This also occurs in the narrative—

VIVat MarIa! regIna IVbILata, DIgnè eXvLtata, eI est Corona præparata. = 1732

i.e. Live, Mary! queen greeted by joyful shouting, worthily exalted, a crown is prepared for her.

Another chapter concerning Noah's ark, otherwise 'Maria,' resting on the mountain; meaning the one on the mountain in Armenia, and the other on the mountain of the monastery near Olmütz, where the miraculous statue rested. The discourse is on the text Genesis viii. 4. Allusion is made to St. Norbert, the founder of the Præmonstratensian Order,[1] comparing him with Noah, followed by this chronogram—

norbertVs aLter JVstVs noë InVenIt gratIaM In oCVLIs DeIparæ. = 1732

i.e. Norbert, another righteous Noah, found grace in the eyes of the mother of God.

It concludes with this—

beata VIrgo aLtera arCa noëtICa reqVIesCIt Integro sæCVLo sVper CanDIDos VertICes. = 1732

i.e. The Blessed Virgin, the other ark of Noah, rests for a whole age (one hundred years) upon the white mountain tops.

A chapter in the old Bohemian language thus commences—

kráLoVVna angeLská bVDe VCzInIená MoraVVská = 1732
skrze poCzestné kázanI na Den neysstIastnIegssIho
korVnoVVánI neybLahosLaVVenIegssI MarIe panny, = 1733
na sVVaté hore preMonsstratenksé sLaVVného
kanoVVnICzkého kLásstera hraDIska = 1732

Prednessené od Matjebe Jozeffa Stjawa, ten czas Faráre v Matky Bozi w Králowském Hlawnjm méste Holomaucy. Dne 21 Zarj Roku z wrchu poznamenaného.

Translated by Mr. John T. Naaké of the British Museum:—The angelic princess will be made Moravian (princess) by means of the edifying sermon on the day of the most happy crowning of the most blessed Mary the Virgin,—Delivered on the most holy Præmonstratensian mountain of the celebrated monastery Hradiska, by Matthew Joseph Stiawa, at that time parson in the mother of God at the royal chief town Olmuz; on the 21st September in the year stated above. (*i.e.* by the chronograms, 1732.)

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[1] See Index—'Norbert.'

The book affords one more chronogram towards the end of the sermon—

MVnDVs CrVCIfIXVs. = 1732

LeChkoMIsLný sVVIet, na krIzI oD gezIsse krIsta VkrIzoVVaný. = 1732

i.e. The crucified world.—The frivolous world crucified on the cross by Jesus Christ.

MEDAL to Wolffgang von Schrattembach, Bishop of Olmütz, born 1660, elected Cardinal 1721, contains a list of the leading events of his life and this chronogram—

VIta et aCta VVoLffgangI De ChrattenbaCh epIsCopI aC CarDInaLIs. = 1721

i.e. The life and deeds of Wolffgang of Crattenbach, Bishop and Cardinal.

He is mentioned in the foregoing chronograms relating to the monastery.

THE MONASTERIES OF BRABANT AND FLANDERS.

THIS group is composed of extracts from several learned histories in Latin, of the monasteries in the Netherlands provinces, the titles of which will be found in the Appendix of Bibliography, indicated by the occasional marginal letters of reference placed over the dates. Monastic and conventual institutions were formerly extremely numerous in these provinces. Contrary to the usual character of Flemish chronograms, the letter D = 500 is, with very few exceptions, counted as a numeral. Many of the chronograms, giving dates as early as the twelfth and thirteenth centuries, were made in the seventeenth ; the historian sometimes candidly says so.

THE Abbey of Grimberg. On the tomb of Prior Strael are some verses, concluding thus—

Et moritur ? moritur subscripto corpus in anno *Bh*
bVstVM eXtra gaVDet, spIrItVs astra tenet. = 1532

i.e. And does he die? the body dies in the year written below. His sepulchre outwardly delights us, his spirit attains immortality.

On the inauguration of Prior C. F. de Velasco—

LVX, et soL CoMItes, VIrtVs et gLorIa fVLgent *Bh*
VtqVe ea CLara soLo, fVLget honor a poLo. = 1648

In the same abbey, at the summit of a handsome monument to the memory of an ecclesiastic and others of his family—

CoMpVtresCent seD resVrgent. = 1710

i.e. They shall wholly decay, but they shall rise again.

In the cloisters the stained glass windows exhibit events in the life of Saint Norbert, the founder of the order of Præmonstratensians ; the pictures are described by Latin verses, and some of them were

dated by chronograms. It is there narrated that it had been foretold to Saint Norbert's mother before his birth that he would become an archbishop.[1] His conversion to a religious life is thus indicated—'Instar Sauli fulmine prosternetur et corrigitur,' with a picture and this chronogram—

qVo DeIeCtVs eqVo paVLVs ConVersVs ab Igne
eXCItVs hoC aLter paVLVs ab Igne sapIt. = 1115

i.e. By what fire Paul was cast from his horse and changed (converted), by that fire another Paul is aroused and becomes wise.[2]

He is accused of fanaticism by the council of Fritzlar, and acquitted—

ConCILII saCro frItesLarIensIs In orbe
aCCVsatores sVb peDe fortIs habet. = 1118

i.e. In the sacred circle of the council of Fritzlar the strong man has his accusers under his feet.

It is then narrated that he restored the sight of a blind woman at Herbipolis (Würzburg). Afterwards he is taken away reluctantly, 'rapitur invitus,' to the archiepiscopate of Magdeburg—

hoC CLero aCCeptÆ præfertVr honore tIaræ,
qVI pastoraLI VertICe DIgnVs erat. = 1125

i.e. This is put before the clergy in honour of the accepted tiara, by him who was thought worthy of the pastoral crown.

Other circumstances are described, but they are not marked by chronograms. We therefore pass on to the final event. The narrative informs us that Norbert dies, and his soul is carried away to heaven, his body remains unburied in the middle of summer, without decay, and is subsequently removed with much pomp from Magdeburg to Prague in Bohemia—[3]

progenIes patrIo IVste transLata sepVLChro
ossa patrIs CVLtV CanDIDIore CoLIt. = 1627

i.e. Posterity reverences the bones of the father rightly transferred to the paternal sepulchre with a more conspicuous worship.

THE Abbey Jettensis (Diligem). The fountain in the cloister was thus inscribed— *Bh*

In DIebVs eIVs sCatVrIVerVnt fontes aqVarVM. = 1639

i.e. In his days the fountains of water gushed out.

[1] He became archbishop of Magdeburg from 1125 to 1134. See the chronogram next but one.

[2] He was of noble birth, and so he easily obtained ordination to holy orders; he nevertheless was addicted to idle and dissipated habits. One day, whilst riding to a party of pleasure, a flash of lightning fell close to him, and he was thrown to the ground senseless. On recovery it is related that, like another Saul, he cried out in bitter compunction of his heart, 'Lord, what wouldst thou have me to do?' and became on the spot a sincere penitent. See Butler's 'Lives of the Saints.'

[3] He was finally buried at the monastery of Strahow, at Prague.

Over the door, an address to the Virgin—
AVE PIA FELIX PORTA, E QVA MVNDO LVX EST ORTA. = 1642
i.e. Hail, thou happy pious portal, whence light is risen to the world.

On the inauguration of the Abbot M. Heckius—
VIVAT DEO MARTINVS HECQVIVS ABBAS IETTENSIS INAVGVRATVS. = 1646
i.e. May Martin Hecquius live to God, the inaugurated Abbot of Diligem.

On the installation of Abbot Henry Croekaert—
SIT BENEDICTVS CROEKAERT VENIENS IN NOMINE IESV. = 1721
i.e. May Croekaert be blessed coming in the name of Jesus. The next is the concluding line of some verses on his death—
IN DEO SIBI, SVISQVE REGIMINE BINO FRVCTIFICET. = 1724
i.e. May he bear fruit in God for his two years' government both to himself and to his people!

Inscribed on the building, indicating its date—
REGI SAECVLORVM INVISIBILI DEO. = 1721
i.e. To the King of Ages, to the invisible God.

Inscribed on the bell-tower—
IPSIQVE HÆC SOLI TVRRIS DILIGEMIA SVRGIT. = 1723
i.e. To Him alone this tower of Diligem rises.

THE Abbey of Tungerloo, to which the Abbot Godfrey was translated at the date thus indicated—
EX ILBENSTADT VVETTERAVIÆ VENIT TVNGERLOAM BRABANTIÆ. *Bh* = 1639
i.e. He comes from Ilbenstadt 'Wetteraviæ' to Tungerloo in Brabant.

The following are from 'Notes and Queries,' Series 5. vol. 9. p. 69.

From a Latin poem addressed by the Carmelite convent at Louvain to Godefridus Hermans, Abbas Tongerloensis (4° Louvain)— *Y*
SIC ENIXE VOVET ANTISTITI DOMVS PLACETANA. = 1780

From a poem addressed to him on his installation— *Y*
SIC VOVET, ITA APPLAVDIT ABBATI GODEFRIDO CONVENTVS. = 1780

THE monastery Laca Partheniæ. Laca or Laka was so called from its marshy situation; the modern name is Anderlecht. It was celebrated for wonderful events caused by the intervention of the Blessed Virgin Mary. Among them are some relating to Saint Guy or Guido,[1] who lived and died there. I select those only which are marked by chronograms. A statue of him in the church had on its base these verses, indicating a date according to tradition, but not found in history— *Bh*
Ætherias SEDES, GVIDO BEATE, SVBIS. = 1012
i.e. O happy Guido, thou dost enter the heavenly abodes.

[1] A sketch of the career of this good man will be found in Butler's 'Lives of the Saints.

OSSAQVE LOTA PIO MORE LEVATA NITENT. = 1012
i.e. And thy bones, washed according to pious custom, shine when lifted up.
These chronograms were probably made six centuries later.

This hexameter line dates a statue made to him from the wood of a tree grown from his walking-staff, which he stuck into the ground— *Bh*
NOTA PII PROPRIA È QVERCV GVIDONIS IMAGO. = 1621
i.e. The well-known image of the pious Guido made from his own oak.
Some Latin lines follow, which may be read thus, 'A dry staff planted by the hands of Guido flourished for 600 years as a tree, now becomes an image.'

The foundation of the monastery is attributed to the Virgin having prevented the departure of Guido from the place so unattractive as a residence, at the date thus indicated in verse, composed probably in the seventeenth century—
SERVIT IN HOC TIBI VIRGO LOCO SEX QVINQVE PER ANNOS *Bh*
GVIDO SACRI CVSTOS, STIRPE BRABANTVS ERAT. = 1004
i.e. O Virgin, Guido the keeper of this sacred place serves thee thirty years; he was a Brabanter by origin.

THE Monastery Viridis Vallis, Groenendael, near Brussels. The date of its foundation is thus given; the chronogram was probably made in the seventeenth century—
ÆDES SACRATÆ VERNA TVNC VALLE LOCANTVR, *Be*
SILVA VBI PRÆCELSIS QVERCVBVS ANTEFVIT. = 1304
i.e. The sacred building is then placed in a Green Valley, where was formerly a forest of very lofty oaks.

The monastery was burnt and restored in the year thus indicated—
APRILIS VT FINIS ERAT, VIS IMPROBA VERTIT *Bh*
IN CINERES TECTA HÆC, IGNE VORANTE, LEVES. = 1435
i.e. When it was the end of April a destructive power turned these buildings into light ashes by means of devouring fire.

On laying the foundation of the Loreto Chapel there—
ÆTERNO DEO ET B. MARIÆ VIRGINI LAVRETANÆ ELISABETHA *Bh*
INFANS POSVIT. = 1622
i.e. To the eternal God and the blessed Virgin of Loreto, Elizabeth the Infanta erects this.

THE Monastery Rubeæ Vallis, Roosendael. On the building of the cloister in 1366; the chronogram was probably made long after this date— *Bh*
CANTATE O MVSÆ, RVBEÆ EST ERECTIO CLVSÆ. = 1366
i.e. Sing, O Muses, there is the erection of a cloister at Roosendael.

On the completion of the cloister—
spLenDet opVs rVbeæ VaLLis
fIt aD æthera CaLLIs. = 1368
i.e. The work of Roosendael is glorious, there is made the path to heaven.

THE monastery of the Seven Fountains at Alsemberg. The new prior, Anthony Cuyerman, introduced great improvements in the conduct of the establishment as well as in the condition of the buildings ; the words of its patron saint are used, with much truth, to commemorate the circumstance— *Bh*
ego VoX CLaMantIs In Deserto. = 1667
i.e. I am the voice of one crying in the desert.

THE monastery of Corssendonck. These verses conclude the epitaph of the prior, Hubert Dyestraet—
o pIetas ! hæC prIsCa fIdes antVerpIa CeLsa est? *Bh*
hoC IaM fraternæ reLLIgIonIs opVs? = 1568
i.e. O piety, is this the pristine faith, is this the lofty Antwerp? Is this now the work of brotherly religion? The letter D is not counted. The allusion of this chronogram is probably to the destruction of churches and monasteries during the political and religious disturbances.

IN the parish church of Herenthals in Brabant, an epitaph commences—
noX sILet In noCtV MeDIo, tVnC toLLor VbI
nVnC qVIndeCIes et bIs febrVVs ortVs erat. = 1607
i.e. Night is silent, at midnight then I am taken, when had commenced the 17th of February. The letters D are not counted.

THE abbey Vallis Liliorum, vulgo Leliendael. Inscribed on the building under the figure of a saint— *Bh*
VaLLIs LILIorVM præsIDI. = 1715
i.e. To the protector (or Patron Saint) of Leliendael.

THE abbey of St. Bernard at Scaldim, on the occasion of a jubilee festival and procession—
Psallentes simvl omnes et dicentes IVbILeMVs Deo *Bh*
saLVatorI nostro. = 1618
i.e. All singing together and saying, Let us rejoice in God our Saviour.

AT Tirlemont, in the church of St. Germain, on the monument of Maria Vander Strepen, formerly attendant on the Queen of Hungary, who died in 1704. After a number of Latin verses is this 'chronostichon'—

VT rVtILVs phoebVs tropICI per CornVa CanCrI *Be*
fVLget, Verstrepen Mors trVCVLenta Vorat. = 1704

i.e. When the ruddy sun shines through the horns of the sign Cancer, truculent death devours Verstrepen. (Indicating the latter part of June.)

FROM the Carmen panegyricum addressed to Gisbertus Halloint, Averbodiensis Abbas, on his jubilee year—

optIMo patrI, et præLato sVo IVbILantI offICIaLes *Y*
aVerboDIenses. = 1773

The date 1773 is expressed in each of the following verses— *Y*

DIffLVe ConDIgno Læta aVerboDIa pLaVsV : = 1773
IVbILa enIM CeLebrat spLenDor honorqVe tVVs. = 1773
Vota et MVLta patrI Defer : sI ConVenIt VLLo, = 1773
taM festo eXoLVas ConVenIt ILLa DIe. = 1773
haLLonIDes VIVat CVMæos præsVL In annos, = 1773
aDDat aDhVC pLenIs IVbILa pLena VoVe. = 1773

From a poem addressed to Franciscus Dominicus Hermans (4°. Antwerp)— *Y*

geLVkX-VVensChInge aen DoMInICVs. = 1783

From a congratulatory poem addressed to Antonio van Gils, of the College of Louvain (4°. Louvain)—

Ita aCCInIt CongregatIo MaIoratana sVo In saCra theoLogIa LoVanII LICentIato antonIo Van gILs *Y*
tILbVrgensI. = 1785

From a congratulatory address to Lucas de Vandernesse, Abbas Averbodiensis, on the fiftieth anniversary of his entering on the religious life (4°. Louvain)— *Y*

eX Vero CorDe LVCæ VoVet aMbrosIVs. = 1786

From a poem addressed to Martin Lamal (4°. Antwerp). The letter v must be taken as=II, as is usual in Flemish chronograms—

VVY VVensChen D'heer MartIno VoLLe IVbILIaeren. = 1786

THE monastery Vallis Sancti Martini, Louvain ; the epitaph of the first prior, Ægidius Walram, who died in 1459, concludes with these verses—

tV LeCtor MortIs sIC astans CoLLIgIs annos ; *Bh*
Ternâ luce sui junius abstulit hunc. = 1459

i.e. Thou reader standing by dost thus collect the date ; June took him away on its own third day.

The Minorite monastery, Louvain, to commemorate some religious disputes in which the authority of Saint John à Capistrano was put forward— *Bh.*

tRIVMpHVs DIVI CapIstranI pVrIor reLVXIt. = 1692

i.e. The triumph of the holy Capistrano has shone the brighter.

THE abbey of St. Salvator at Antwerp. A certain Doctor Bernard was made Abbot in 1653, and the opportunity was then taken to celebrate the five hundredth anniversary of the death of his namesake Saint Bernard (who died in 1153), by processions with emblematic representations of events in his career. The following chronograms, all making the year 1653, are mixed up in the Latin narrative in prose and verse, with frequent play upon the name Bernardus (nardus = a precious ointment), and with the epithets 'learned' and 'mellifluous' applied to the Abbot Bernard. Indeed it is difficult to decide to which Bernard the greatest praise is given. A representation of Saint Bernard is inscribed— *Bh*

aMpLIfICatorI bernarDo. = 1653

i.e. To Bernard the amplifier.

The narrative proceeds, 'Emblemate ubi lactantur ubere B. Mariæ Virginis'—

bernardo LaCte DIgnIssIMo. = 1653

i.e. To Bernard most worthy of her milk.

'Emblemate proposito in favo mellis' [= honeycomb]—

MeL InDefICIens. = 1653

i.e. Honey unfailing.

Followed by an emblem of the figure of the wounded and crucified Jesus bending down to embrace him—

DILeCtIone eMInens. = 1653

i.e. Eminent in love.

Followed by the emblem signifying the Doctor Bernard converting a certain William; and these words adapted from Daniel iv. 36—

gLorIa DeCorIs MeI. = 1653

i.e. The glory of my brightness.

Then follow some quaint verses in Latin about the mellifluous Doctor, and by way of a flourish (pro coronide) the jubilee is indicated by this hexameter—

quIngentos bernarDe pater, complecteris annos. = 500

i.e. Thou, O father Bernard, dost attain 500 *years.*

Observe that the letter D represents the 500.

THE Augustine Monastery at Antwerp. The epitaph of an eminent man who died in 1611 commences thus— *Bh*

hVC tenDIMVs. = 1611

i.e. We incline hither (to the tomb).

The Jesuits' Monastery at Antwerp. The brethren of the order were buried under the shady trees, where was also an image of the Virgin, with this hexameter line (the historian mentions the 'convicti,' the messmates of the society)—

Bh

IN DIVÆ, IVVENES, REQVIESCITE VIRGINIS VMBRA. = 1638

i.e. Rest, O youths [the messmates], under the shadow of the Holy Virgin.

A chapel was built, and dated by this inscription—

VIRGINIS O IVVENES, GRATOS INTRATE RECESSVS;
GAVDIA PVRA DABIT, SVPEROS DABIT IPSA FAVORES. = 1649

i.e. O youths, enter the pleasant recesses of the Virgin; she will give pure joys, she will give the favours of heaven.

Over the door of a building dedicated to Saint Aloysius, the patron—

B. ALOYSIO CASTIMONIÆ PRÆSIDI. = 1655

THE Monastery of the Minorites at Antwerp was destroyed during the religious disturbances; the 'iconoclastic year' is expressed by these words taken from 1 Maccabees iii. 51—

Bh

SANCTA TVA CONCVLCATA SVNT ET CONTAMINATA. = 1566

i.e. Thy sanctuary is trodden down and profaned.

And again thus—

CONCVLCANT FVRIÆ CRVCEM. = 1566

i.e. Madness tramples on the cross.

This was inscribed on the front of the restored church—

Bh

ILLIBATÆ, AFFLICTÆQVE VIRGINI, FRANCISCO PAVPERI
ANTONIO SACRVM. = 1579

i.e. Sacred to the pure and afflicted Virgin, to Francis the poor, to Antony.

A distinguished member of the monastery, Arnold Hoyns, suffered with many others in the disturbances; he died in 1588; the historian composed this to him and the sisters (probably some nuns) who died in exile—

VENERABILIS F.P. ARNOLDVS HOLINS CONFESSARIVS SORORIBVS
EXVLANTIBVS FIDELIS IN EXILIO TREVIRIS EXVL PIE IN
PACE OBIIT. = 1588

i.e. The Venerable (frater pius?) Arnold Hoyns the faithful confessor of the exiled sisters, died piously in peace as an exile, in exile at Treves.

Another distinguished member, Joseph de Bergaigne, died 1647, at Münster, in Westphalia; his body was removed to Antwerp. The historian, after giving his epitaph, adds, 'Cui ad æternam memoriam hoc pono chronicon'—

IOSEPHVS A BERGANIA MINORITA, LEGATVS, EPISCOPVS PRINCEPS
OBIIT IN TERRA NON SVA POST ANTVERPIÆ (VBI GENITVS) IN
PACE FACTVS EST LOCVS EIVS. = 1664

i.e. Joseph de Bergaigne, a Minorite, Legate, Prince Bishop, died not in his own land. His place (or tomb) was made in peace afterwards at Antwerp, where he was born.

Another, distinguished for his acts of peace-making, died in Spain in 1612. The historian writes, 'Subscribo viro pacis chronicon'—

PAX IOANNEM DECORABIT. = 1612

i.e. Peace will distinguish him.

The occasion of showing to the assembled people the relics and a piece of the true cross, preserved in the treasury of the church, 'Tempus designatur hoc inscripto chronico'—

ECCE PARTICVLAM CRVCIS CHRISTI SALVATORIS. = 1720

i.e. Behold a piece of the cross of Christ the Saviour.

IN the Augustine convent at Antwerp. Epitaph to one William Lancelott— *Be*

ILLI MOX SEQVVTVRE FAVSTVS ADSIS. = 1638

i.e. Mayest thou who art about to follow be favourably present.

Another to Philip van Elich; no other date is given—

HINC ABIIT TRIGESIMO DIE IVLII. Anno ætatis XLI. = 1664

i.e He departed hence on 30th July, aged 41.

In the church of the Grand Hôpital, Antwerp, on the monument of Barbara Isabella, Baroness of . . . who died 9th October 1720, aged 83, is the imaginary conversation—

Mortua mortalem alloquitur. *Be*

1. POST FATA ERIT IVDICIVM GLORIA VEL POENA. = 1720
2. PRÆDICTA EVENERE MIHI. CRAS EVENTVRA TIBI. = 1720
3. CREBRO MEDITARE HÆC, VIXI OBII. = 1720
4. TVNC DISCES PIE VIVERE, PIE MORI. = 1720
5. VIATOR VALE, ET SPIRITVI MEO E TOTIS VISCERIBVS APPRECARE, VT REQVIESCAT IN PACE LVX PERPETVA LVCEAT. = 1719

i.e. The deceased speaks to the mortal. After death will be the judgment, glory or punishment. Things foretold have happened to me, to-morrow they will happen to thee. Meditate upon these things frequently, I have lived, I have died. Then thou wilt learn to live piously, to die piously. Traveller, farewell, and pray for my spirit with all thy heart, that it may rest in peace, and shine a perpetual light.

THE church of the Carmelites at Brussels. A grand festival was held in 1651 in the city, and especially in the choir of the church, where the history of Saint Scapularis was illustrated with much splendour, and where 'that' which was received from the hands of the saint in 1251 was kept, and where also on the right side of the altar the figure of an angel displayed this chronogram (an instance of a chronogram made 400 years subsequent to the circumstance it commemorates)—

HÆC CARMELI SOROR. = 1251

i.e. This is a sister of the Carmelite order.

Saint Scapularis, who belonged to this order, is represented under the protection of the Blessed Virgin Mary—

sIC proteXIt, ILLVstraVIt, eXornaVIt, serVos sVos MarIa. = 1251 *Bh*

i.e. Mary has thus protected, enlightened, and adorned her servants.

The year of the festival was thus indicated— *Bh*

Dos CarMeLI. = 1651

i.e. The gift of Carmel.

It is explained by the historian, that the first chronogram, 'Hæc Carmeli soror,' alludes to the words of the abbot Trithemius, in which he extols the affectionate love among all members of the order, and that the Carmelites could have no more fit appellation than 'Fratres Genitricis Dei Mariæ.' It seems that on the feast of St. Dorothea, in the winter season (6th February), flowers were wont to blossom at the monastery spontaneously. A certain Joannes Baptista Masius, principal of the college, witnessed it; and in a Latin poem describes and names the flowers, in the year thus indicated—

Istos tIbI fLores, Dorothea, CarpIt MasIVs. = 1660

i.e. O Dorothea, Masius gathers these flowers for thee.

An image of the Virgin, called the Neapolitan, is described in the history now being quoted, with this chronogram—

CarMeLI DIVItIæ. = 1659

i.e. The riches of Carmel.

And a further inscription, meaning, 'Let others care for other riches, the Carmelite, O Virgin Mary, regards thy love as riches.'

At the monastery of the Minorites at Brussels, an inscription indicating the building of the sacred house of Loreto— *Bh*

Exacta representatio saCræ DoMVs s. LaVretanæ, in qua verbum caro factum est. = 1660

i.e. An exact representation of the sacred house of Loreto, in which the Word was made flesh.

And this, probably the date of some repairs—

DoMVnCVLæ LaVretanæ. = 1715

i.e. The little house of Loreto.

THE following extracts from 'Antiquitates Belgicæ,' by J. B. Grammaye, 1708, must stand here without explanation. They seem to allude to some legend connected with a monastery in Brabant, and the chronograms are probably sixteenth century compositions. Chapter iv. commences, 'Et jam tempus erit casus extollere tristes, quos Vulcanus edax aquarum rector, et ira Junonis peperit.'—'Vulcani memoria secundo ab hinc seculo splendida est annis decimo nono et sexagesimo tertio supra quadringentesimum millesimum, experimente eam versu chronologico.'

i.e. 1400	*1400*
19	*63*
1419	*1463*

Bc
MVLCIberI pICeas sILVa deVsta Canet. = 1419
Hanc altero.
tInCtor aCCendIt LVMen In bVsCo. = 1463
The letters D are not counted.

A list of distinguished men connected with the monastery of 'Taxandria' (Turnhout) is then mentioned, to whom this chronogram is applied, 'Teste chronico vetere,' in the fifty-fifth year of the establishment and in A.D. 1292—

Bc
In bVsCo strVItVr præConVM LVX Veneranda. = 1292
The letter D is not counted.

Chapter XV. has this heading, 'Urbs ab hoste tentata sæpius nunquam occupata.' After describing some military operations it proceeds, 'Quod autem proditione Jo. Gemert lignarii intromissus in urbem Philippus Comes de Hoenlo, civium virtute ejectus, in fugam versus et pluribus militum cæsis, versu triviali expressum pueri tenent annum 1585, 19 Januarii (undevigesimo) litteris numeralibus indicante—

Bc
eCCe deVs serVat bVsCVM, est ConfVsVs heLaCVs.' = 1585
The letter D is not counted.

Concerning the foundation of the Cistercian monastery at 'Taxandria' (Turnhout) there is this remarkable literal application of Psalm lxv. 11—

benedICes Coronæ annI benIgnItatIs tVæ, et CaMpI tVI repLerebVntVr Vbertate. = 1382
These are the words of the Vulgate version, and this is the English Bible version, '*Thou crownest the year with thy goodness; and thy paths drop fatness.*' The chronogram was probably made long after the date. The letter D is not counted.

At the church of St. Joest ter Hagen, Brussels, on the monument of Jean Bochius, secretary of the city of Antwerp—

Bc
MartIVs en CLarI CernIt pIa fVnera VatIs
qVI totIes VoLVIt patrIæ sVCCVrrere Lapsæ. = 1599
i.e. Behold! the month of March sees the pious funeral of an illustrious 'prophet,' who so often meditated to help his fallen country.

The abbey of Furnes. Abbot John van Schore died 1554. This was the conclusion of his epitaph—

Bc
VICtVs Ioannes sCoræVs LVCe noVeMbrIs
seXta est LethIferIs rICtIbVs Ipse sVIs. = 1554
i.e. On the sixth day of November, John Schore was overcome by his own deadly spasms.

At St. Welburg's, Furnes, Abbot de Melun died 1521—

franCIsCVs MeLVn fVrnIs obIIt festo CeCILIæ. = 1521
i.e. Francis de Melun died at Furnes on the feast of St. Cecilia.

At Tournay. Epitaph of Bishop Gilbert d'Oignies, who died 1574. These are the last of ten lines—

CORTRACI FATVM, TORNACI IVRA SEPVLCHRI *Bc*
CONSEQVOR, ET BONA SPES OSSA SOPORA TENET. = 1574

i.e. I reach fate at Courtray and my right of sepulture at Tournay, and blessed hope sustains my sleeping bones.

The church of St. Walberg at Oudenarde. Hexameter on the tomb of one of five priests who suffered martyrdom for their faith at 'Gensis.' They are described as being stripped of their clothing, bound hand and foot, and drowned in the Scheld, on 4th October 1573—

FRANCISCVS SCHALDA INVNDAT SACRA CORPORA QVINQVE. = 1573 *Bc*

i.e. Franciscus drowns five sacred bodies in the Scheld.

St. Nicholas Church, Ghent. The Bishop, Nicholas French, died 1678; the conclusion of his epitaph, verè fuit

ANIMO PONTIFEX, VERBO ANGELVS, VITA SACERDOS. = 1678

i.e. Truly he was in mind a pontiff, in word an angel, in life a priest.

The Augustine monastery at Ghent was destroyed during some religious disturbances about 1566, and was restored in 1589, under the auspices of the magistrates. Vrientius made this chronogram to mark the date—

DIVE ÆDES AVGVSTINE, TIBI NOVA TEMPLA STRVVNTVR,
HELLINI ET BLASORI CONSVLIS AVSPICIIS.

i.e. Holy Augustin, to thee new temples are built through the auspices of Hellinus and Blasorus the magistrates.

By counting only one letter D, the first line gives 1589, but the chronographic value of the second is not intelligible. Vrientius has made many better chronograms.

THE monastery of St. Bertin, at St. Omer, was at one time the noblest Gothic monument in Flanders; it was suppressed in 1830, and reduced to a state of ruin. The first stone of a new church was laid on 2d November 1854, with this chronogram on it—

AB ALTIPONTANIS, MARIÆ SINE LABE CONCEPTÆ ET DEO *E*
OBLATA. = 1854

i.e. Offered by the people of St. Omer to Mary conceived without spot, and to God.

During the period of its earlier history, the incumbency was vacant in consequence of war and the siege of St. Omer; the town was delivered from its troubles on the 16th July in the year indicated by this chronogram, which relates especially to the church—

ECCLESIA SANCTA ALDEGVNDIS, A FRANCIS OPPVGNATVR, NEC *E*
EXPVGNATVR. = 1638

i.e. The sacred church of 'Aldegunde' is attacked by the French, but not taken.

The canonisation of St. Francis de Borgia[1] was commemorated there by the Jesuits; the processions are described in a very rare programme, wherein is this chronogram— *E*

BORGIA TERTIVS DE SOCIETATE IESVS GENERALIS TRIVMPHAT. = 1671

i.e. Borgia, the third general of the Society of Jesus, triumphs.

The chapel of the hospital of St. John was restored in 1682 by the Abbot Benedict de Bethune des Plancques; this was inscribed on the front— *E*

BENEDICTVS DESPLANQVES DE BETHVNE STRVXIT. = 1682

i.e. Benedict Deplanques de Bethune built it.

The rebuilding of the chapel of Notre Dame des Miracles at St. Omer was thus dated on its front— *E*

VIRTVTIBVS DEIPARÆ A MIRACVLIS EXTRVITVR. = 1696

On 31st December 1705 the spire of the church of St. Denis fell, destroying part of the church; it is thus noted—

DECEMBRE CORRVO! = 1705

i.e. I fall in December.

The library of the abbey was built by the eightieth Abbot, Benoit Petit-Pas; the librarian thus wrote the date—

BENEDICTVS PETITPAS, SCIENTIARVM PATRONVS EREXIT. = 1730

i.e. B. Petitpas, the patron of science, built it.

Louis XIV. died in 1715. A funeral oration was delivered at the abbey by one of the clergy, who also wrote this— *E*

LVDOVICI REGIS FINEM PLANGITE. = 1715

i.e. Mourn ye for the end of King Louis.

St. Omer having been in possession of the Spaniards for 161 years, was taken by the King of France on 22d April— *E*

AVDOMAROPOLIS A FRANCIS EXPVGNATVR. = 1677

i.e. St. Omer is taken by the French.

---

[1] He was a Spanish noble and courtier, and general of the Jesuits, born 1510, died 1572.

THE SACRAMENT ROBBERY AND MIRACLE AT BRUSSELS.

THE volume for 1851 of a periodical published at Ghent, 'Messager des Sciences Historiques—de Belgique,' mentions 'an old writer,' Jehan Taillefier, who was an admirer of chronograms, and quotes from him some examples belonging to an epoch when they were not common; it is not mentioned that such examples were contemporaneous with the events or persons whose dates they mark, indeed nothing less than the finding of a questionable chronogram in its contemporary manuscript or print would fix the age of its composition. The following one, however, from the 'old writer,' may be regarded as old, but perhaps not quite so old as the year 1383. I am unable to find any book by the 'old writer,' or to mention the date of his existence. This hexameter is the particular chronogram which demands our notice, and its meaning will presently appear—

fVr saCraMenta tVLIt brVXeLLe CorrVIt Igne. = 1383

i.e. A thief took away the sacraments, Brussels sinks to the ground by fire.

The periodical now being quoted says, that the history of Brussels by Herne and Wouters, i. 139, states that in 1383, according to some chronicles, a *second* robbery of the Host was committed in the church of St. Gudule by a man named Clément, but 'we find no account of this event.' The expression about the burning of Brussels may be a mere figure of speech.

On further search into this subject, I find in a book, 'Les delices des Pays-bas,' by J. B. Chrystin, ed. Paris, 1720; at page 27, an

account of a sacrilegious robbery *antecedent to that above mentioned.* It is briefly this: After describing the magnificent golden altar in the church of St. Gudule at Brussels, 'L'autel du S. Sacrament des miracles,' it relates that in the time of Winceslas, Duke of Brabant, in 1369, a Jew who had become a Christian, being bribed by a rich Jew, named Jonathas d'Anghien, to bring to him some consecrated Hosts, that the Jew entered a certain church through a window, broke open the ciborium, and with the assistance of his wife and others of his family, took the Hosts, sixteen in number, and brought them to the synagogue, placing them on a table before Jonathas and other Jews assembled there, who ignominiously stabbed three of them with knives, whereupon blood flowed visibly from the wounds so inflicted, and the Jews were stricken down by some unseen power. Those same Hosts were afterwards recovered, and preserved in the golden altar in the cathedral church of St. Gudule at Brussels, and were only exhibited on special occasions; they were carried annually in a procession, and on one occasion the Archduke Albert and Isabella were present. The Jew Jonathas was afterwards killed in his own garden by an unknown hand, the other offenders were punished by the Duke Winceslas. They were paraded about the town, and then burnt alive before the great tower, about the beginning of the year 1370.

A whole folio volume, and I believe a rare one, now claims our special attention.[1] It is a veritable treasure for a chronogram hunter, and perhaps the finest specimen of illustrated narrative of the class to which it appertains. The title-page commences thus, *HOOGHWEERDIGHE HISTORIE VAN HET ALDER-HEYLIGHSTE SACRAMENT VAN MIRAKEL, etc. etc.* [By Petrus de Oafmeyer, priest and canon of the collegiate church of SS. Michael and Gudula at Brussels.] Published at Brussels, 1735. On an ornamental scroll is this chronogram, giving the date of the first of the festivals described in the book—

O SALUTARIS HOSTIA, QUÆ CŒLI PANDIS OSTIUM. = 1720

i.e. O saving Host that openest the gates of heaven.

The subject of the book is a description, in the Dutch or Flemish language, of a ceremonial jubilee held at Brussels in 1720, and again in 1735, to commemorate the recovery of the Sacred Hosts from the Jews, who, according to the foregoing narrative, had stolen them from a church in the year 1370. Processions of the church dignitaries and the trade-guilds are described, and twenty-three engravings represent the stately triumphal arches, displaying admirable architectural features, with statues and pictorial decorations; inscriptions were placed in every conspicuous position on the structures, 284 of them being chronograms, and helping to show the importance attached to the occasion; they are, however, mere fragments in comparison with

[1] The book belongs to my friend, the Rev. Walter Begley, who has kindly lent it for my present use. I believe there is no copy of it in the British Museum or Bodleian Libraries. A fine copy is in the library of the Society of Antiquaries, London.

all other inscriptions recorded in the book.[1] A series of fine engravings by the Flemish artists, Francis Harrewyn and J. L. Krafft, represent the leading events, the alleged miraculous occurrences, and the fatal end of the offenders.

The first section of the volume, forty-eight pages, contains the narrative and the engravings by Harrewyn. The second section contains the description of the triumphal arches and the engravings of them, with the chronogram inscriptions; also a large folding plate of the splendid altar, 'Altare sanctissimi sacramenti miraculosi in insigni ecclesia principali SS. Michaelis et Gudilæ in urbe Bruxellensi,' surrounded by twelve small pictures of the events. In this

To face page 264.

Owing to a misprint in the copy of the Dutch edition of 1735 of the work quoted at page 264, a mis-statement has been made regarding it. The author's name is Cafmeyer, not Oafmeyer, as it is distinctly misprinted; a search for the name Oafmeyer in the British Museum Catalogue, of course, led to no discovery of this or any other edition of the work; but under the name Cafmeyer the work will be found in the Library [press-mark 9917. k.], and at the Bodleian. The author's name is correctly printed in the contemporary edition of the narrative in the French language.

eUCharIstIa a DoMo aUstrIaCa Innata pIetate honoratUr. = 1720
præCIpUI DoMUs aUstrIÆ prInCIpes. = 1720
besonDerste prInCen Van 't hUYs[3] en staM Van oosternrYCk.[3] = 1720
sanCtIssIMÆ eUCharIstIÆ perpetUò DeVotI. = 1720
aLtYt VVaere eerDers Van 't heYLIgh[3] saCraMent. = 1720

[1] The want of space compels me to omit translations.

[2] It is stated in Murray's 'Handbook for Belgium,' that this triumph of faith, as it is called, is commemorated every year on the Sunday following the 15th of July, by the solemn procession of the clergy, and by the exhibition of the identical miraculous wafers.

[3] The letters Y count as II = 2. And so throughout.

[4] Alluding to the punishment of the offending Jews by burning!

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We pass now to the chronograms, which continuously give the date of the festival held in 1720—

CHRISTO A JUDÆIS LÆSO JUBILÆUM. = 1720
TOT LOF VAN CHRISTI JUBILE', DOOR DE JODEN GEQUEST. = 1720
DEO SUB HOSTIIS MIRACULOSO JUBILATE. = 1720
JUBILATE DEO VERO IN VENERABILI SACRAMENTO. = 1720
HOC URBEM CUSTODE TUETUR. = 1720
MIRACULOSO SUB TRIBUS HOSTIIS LATENTI DEO. = 1720
LINGUÆ LATINÆ STUDIOSI GYMNASII[3] SOCIETATIS. = 1720

VERITAS EUCHARISTICA SIGNIS ADUMBRATA. = 1720
ALTAAR-GEHEYMS[3] VVAARHEYT[3] VERBEELDT IN TEECKENEN. = 1720
FIDES EUCHARISTIÆ IN NOVO TESTAMENTO ILLUSTRATA. = 1720
EUCHARISTIA VARIIS A DEO PORTENTIS COMPROBATUR. = 1720
CHRISTUS AB IMPROBIS JUDÆIS CONFOSSUS, = 1720
A TRIBUS SÆCULIS ET MEDIO SUB HOSTIIS LATET. = 1720
ABHINC TRECENTIS QUINQUAGINTA ANNIS A JUDÆIS VIOLATIS HOSTIIS, VVENCESLAO VINDICE, BRUXELLA JUBILAT. = 1720
CHRISTUM JUSTO VINDICAT IGNE.[4] = 1720
EUCHARISTIA A DOMO AUSTRIACA INNATA PIETATE HONORATUR. = 1720
PRÆCIPUI DOMUS AUSTRIÆ PRINCIPES. = 1720
BESONDERSTE PRINCEN VAN 'T HUYS[3] EN STAM VAN OOSTERNRYCK.[3] = 1720
SANCTISSIMÆ EUCHARISTIÆ PERPETUÒ DEVOTI. = 1720
ALTYT VVAERE EERDERS VAN 'T HEYLIGH[3] SACRAMENT. = 1720

[1] The want of space compels me to omit translations.

[2] It is stated in Murray's 'Handbook for Belgium,' that this triumph of faith, as it is called, is commemorated every year on the Sunday following the 15th of July, by the solemn procession of the clergy, and by the exhibition of the identical miraculous wafers.

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[4] Alluding to the punishment of the offending Jews by burning!

Here follows a list of the Archdukes and Emperors of the House of Austria, from 1273 to the then reigning Emperor Charles VI.

The first triumphal arch bore these inscriptions—

eX teMpLo CatharInæ Johannes DeI hostIas abstULIt. = 1720
hIs proDIgIIs brUXeLLa eMICat. = 1720
sUb hostIIs eCCe trIUMphUs fIDeI. = 1720
qUI absConDItUs MIre In soLe refULsIt. = 1720

Another arch, the second, was thus inscribed—

o saLUtarIs hostIa, qUæ CœLI panDIs ostIUM ! = 1720
beLLa Instant hostILIa, Da opeM et aUXILIa. = 1720
hoC tUta Manet brUXeLLa Deo. = 1720
hInC gaUDIUM CIVItatIs. = 1720
Dant tUa VULnera LUCeM. = 1720
frUstra InVIDente hæresI, Constat saCraMentI VerItas. = 1720

Another arch, the third, was adorned with pictures representing, 1st, Moses causing water to flow from the rock, inscribed—

eX InCreDULItate MIrabILIa. = 1720

2d, Cain killing his brother Abel, inscribed—

eCCe pretIUM sangUInIs fIt præDa fUrorIs. = 1720
fIgUratUr ChrIstICIDIUM.[1] = 1720

3d, A picture of Samson holding up the jaw-bone, from which water spouts forth (a slain Philistine at his feet), inscribed—

De MaXILLa sItIens fortIfICatUr. = 1720

4th, A picture of Jews stabbing the Consecrated Host, some of whom are miraculously struck down whilst in the act, inscribed—

hostIarUM ConfossIo JUDæIs ConfUsIo. = 1720
DefICIentIbUs VIatICUM. = 1720

The next arch had at the top this inscription—

DeCor brUXeLLarUM. = 1720

and pictures, Manna in the wilderness, and of the Holy Eucharist, inscribed—

Manna DesertI tYpUs[2] eUCharIstICUs. = 1720
paneM proposItIonIs DetUrbat eUCharIstICUs. = 1720
aDMIrabILe VenerabILe hIC fIgUratUr. = 1720

Statues on the cornice, with shields bearing these inscriptions—

JUbILæUs DeI MIraCULosI = 1720
annI, DILapso ter sæCULo, qUInqUagesIMI. = 1720
CULtU LaUDeMUs = 1720
UnDeqUaqUe saCro-sanCtUM. = 1720
CUM respeCtU aD eXtra = 1720
et affeCtU eX CorDe honoreMUs. = 1720

---

[1] Beneath this was a picture of the Jews stabbing the Hosts.
[2] The letter Y counts as II = 2.

The angel feeding Elijah—
IN HAC FORTITUDINE AMBULANS ELIAS, FIGURA. = 1720
Abraham about to sacrifice Isaac—
HOSTIA ISAACI HIC ADUMBRATUR JESUS. = 1720
RELIQUIAS VENERANDI MIRACULI = 1720
USQUE COLLAUDEMUS. = 1720

The next scene of the decorations of Brussels is the well-known fountain of the *Mannikin*. The bronze figure is dressed up in festive costume, spouting water as usual, supported on either side by emblematical statues, and the street people pass by admiring the arrangement. The chronogram-maker also has passed it over. He, however, put this inscription on the sixth arch—
JESU-CHRISTO DUCI VESTRO FORTISSIMO. = 1720

The seventh arch bore a picture of a saint in a triumphal chariot, whose name in Dutch is St. Gueiricx—
PRODIGIOSO IN HOSTIIS DEO, PAROCHIA DIVI GAUGERICI. = 1720
A figure of peace is inscribed—
DEO PACIFICO TRIUMPHUS ERIGITUR. = 1720
A figure of a raving maniac, a heretic, is inscribed—
INFRENDENTIBUS NEQUICQUAM HÆRETICIS. = 1720
BENEDICANT UNIVERSA NOMINI SANCTO EJUS. = 1720
And many other inscriptions, short scriptural quotations, but not chronograms.

The eighth arch was dedicated by this inscription—
DEO VERO IN TRINA HOSTIA EUCHARISTICA TROPÆUM, = 1720
ALUMNI DIVI NICOLAI POSUERE. = 1720

The ninth arch, put up by the brethren of the abbey of Grimberg, was very elaborate; its principal ornament was a picture of Saint Norbert, with many chronogram inscriptions; this arch was 70 feet high and 30 feet wide—
EUCHARISTIÆ DE HÆRETICIS TRIUMPHUS. = 1720
QUOT HÆRESIS FÆCUNDA ERRORIBUS, / TOT FIDES DIGNA CORONIS. = 1720
CONTERANTUR INIMICI TUI, DEUS. = 1720
SEXTO INSTITUTIONIS SUÆ ELAPSO SÆCULO JUBILANT / NORBERTINI, JUBILANTE BRUXELLA DE SACRIS HOSTIIS, / A JUDÆIS TRANSFIXIS, IBIQUE ANNIS QUINQUAGINTA / SUPRA TRECENTOS, PERSEVERANTIBUS INTEGRIS. = 1720
AGNUS DEI JUGE SACRIFICIUM. = 1720
QUI OCCISUS EST AB ORIGINE MUNDI. = 1720
VERBO DEO, VERE, REALITER, ET SUBSTANTIALITER IN SACRAMENTO PRÆSENTI. = 1720
NISI SIGNA, ET PRODIGIA VIDERITIS, QUÆ FECI, NON CREDETIS. = 1720
FACTA SUNT, NON FIDELIBUS, SED INFIDELIBUS. = 1720

CoMeDITe qUIa ChrIstUs panIs VItæ est. = 1720
CreDITe qUIa VerITas ILLUMInans est. = 1720
qUI CoMeDerIt JUstIfICatUs est. = 1720
qUI non CreDIDerIt JUDICatUs est. = 1720
DIVInITas InCoMprehensIbILIs In VenerabILI. = 1720
nIsI CreDIDerITIs, qUIa Ipse est DeUs non InteLLegITIs. = 1720
CreDIMUs, qUIa IbI est ChrIstUs. = 1720
anatheMa a ChrIsto JesU, qUIsqUIs non CreDIt. = 1720
erIt CreDentIbUs In resUrreCtIoneM VItæ. = 1720
InCreDULIs In rUInaM saLUtIs. = 1720
CoMeDent paUperes, aC satUrabUntUr. = 1720
fILII rebeLLes Deo hUMILIabUntUr. = 1720
eCCe DeUs VerUs De Deo Vero. = 1720
ChrIstUs JesUs noVI testaMentI saCerDos et hostIa. = 1720
fILIo DeI In saCrIs hostIIs Vere gLorIoso grIMberga posUIt. = 1720

The tenth arch bore a picture of St. Thomas Aquinas in a triumphal chariot accompanied by allegorical and angelic personages, and a great many polemical inscriptions ; rays of light from above are descending on the saint (who in his day was called Doctor Thomas), with the words 'benè de me scripsisti,' which are repeated in the most prominent chronogram—

VICtorIa thoMæ DoCtorIs eXhIbIta. = 1720

eUCharIstIæ IMpUgnatores DeVICIt. = 1720
ChrIstI præsentIaM eX sCrIptUra ostenDIt. = 1720
hUJUs offICIUM DesCrIpsIt. = 1720
VenerabILe LoqUItUr: *benè De Me sCrIpsIstI.* = 1720

CaLVInI argUMenta Ipse DIssoLVIt. = 1720
hIC eXIstIt CorpUs DoMInI. = 1720
sILeat hærretICI DUM Ipse LoqUItUr. = 1720
aCCIDentIa Manent absqUe sUbstantIa VInI. = 1720

bRUXeLLæ saCraMento gaUDent. = 1720
Vere LIgnUM VItæ CæLestIs paraDIsI. = 1720
IsaaC VICtIMa VIVa DeI. = 1720
saCerDotIUM ChrIstI JesU præsIgnatUr. = 1720
panIs VItæ De CæLIs hoMInIbUs obLatUs. = 1720
arCa VIVa MoDo ChrIstIanIs proponItUr. = 1720
paneM proposItIonIs nUnC sIngULIs eDere LUbet. = 1720
aMbULat eLIas fortItUDIne ILLIUs. = 1720
bIbant hIC sIngULI UnDaM saLUtIs. = 1720
agnUs nobIs oCCIsUs ab orIgIne MUnDI. = 1720
Ipse qUI septeM DIssoLVIt sIgnaCULa. = 1720
hostIa paCIfICa hUJUs MUnDI. = 1720

The twenty-two following lines are adapted from the hymn 'Lauda Sion,' by that 'angelic teacher,' Thomas Aquinas—

LAUDA SION SALVATOREM IN TVBIS ET IN CHORIS. = 1720
LÆTIS SOLEMNIIS JUNCTA SUNT GAUDIA. = 1720
DIES SOLENNIS AGITUR, MORS JESU RECOLITUR. = 1720
LAUDIS THEMA SPECIALIS VOBIS PROPONITUR. = 1720
RECEDANT VETERA, NOVA SINT OMNIA VITA ET COGITATIO. = 1720
CHRISTUS TRADITUR IN CÆNA NOVISSIMA. = 1720
CHRISTUS DICITUR AGNUS ET AZYMA. = 1720
DATA FUIT MANNA PATRIBUS, CARO CHRISTI FRATRIBUS. = 1720
FATETUR CHRISTIANUS QUOD IN CARNEM TRANSIT PANIS. = 1720
CHRISTUS FIT PANIS NON MITTENDUS CANIBUS. = 1720
PANIS ANGELICUS DATUR SOLIS HOMINIBUS. = 1720
PANIS CÆLESTIS HUMILIBUS TRADITUR. = 1720
FACIUNT PRESBYTERI UT SUMANT ET DENT CÆTERIS. = 1720
NON CAPIS? NON VIDES? VIVA DOCEBIT FIDES. = 1720
SI SCINDATUR, SIGNI TANTUM FIT FRACTURA. = 1720
MANDUCAT HOC PAUPER SERVUS. = 1720
JUSTI AD VITAM ACCIPIUNT. = 1720
SI MALE EDANT EXITIALIS CIBUS. = 1720
DEDIT FRAGILIBUS DE POCULO SANGUINIS. = 1720
ISTUD ACCIPITE, OMNES EX EO BIBITE. = 1720
FIDES SUFFICIT QUANDO SENSUS DEFICIT. = 1720
DATUR IN CÆNA NOCTIS FIGURIS TERMINUS. = 1720

Here the description of this particular jubilee procession terminates, and it is followed by a similar one on the 28th July 1720. The triumphal arch (the eleventh in the volume) is represented in an especially fine engraving. It bore a profusion of chronogram inscriptions and allegorical ornament. In the centre is a representation of the Emperor Charles VI., and this quotation (?) made into a chronogram—

. . . CONSTANS UTRAMQUE TUEBOR: NEUTRA CADET. } = 1720

and on every available place were the following inscriptions—

PERCUSSISTI, DEUS INIMICOS TUOS, = 1720
DEUS QUI FACIS MIRABILIA SOLUS! = 1720
ADORO TE DEVOTE, LATENS DEITAS: SUB FIGURA PANIS, CHRISTE LATITAS. } = 1720
JESU-CHRISTO PIO, MUNDI CONSERVATORI. = 1720
NEC MINUS JUSTO JUDICI. = 1720

ECCE DEI NATUS, PATIENS, QUIA MITIS ET AGNUS. = 1720
NEQUITIÆQUE POTENS AC FORMIDABILIS ULTOR. = 1720

TRIUMPHO EUCHARISTICO SENATUS BRABANTIÆ DESTINABAT. = 1720
SACRA LUX DE SOLE SUPREMO. = 1720
SIC ILLE VIDETUR IN UMBRIS. = 1720

There is an inscription, also, in Hebrew, a quotation from Zechariah xii. 10, 'And they shall look upon me, whom they have

pierced,' referring also to St. John xix. 37, which quotes the same words. Now resuming the chronograms—

UtI reLIgIo MIraCULo ostenDItUr, = 1720
sIC JUstItIa noXIos ConDeMnat. = 1720
Ita septIMa CLaUDUnt—JUbILa brabantI. = 1720

On an adjoining structure were these inscriptions—

CrUX erebUM DebeLLat. = 1720

and thereon was a portrait of Charles VI., inscribed—

CaroLo CæsarI, seMper aUgUsto, fortI, ConstantIqUe eCCLesIæ proteCtorI. = 1720

qUatUor CaroLI brabantIæ totIDeM JUbILantes. = 1720

Referring to the four Dukes of Brabant, Charles the son of Charlemagne, Charles the Bold, Charles V. of Spain and Austria, and Charles VI. the reigning sovereign.

totUs, ChrIste, tIbI sUbMIttIt CorDa senatUs, = 1720
qUeM VIVo pIetas CreDIt Inesse CIbo. = 1720
ô Da JUstItIaM, serVent hæC JUbILa beLgas, = 1720
te brUXeLLa, DeCens arDor aD astra Vehat. = 1720

The twelfth arch has a picture of the wounded Lamb—

JesU ChrIsto a JUDæIs IterUM Cæso. = 1720
trIbUs sæCULIs et MeDIo JUbILat, = 1720
saCeLLUM sangUInIs DIVInI. = 1720

The next structure was a highly decorated arcade of twenty-three compartments, the central one being surmounted by a picture of Peter attempting to walk on the water, and inscribed, 'Modicæ fidei, quare dubitasti?'—Matt. xiv. 31. All the others bore chronogram inscriptions referring to the rivers of the country, heathen marine deities, and fishes; there were some other mythological inscriptions; all made to illustrate the dogmatic theology which was so prominent throughout the festival.

1. JesU absConDIto JUbILante fLUMIna. = 1720
2. qUIa VentI aC Mare obeDIUnt ILLI. = 1720
3. saLVatoreM In trIbUs hostIIs LaUDate pIsCes. = 1720
4. UnanIMes festIs In aqUIs DUCIte Choreas: = 1720
5. pLaUDIte pInnIs, pLaUDIte CaUDIs. = 1720
6. erIgIte CapIta, CUM VenIt ponti DeUs. = 1720
7. aLVeo nItIDIorI, fLUMIneqUe Casto. = 1720
8. CUrrat senna,[1] CanatqUe trIton nUMInIs proDIgIa: = 1720
9. qUaLIa CerULea non VIDIt aMphItrIte: = 1720
10. aUt sCeptro trICUspIDe patraVIt In MarI, = 1720
11. proCeLLosI DoMItor æqUorIsfraterqUe JoVIs [Neptune.] = 1720
12. CUMqUe profUnDo oCeano proteUs. = 1720
13. trInæ hostIæ seXagInta DeCeM LUstrIs gLorIosæ. = 1720

[1] The river Senne at Brussels.

14. rUbentIbUs fLUMen CoraLIIs spargIte nereIDes, = 1720
15. DUM ConChIs genItrIX ornabIt rIpas, = 1720
16. et nereUs genItor MeDIo VortICe CaptabIt UnIones. = 1720
17. senna[1] trIUMpha aUro DIVIte paCtoLo nobILIor: = 1720
18. tIbI DILIa,[1] tIbIqUe sCaLDIs[1] InVIDebIt; = 1720
19. qUoD patrIIs aMnIbUs soLUs feLICIor = 1720
20. MIraCULoso tot annIs Deo In Urbe JUbILes. = 1720
21. non ILLUD rhaDano, DanUbIo, eUphratI ContIgIt: = 1720
22. tU soLUs nUMInIs proDIgIa CeLebrabIs. = 1720

There were also these further chronograms—

ChrIstUs hInC saCrarIo perfIDo a JUDa abLatUs. = 1370
JaM septIes In Læto JUbILo DUCtUS. = 1720
ô JesU fUnDItUs DeCIDat JerICho. = 1720

hostIas saCras, a treCentIs qUInqUagInta annIs, InstIgante tYranno InfernaLI, haC In eCCLesIa sUrreptas, InVIsæqUe gentI hebraICæ, saCrILege ILLas traCtantI, sangUInIs effUsIone CognItas atqUe horrIbILes, rUrsUs hUC reVertentes eXornatIone pIa pIetateqUe InsIgnI sanCtæ CatharInæ paroChIanI VenerantUr. = 1720

The fourteenth arch bore this one chronogram—

hostIIs eX teMpLo DIVæ CatharInæ abLatIs, = 1720
JUDæorUM saCrILegIo VIoLatIs, = 1720
pLUs trIbUs sæCULIs et MeDIo IntegrIs: = 1720
reI naUtICæ DIreCtores Deo proDIgIoso posUerUnt. = 1720

On the fifteenth arch were numerous emblems, statues of the Virgin Mary, St. Anna, St. Joseph, St. Carlo Borromeo, and St. Philip Neri, also a picture of a triumphal progress, all denoting the triumph of Christianity, with these inscriptions—

a fInIbUs terrarUM psaLLIte fIDeLes popULI. = 1720
ChrIstIanUs De heretICIs trIUMphUs. = 1720
CrUor eXCItat MIsterIa fIDeI. = 1720
CaroLUs LaUDat VerItatIs MYsterIa. = 1720
DatUr In JUge saCrIfICIUM. = 1720
aLDUs JUbILeerDt De paroChIe Van fInIs-terræ. = 1720
qUIs sICUt DoMInUs nobIs CohabItans? = 1720

This brings the festivals of 1720 to a conclusion. The volume then contains a further narrative of another and similar festival held in 1735 at Brussels. Some of the arches used on former occasions were again set up, together with new ones of great architectural and decorative quality, with an abundance of chronograms. Passing over seven engravings by Harrewyn and Krafft, and twenty-three pages of description of the procession, we arrive at the first triumphal arch,

[1] Rivers—the Senne, the Dyle, and the Scheldt.

which bore these inscriptions, telling us how Brussels again 'lifted up its heart'—

RURSUS BRUXELLA SURSUM CORDA. = 1735
DAT BRUXELLA JUBILUM RESTAURATÆ RELIGIONIS. = 1735
SACRILEGUS ALTER, VENDITOR DEI, JUDAS RESURREXIT. = 1735
QUOT VULTIS MIHI DARE? INQUIEBAT FUR SCELESTUS. = 1735
PACTUM INIIT, TRADUXIT CITO FURATUS. = 1735
HOC RURSUS A JUDA CHRISTUS JUDÆIS TRADITUR. = 1735

The second arch, put up by the College of Jesuits, bore many inscriptions, and these chronograms—

PACI, FIDEI, HOSTIIS RESTITUTIS TRIPLEX JUBILEUM. = 1735
STUDIOSI BRUXELLENSES GYMNASII SOCIETATIS JESU ERIGEBANT. = 1735

The third arch, the same which was so used in the first festival, had these inscriptions—

ADORO TE DEVOTE FULGENS DEITAS,
QUÆ SUB HISCE FIGURIS VERE LATITAS. } = 1735
FONS AQUÆ VITÆ ABSCONDITUS MIRABILITER EXALTATUR. = 1735
O VERA HOSTIA BELLA PREMUNT HOSTILIA DA ROBUR FER AUXILIA. = 1735
EX ANGELO CÆLI VERA IN EXTREMIS SUBSIDIA. = 1735
QUOD NON CAPIS ET NON VIDES, VERA JESU PROBAT FIDES, ET SI SENSUS CORRUANT. = 1735
DE CAPTIVITATE VICTRIX TRIUMPHUS. = 1735

On the fourth arch, the same as in the first festival—

EXTITIT IN CRASSIS QUONDAM BRUXELLA TENEBRIS: = 1735
ILLIS DEPULSIS, LUXQUE FIDESQUE REDIT. = 1735

On the fifth, a new arch, was this dedication—

DEO IN EUCHARISTIA BRUXELLENSIUM SERVATORI. = 1735

The sixth, also a new arch, was thus inscribed—

JESU ABSCONDITO A CENTUM ET QUINQUAGINTIS ANNIS PRISTINO HONORI PIE RESTITUTO.[1]
DEO REGIQUE SUO RECONSILIATA FELICITER CIVITATE: IN FIDEI RESTITUTÆ GRATIAS PRO PATRIÆ VOTO EREXIT SENATUS POPULUSQUE BRUXELLENSIS. *This chronogram makes* 1635

The seventh arch, surmounted by a figure of the bishop Saint Nicolas, bore this inscription—

DEO IN TRINIS HOSTIIS LATITANTI FIDEIQUE CATHOLICÆ RESTITUTÆ CLIENTES SANCTI NICOLAI POSUERUNT. = 1735

The eighth arch, the same as the ninth in the first jubilee, was again covered with chronograms suitable to the advanced date, and again alluding to St. Norbert—

[1] Thus in the original, but the chronogram makes 1736.

sUCCUbUIt LIngUæ tanCh'LInI antVerpIa: at eCCe norbertI MonItIs hostIa saCra stetIt. = 1735
VerbI DeI præCo eXIMIUs sanCtUs norbertUs Intonat. = 1735
CaptIVate Cor, et sensUs Vestros In obseqUIUM Veræ fIDeI, = 1735
DeUs Vester In eUCharIstIa sUb speCIebUs aDest: VenIte, aDorate. = 1735
JesUs VerUs agnUs oCCIsUs ab orIgIne MUnDI. = 1735
ChrIstUs DoMInUs obLatUs est, qUIa Ipse VoLUIt. = 1735
qUI eDent eX Carne ChrIstI VIVent In æternUM. = 1735
qUI non ManDUCaVerInt eX ILLâ InterIbUnt. = 1735
eXUrgat DeUs et peLLantUr InIMICI eJUs: = 1735
aUfUgIant, qUI oDerUnt ILLUM a faCIe eJUs. = 1735
eXtIrpentUr JUDæI, erUbesCantqUe saCraMentarII. = 1735
naM qUoD IstI CULtro, hI LIngUâ transfIXerUnt. = 1735
aDorent eUM angeLI eJUs, serVIant eI popULI et trIbUs In saCrIs hostIIs. = 1735
aDoro te eX CorDe Latens DeItas, qUe sUb hIs fIgUrIs Vere LatItas. = 1735
CIbaVIt sUos ChrIstUs eX aDIpe frUMentI. = 1735
In DIebUs faMIs satUrabUntUr, qUIa peCCatores perIbUnt. = 1735
qUoD norbertUs præDICaVIt, aDrIanUs CrUore sIgnaVIt. = 1735
DoCtrInaM patrIs sangUIne sUo eXornaVIt JaCobUs. = 1735
DatUr nobIs panIs angeLICUs, oMnIqUe sUaVItate pLenUs. = 1735
Vere CreDentIbUs saLUs, aLIIs eXItIUM. = 1735
ChrIsto Deo sUb hostIâ LatentI sUppLeX grIMberga ereXIt. = 1735

Eight statues of the evangelists and saints adorned the arch, with quotations from their writings—

S. Mathæus. Hoc est Corpus meum.
S. Marcus. Hic est Sanguis meus.
S. Lucas. Hoc facite in meam commemorationem.
S. Joannes. Caro . . . mea verè est Cibus.
S. Gregorius. Panem . . . manente propriâ specie in carnem . . . convertit.
S. Ambrosius. De pane fit Caro Christi.
S. Augustinus. Nemo . . . illam Carnem manducat, nisi prius adoraverit.
S. Hieronymus. Dominus Jesus . . . ipse, comedens, et qui comeditur.

Figures of angels with inscriptions complete the decorations of the arch—

JUbILeMUs Deo In VoCe eXULtatIonIs. = 1735
eXULtate Deo aDJUtorI Vestro, JUbILate Deo JaCob. = 1735
bUCCInate In neoMenIa tUba In annIVersarIo DIe festIVItatIs Vestræ. = 1735

ô VERA UNAQUE SALUTIS HOSTIA, QUÆ CÆLI PANDIS OSTIUM. = 1735
BELLA URGENT HOSTILIA, DA ROBUR, SIS AUXILIUM. = 1735

The ninth arch as described must have been a very elaborate affair; it had a profusion of chronogram inscriptions relating to theological polemics and the doctrines of Luther and Calvin—

CALVINUS SILEAT, DUM JUGIS FATUR AQUINAS; = 1735
EXHAUSTUS LUTHER AC DOGMATA FALSA RUUNT: = 1735
CHRISTUM EX SCRIPTURA SINE PANE EXISTERE TRADIT, = 1735
ID CONFIRMAVIT: VICTUS UTERQUE FUIT. = 1735

CUM EUCHARISTIA ET VIRGINE VADIT SUPER AQUAS. = 1735
VIATICUM CAPTIVIS DEFERENS SUSPENSUS FUIT. = 1735
HOSTIÆ PRODIGIOSÆ BRUXELLIS MANUS EVASERUNT HÆRETICAS. = 1735
JUBILANT BRUXELLENSES OMNES SINGULARI GAUDIO. = 1735
BRUXELLENSES ADHUC THESAURUM SERVANT. = 1735

LIGNUM INSIGNE, QUOD PROTULIT FRUCTUS VITÆ. = 1735
SACERDOTIUM JESU VIVACITER PRÆFIGURATUR. = 1735
IESUS UT ISAAC VICTIMA VIVA DEO OFFERTUR. = 1735
PANIS VIVUS CÆLITUS HOMINIBUS DELATUS. = 1735
IESUS VERE VIVA ARCA FEDERIS IN SALUTEM POPULI. = 1735
PANIS PROPOSITIONIS NUNC QUIBUSCUMQUE DATUR. = 1735
AMBULAVIT ELIAS IN FORTITUDINE PANIS ET VINI.[1] = 1735
AGNUS CRUCIFIXUS AB ORIGINE MUNDI.

VERUS IPSE AGNUS, QUI SEPTEM DISSOLVIT SIGNACULA. = 1735
QUICUMQUE BIBIT EX HAC UNDA NON SITIET. = 1735
NON VOLUIT, UT DETUR PANIS FILIORUM CANIBUS. = 1735
UTERQUE DIGNOVIT CHRISTUM EX FRACTIONE PANIS. = 1735

The foregoing narrative (at page 38) is thus officially approved of: 'Ick heb gelezen met groot voldoeninge seker Schrift habbende voor tytel: Vervolgh van de Hooghweerdige Historie van het Alderheylighste Sacrament van Mirakel, etc., ende oordeele, dat het selve sal mogen gedrukt worden, etc. etc.—Actum Mechliniæ, 9 Julii 1735. (*Signed*) *H. STEVART.* Ecclesiæ Metropolitanæ S. Rumoldi Canonicus Grad. et Decanus, Examinator et Judex Synod. Censor Librorum ordinarius.'

GLORIA IN EXCELSIS DEO PAX VERA HOMINIBUS. = 1735
DEUS EXERCITUUM QUI PRO ISRAEL PRÆLIABERIS, = 1735
EXURGE AUGUSTO CÆSARI EMERITO EUCHARISTIÆ DEFENSORI. = 1735

ANOTHER festival was held at Brussels in the same year (1735). The procession and the decorations are fully described in the concluding pages of the volume. A display of the statues of Minerva and the Muses, with allegorical and personal allusions, is preceded by these chronograms—

[1] Thus in the original, but the chronogram makes only 1628.

GRATIAS AGITE ET JUBILATE DEO RELIGIONE À CENTUM ET QUINQUAGINTA ANNIS RESTITUTA. = 1735

EXULTATE ET JUBILATE DEO SCIENTIARUM AUTORI. = 1735

DEO SUB FIGURA PANIS ABSCONDITO EX TRABIS RECESSU PRODEUNTI. (*i.e. hidden, and taken from the hole in the beam.*) = 1735

STUDIOSI GYMNASII BRUXELLENSIS SOCIETATIS JESU. = 1735

Among a profusion of statues and decorations, and triumphal arches, all more or less appropriate to the occasion, the following inscriptions prominently appeared :—

QUÆSITUS EST IN LATEBRIS DILECTUS MEUS ET INVENTUS. = 1735

VERÈ TU DEUS ABSCONDITUS DEUS ISRAEL SALVATOR *ITA ISAIAS.* (c. 45.) = 1735

EXULTATE DEO ADJUTORI VESTRO JUBILATE DEO JACOB. = 1735

ALEXANDRO[1] RELIGIONEM BRUXELLIS RESTITUENTI. = 1735

RESTITUTÆ BRUXELLENSIUM FIDEI CONSERVATORI.[2] = 1735

SINGULARI EXEMPLO EUCHARISTIÆ PERPETUÒ DEVOTI.[3] = 1735

ISABELLÆ INFANTI TRINA EX AURO CORONA DEUM EXORNANTI. = 1735

JUBILAT POPULUS JUBILANT ANGELI, ABIIT HÆRESIS TRIUMPHAT FIDES. = 1735

CAROLUS SEXTUS IMPERATOR, RELIGIONIS ET JUSTITIÆ INSIGNIS DEFENSOR. = 1735

EUCHARISTICO DE HÆRESI TRIUMPHO SENATUS BRABANTIÆ EX VOTO. = 1735

ADORO TE DEVOTE LATENS DEITAS, QUÆ SUB ILLA FIGURA VIVENS LATITAS. = 1735

JESU DEO VIVO PIO PECCATORUM EXPIATORI. = 1735

JESU JUSTO FACTORUM JUDICI VENTURO. = 1735

SIC CITÒ VIDERUNT IN QUEM TRANSFIXERUNT.[4] = 1735

QUI INDURATI BRUXELLIS SUNT CREMATI. = 1735

JUBILÆUM ORNAVIT ARCHIDUX ELISABETA. = 1735

FRATERNIS ARCHIDUX EMICANS VIRTUTIBUS. = 1735

QUÆ LATET IN PARVA DEITAS OCCULTA FIGURA
ABDITA CELATA EST IN TRABE CLAUSA CAVA. = 1735

SOLE SUB AUSTRIACO TUTÆ TU REDDITE SEDI
PER TE BIS LATITANS AGNE SENATUS OVAT. = 1735

JUDÆORUM POLLUIT RABIES, AUSTRIACA EXORNAT PIETAS. = 1735

DE SURREPTIS SACRIS HOSTIIS DOLUIT ECCLESIA
SANCTÆ CATHARINÆ EXALTATIS JUBILAT. = 1735

JESU CHRISTO SUB PANIS SPECIE SACRILEGÈ HINC
ABLATO AB INIQUIS HÆRESIS TRANSFIXO AC SANGUINIS
EFFUSIONE TRANSFIXORIBUS, SUIS FUNESTO Â SESQUI
SECLO CALVINARIO FURORI SEX ANNIS ABSCONSO SUB
ILLA IPSA PANIS SPECIE HUC REVERTENTI, SANCTÆ
CATHARINÆ PAROCHIANI POSUERE. (*See remark on next page.*) = 1735

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[1] Alexander Farnese, the Spanish Governor of the Netherlands.

[2] Philip II. King of Spain, sovereign of the Netherlands. [3] The Prince of Austria.

[4] Accompanied by a picture of the Jews stabbing the Hosts ; the punishment inflicted on them is alluded to in the next line.

CLERUS ET POPULUS DEO SUA MUNERA VOVENT. = 1735
DEO EUCHARISTICO PACE ET RELIGIONE FELICITER RESTITUTÂ REI NAUTICÆ DIRECTORE SPOSUERUNT. = 1735

The inmates of the monastery of Affligem put up an arch, inscribed—
PRÆPOSITUS CONVENTVSQVE AFFLIGEMIENSES JUBILANDO POSUERE. = 1735

The Augustines put up a decoration, inscribed—
OB PROFANATIONIS PERICULUM SEX ANNIS LATUIT DEUS = 1735
PRODIGIOSIS HOSTIIS EREXIT CŒNOBIUM SANCTI AUGUSTINI. = 1735

The procession having traversed very many streets, which are mentioned by their names, the festival came to its conclusion.

WE have now to go back fifty years, to notice the ceremonies which were held at Brussels in 1685, the centenary year of the re-establishment of public worship after the iconoclasts had done so much mischief in the province. The miraculous consecrated wafers had been concealed for safety in a beam of wood in the church from 1579 to 1585, when they were again exhibited to the public with great rejoicings. There are several troublesome misprints in the original, which cause hesitation in accepting some of the chronogram dates which are not explained in the text. The discrepancies which I am unable to correct are alluded to in foot-notes; and a few explanations are added by the same means.

A tract in the Dutch or Flemish language (British Museum, press-mark 106. g. 55-1), 'Cort Verhael van de Feeste van het Hondert-jarigh Jubilé, Over de herstellinghe van het Alderheylighste Sacrament van Mirakel,' etc. It describes the festival held at Brussels in 1685, with the decorations of the church of St. Gudule and of the city, among which were the following chronogrammatic inscriptions—
FIDES CATHOLICA BRVXELLÆ RESTITVTA HÆRESIN EXCEDERE COGIT. = 1585
DAN VVIRT GHY BRVSSEL QUYT DEN GROVEN GEUSEN HOOP.[1] ALS UVV' MICHAELS CRACHT HELPT' TVUYL GESPVYS OP LÔP. = 1585
DE DEUREN DER HEL CONNEN OYNT UVV VASTIGHEYT BEVVEGEN.[2] Matth. 17. 18.
'K VVETE VOORSEKER; GHY ZYT CHRISTUS, SOON VAN DEN LEVENDEN GODT. Matth. 16. v. 16. = 1685

[1] This makes 1085. It is without explanation.
[2] This makes 1690, probably an error, and should make 1685.

OB ISTVD EXALTATIONIS EVCHARISTIÆ ÆVVM. = 1685
VICINIA EXVLTABVNDA TROPHEVM ERIGIT. = 1685
SIET CHRISTI VVAERE VLEESCH HIER DOOR DE JOÔN BEGECKEN.[1] = 1370
EN ZYN AENBIDDERS NV TOT IUBIL VREUGHDEN VVECKEN. = 1685
AEN CHRISTO IESU OP-GERECHT VAN DE GODTVRUCHTIGHE CANTER-STEENSCHE GHEBUERTE. JUBIL-ARCKE. = 1685
TRIVMPHVS FIDEI EXPVLSA HÆRESI RESTITVTÆ.[2] = 1585
TRIA SVNT OMNIA IN CŒLIS, VBIQVE VNVS DEVS. = 1685
VENITE LABORANTES, VOS VERO DIVINOQVE POTV REFICIAM. = 1685
HAVRIETIS AQVAS[3] CVM GAVDIO È FONTIBVS SALVATORIS. = 1685
ANTIQVITUS MANDUCAVERVNT SPIRITVALITER. = 1685
CAROLVS[4] REX MVNDO AVGVSTVS. = 1685
DAT ANTHONIO[5] AGVRTO GVBERNATORI FELIX AVSPICIVM. = 1685
SVPER EXALTAT BRVXELLA DEVM. = 1685
IVDEI LÆTANTER CHRISTVM PVGIONIBVS PVNGVNT. = 1685
EFFLVXIT SANGVIS, PERFIDI FVGAM CAPIVNT. = 1685
DEVS IN EVCHARISTIA AVXILIVM. = 1685
VENERABILIS EVCHARISTIA AB OMNIBVS UT DEUS HONORETUR. = 1685
FRATERNITAS DIVÆ MARIÆ, VENERABILE HONORATVRA HOC OPVS EREXIT. = 1685
REDVX CARMELVS OVAT, HIS TRIBVS IN HOSTIIS. = 1685

Id est :

CARMELUS VERHEUGHT U OVER 'T VVEDERKEEREN. = 1685
DA ROBVR, FER AVXILIVM CIVITATI. = 1685
ÔGY MIRACULEUSE HOSTIEN, VVIE 'T STÆDT BEVVAEREN. = 1685
CIVIBVS IVBILANDVM EST, HOSTIÆ SERVATÆ SVNT. = 1685
DIE DRY HOSTIEN VVAEREN IN BRUSSEL, BEVVAERT VAN 'TSCHENDEN. = 1685
VERHEFT EN VEREERT NU'T HONDERT JARIGH JUBILÉ OM BETERS VVILLE. = 1685
SIET OM BETERS VVILLE VVORT DIT JUBILÉ GEGEVEN. = 1685
QVI FVERAT VINDEX MICHAEL STETIT IPSE PATRONVS. = 1685
MICHAEL INTERPRETATVS, QVIS VT DEVS SERVAVIT HOSTIAS ? = 1685
DE SERVATO PRETIOSISSIMO THESAVRO, BRVXELLA IVBILAT. = 1685
HOSTIA ROBORATVS ALBIGENSES EXPVGNAVIT DOMINICVS. = 1685
FF. PRÆDICATORES À SÆCVLO BRVXELLAS REDVCES HOSTIIS CONSECRANT ET AQVINATI. = 1685
VIVVS FIDELIVM CIBVS ET VITA. = 1685
TRINVS ET VNVS MIRACVLOSVS IN HOSTIIS DEVS. = 1685
SEXENNIO QVI DEFVERAT CENTVM ANNIS IUBILAT. = 1685

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[1] The year when the Hosts were stolen and stabbed.
[2] The year of the restoration of worship, and the suppression of heresy.
[3] The chronogram at p. 32 *ante* seems to be in imitation of this.
[4] Charles II. of Spain. [5] (*Sic*) mentioned as Governor of the Netherlands.

A TRACT (British Museum, press-mark 106. g. 55-2), 'Tweede Deel Vande Feeste van het hondert jarich Jubile Over de herstellinge van het Alderheylichste Sacrament van Mirakel,' etc. etc. (It describes the festival at Brussels, 15th to 29th July 1685, and the processions, triumphal cars, and cavalcade, with the decorations of the streets, the inscriptions, chronograms, etc., used on the occasion.) Published at Brussels 1685, and consists of 34 pages.[1]

The chronograms are as follows—

EX TE ORTVS EST SOL IVSTITIÆ CHRISTVS DOMINVS. = 1685
SVB SPECIE PANIS IVBILAT VERAX DOMINVS. = 1685
TRINO VNIQVE DEO LÆTIS BRVXELLA TRIVMPHIS. = 1685
AENBIDT IN DRY VVONDERBAERE HOSTIEN UVVEN SCHEPPER EN VERLOSSER. = 1685

Followed by some poetry, with this at the end—

VVÆERE EN STANTVASTIGHE GELOOVIGE VEREERT GODT INT ONBEGRYPBAER AUTAERS SACRAMENT. = 1685

HOUVVAERDT VERBORGDEN BRUSSELS VVAEREN SCHÆT.[2]
DESEN IUBILÉ IS OVER GODTS EYGEN VLEESCH EN BLOEDT.[3]
LUTER IN DESE HOSTIEN IS DEN VVAERACHTIGEN EEUVVIGEN GODT. = 1685

CALVIN AENBIDT HIER VRY UVVEN GODT EN BEHOEDER.[4]
VVY IUBILEREN VOOR 'T VVEERDIGSTE SACRAMENT. = 1685
GHY VVAERE CHRISTENEN HOUDT U DAN BY 'T OUDT GELOOVE.[5] = 1685
DE HÆRESIE EXPVLSA TRIVMPHAT EVCHARISTIÆ VERITAS. = 1685
VRBS SPERAVIT IN VENERABILI, NON CONFVNDETVR IN ÆTERNVM. = 1685
PAX ET FIDES VENERABILIS BRVXELLIS REDDITA. = 1685
HODIE IVBILEVM VRBIS BRVXELLENSIS. = 1685
QVIS LOQVITVR POTENTIAS DOMINI? Psal. 105. } [6]
BRVXELLA NARRABIT. }
HOSTIÆ REPERTÆ SVNT BRVXELLIS; VNDE IVBILAMVS.[7]
IVBILATE DEO OMNES POPVLI, SERVITE VERE SALVATORI VESTRO. = 1685
ADORAMVS TE IESV QVI HIC SVB FIGVRIS VERE LATES. = 1685
VENITE EXVLTATE DOMINO IVBILANTES SALVATORI NOSTRO. = 1685
SERVATOR IVBILAT SVB SPECIEBVS PANIS: VENITE ADOREMVS. = 1685
A CENTVM ANNIS, PIO DEI FAVORE EXPVLSA FVIT HÆRESIS. = 1685
BRVXELLA DE THESAVRO PRÆSTANTISSIMO INVENTO IVBILAT. = 1685
IVBILANT EXINDE OMNES PII BRVXELLENSES. = 1685
VIRI QVOQVE MELCSTRATENSES VENERANTVR DIVINAS HOSTIAS. = 1685
DEVS TRINVS ET VNVS IVBILAT IN INVENTO SACRAMENTO. = 1685

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[1] See the remarks at p. 276, *ante*.
[2] This makes 1185, not explained.
[3] This makes 1770, it must be an error.
[4] This makes 1680.
[5] This makes 1683.
[6] This makes 1686.
[7] This makes 1689.

fIXa CaVsat gaVDIa festVM IVbILeI. = 1685
bIs qVInta MartII Vrbs brVXeLLa DeLIberatVr. = 1685
gLorIa patrI et fILIo et spIrItVI sanCto sICVt In prInCIpIo et nVnC et erIt In seMpIterna sæCVLa. } = 1685
fVgatIs hostIbVs gVDVLa trIVMphat ob restItVtas saCras hostIas. } = 1685
In fIDe brVXeLLa trIVMphat noVo JUbILeo.
angeLVs DIVo bonaVentUræ trIbVIt eVCharIstIaM. = 1685

CHRONICUM JUBILARE

Venerabile à Miraculis Sacramentum à furore iconoclastarum divinitus servatum fuit Anno Christi 1585.

ChrIstVs trIbVs sVb hostIIs à JVDeIs transfIXVs, seX ob hæretICos annIs, hIC LatVIt, hICqVe aDoratVr hIC IVbILatVr. } = 1685
DIe aen 't kruYs Is ghestorVen heeft MIrakULeUseLYk aLhIer In bethanIen gherUst. } = 1685
't ghene De ongheLooVIghe JoDen hebben DoorVVont VVort Van ChrIstenen hIer ghe-eert.[1]
IVbILeVM DebetVr In bethanIa eX sangVIne kattenbroeCk. = 1685

Dobbel Jaer-schrift.

Vereert Dese DrY Doorsteken hostIen, De VVeLCke Van JoUffroUVVe Joanna baerts In Desen baLCk ses Jaeren Yn beVVaert. } [2]
honorabILI eVCharIstIæ DIVInItVs restItVtæ trIVMphantI. = 1685

Hoc est enim Corpus meum.

Hic est enim Calyx Sanguinis mei novi et æterni Testamenti Misterium Fidei qui pro vobis et pro multis effundetur in remissionem peccatorum.

Anagramma.[3]

Ecce continuum hic est miraculum.
Judei impiissime confoderunt tres Hostias.
Non sine pretio effluxit Sanguis per terram.
Mementote vobisque Jesum intimæ imprimite.

[1] This makes 1684.

[2] This is carefully compared with the original; it makes 2859. It is intended for double the date 1685 = 3370; or for double the dates 1579 or 1585. It will fit neither, nor can it be divided equally into any year date. The word 'BALCK' is the 'beam of wood' in which the Hosts were hidden for safety.

[3] This anagram consists of 138 letters in the first sentence, and 139 in the second; by marking off the letter V in the first against two of the letters I in the second, all are used, and the anagram will be found to be perfect. It is an example of great ingenuity and patience, but who can tell of the amount of time consumed in composing it! Nevertheless it is excelled by the anagram-chronograms at a subsequent page of this volume where the 'Decas Mariana' is described.

A chronogrammatic Hymn.

DE CŒLO IESVS ORIENS, DIVINÆ VIVENS DEXTERÆ = 1685
OPVS SALVTIS TERMINANS EXCEDIT VITÆ IN VESPERE. = 1685
Ô IESVS EXCELSA HOSTIA, QVÆ VITÆ PANDIS OSTIVM. = 1685
TELA VIBRANT HOSTILIA, DA ROBVR FER AVXILIVM. = 1685
VNI TRINOQVE DOMINO EX ÆQVO IVNCTA GLORIA. = 1685
QVI SVIS ABSQVE TERMINO, VIVERE DET IN SÆCVLA. = 1685
VITA, DECOR, LAVRVS, VIRTVSQVE SIT OMNIPOTENTI. = 1685
DICITO LVX VIVAT SIT VENERANDA DIES. = 1685
IN QVA LÆTITIA GAVDET BRVXELLA TRIVMPHIS. = 1685
QVOD IVBILVM IN TRINIS VOTA PRECESQVE FOVET. = 1685
VIVAT CAROLVS HISPANIÆ ET INDIARVM REX. = 1685
MIRACVLOSO IN HOSTIIS DEO REX ET SENATVS BRABANTIÆ POSVERVNT. = 1685
DEVS TRINVS ET VNVS HIC IVBILANS TRIVMPHAT. = 1685
SANGVINIS VERA EFFVSIO, EST IVDEORVM PLENA CONFVSIO. = 1685
IN TRIBVS TRANSFIXIS HOSTIIS MIRABILIS NOSCITVR DEVS. = 1685
ECCE, VERO ET CONTINVO MIRACVLO SANGVINEÆ HOSTIÆ HIC CONSERVANTVR. = 1685
DOMVS REGALIS AVSTRIÆ TVTRIX EVCHARISTIÆ. = 1685
QVIS EST QVI FIDEM PROTEGIT VTI REX CAROLVS? = 1685
SIT POPVLO LÆTANTI, IN AVXILIVM DEVS. = 1685

Sacramentum Miraculosum.

Anagramma.

Sacrum ac immortale Munus.

RORAVIT MANNA DESVPER VT GENS ISRAELITICA ESVRIENS SATVRARETVR. = 1685
DEVS IN TRABIS LIGNO SVB SACRAMENTO ANNIS SEX PIÈ ASSERVATVR. = 1685
AB INIQVA HÆRESI DEVS LIBERAVIT BRVXELLAM. = 1685
PANIS DIVINVS CŒLITVS MISSVS VT NOS SALVARET. = 1685
IVBILANTIBVS IN TERRIS TRIBVS HOSTIIS ZELOSI APPLAVDVNT MINORES. = 1685
VALE REX, TIBI SINT TVA MVNERA QVÆ DESPICIO. = 1685
THESAVRVS MEVS EST IESVS CHRISTVS DEI FILIVS. = 1685
VERHOOGHT IN DRY HOSTIEN HET VVOORDT VLEESCH GHEVVORDEN. = 1684
STANVASTIGE CHRISTENEN AENBIDT DIT BROODT VAN 'T EEUVVIGH LEVEN. = 1685

WE now go forward 135 years, and find in the nineteenth century that chronograms were still in use, though in less profusion. I have not met with any later than 1821 for the jubilee festivals. A book (British Museum, press-mark 11555, ee. 1. the 5th tract),

'Negenvondigen Jubel-galm, of zegenryke geheugenisse, dat het heylig sacrament van mirakel, in der Hoofd-stad van Braband, het princelyk Brussel' (on the occasion of the four hundred and fiftieth anniversary). Published at Antwerp, and dated—

APPLAUDIMUS SACROSANCTÆ JUBILATIONI. = 1820

On the back of the title-page are these chronograms—

VENISTI TEMPUS ACCEPTABILE, DIES SALUTARIS ! = 1820
BELGIS DILUCULUM RELIGIONIS ! = 1820
ALIIS LUCIDULUM LETITIÆ ! = 1820

Observe the two entire words of numeral letters. The book consists of twenty pages of poetry, in the Flemish language, headed, 'Mirabilia Opera Altissimi,' with copious footnotes, which contain the following chronograms—

P. 5. RECORDATIO MAGNIFICA ILLUXIT ! = 1820
P. 4. BENEDICET IN SUA CLEMENTIA POPULIS SUIS = 1820
P. 5. EXTOLLAMUS BELGÆ DUCES APOSTOLOS ! = 1820
P. 12. HOC JUBILÆUM DECOR INGENS POPULI NOSTRI. = 1820
ILLUSTRI JUBILATIONE DELECTAMUR. = 1820
P. 17. ECCE VERE-MIRIFICUS IBI DEUS. = 1820
CONCESSIT DEUS BELGIO SUO JUBILATIONEM. = 1820
P. 18. DIES CLEMENTIÆ BELGIS ILLUXIT. = 1820
P. 19. EXUNDANTE PECCATO MULTA FLAGRA. = 1820
P. 20. O SALUTARIS HOSTIA ! / BELGAS FIDELES RECREA : / PIOS DOLENTES ADJUVA. } = 1820

The tract concludes with these words—

ECCE DECUS VERÈ-VESTRUM. = 1820

THE next tract, No. 6 in the last-mentioned volume, has this title, 'Triumphus Veritatis et Religionis, sive Annus quadringentesimus quinquagesimus, quo tres Miraculosæ Hostiæ, adhuc integræ, apud Bruxellenses, in æde D : D : Michaelis et Gudulæ, publicæ Adorationi etiamnum expositæ, adservantur, et in processione solemni, 16ta et 30ma Julii, anni currentis 1820, ad Fidelium consolationem circumducentur.'

ADORATE PECULIARI VENERATIONE MIRACULOSAS HOSTIAS. = 1820

(Published at Antwerp.)

This chronogram is in large letters on the back of the title-page—

eXCeLsUM / ConLaUDate } = 1820

Then follow six pages, of a sort of oration in Latin, printed in lines of irregular length, in the manner of an inscription, on the subject of the Sacrament-Miracle in 1370, commencing thus—

Non indiget elato *Oratorum* stylo
tale tantumque Jubilæum:
agitur Memoria, omni exceptione major,
MIRACULI MIRACULORUM, ETC. ETC.

Occasionally a line is chronogrammatic, thus—

ET ECCE EVENTUS INSIGNIS MIRACULI! = 1370
HOC SACRAMENTO GAUDEANT BRUXELLENSES! = 1820
ILLA SOLENNITAS PECULIARE PETIT GAUDIUM, = 1820
BUCCINATE TUBA IN DEVOTIONE MAGNIFICA! = 1820

A TRACT (British Museum, press-mark 11555. ee. 1, No. 4), 'Tweehonderd-vyftig-jaerig Jubilé, Over de roemweêrdige Geheugenisse, dat de Turken geslaegen en verdreéven zyn geweést met hunne talryke Vlooóte, te Lepante, doór de vereenigde Christene Princen, onder het voórzigtig Beleyd van den kloekmodigen Zee-Admirael JOANNES VAN OOSTENRYK:' etc. etc. Published at Antwerp, and dated—

ADVENIT TEMPUS ACCEPTABILE JUBILATIONIS. = 1821

The subject relates to the battle of Lepanto and its results to Christians in the East; and to the services then rendered by John of Austria, the natural son of the Emperor Charles v., and who was subsequently made Governor of the Netherlands. A description is given of a religious festival held to commemorate the event, and of the decorations put up on the occasion, with numerous appropriate inscriptions and chronograms. The latter are as follows, leaving out the narrative and description, which is all in the Flemish language—

CONTRIVIT VIRGO MAGNI CAPUT ISTA DRACONIS. = 1821
REGINÆ SANCTISSIMI ROSARII DE VICTORIA ERIGEBAT ANTIQUA CONFRATERNITAS. = 1821
ACCEDATIS VIRGINEM SINCERO INTUITU. = 1821
CONFIDAMUS VIRTUTI SACROSANCTI ROSARII. = 1821
FLOREAT TURCICIDII JUBILÆUM! = 1821
DIVO PIO PONTIFICI, SACRAVIMUS CONFRATRES. = 1821
SANCTO PATRI DOMINICO PARI EXULTATE LÆTITIÂ. = 1821
VENERANDI ROSARII FESTUM NOBIS ILLUCESCIT. = 1821
VENISTIS IN COMPUNCTIONE CORDIS VESTRI. = 1821
PLACATE EXCELSUM DEVOTIONE. = 1821
LAUDATE EXCELSUM SANCTITATE. = 1821
JUBILATIONEM COLITE DEVOTIONIS AFFECTU. = 1821
REDIBITIS CUM FRUCTIBUS PACIS INTERNÆ. = 1821

LÆTAMUR TURCICIDII JUBILÆO! = 1821
SALVE DILUCULUM SOLENNE! = 1821
EXALTETUR FESTUM DEO ACCEPTABILE. = 1821
INVOCATE PRÆSIDIUM AFFLICTI POPULI. = 1821
CONGAUDEBIMUS IN PECULIARI LÆTITIÂ. = 1821
ANNUNCIABITIS VICTORIAM DE TURCIS. = 1821
HOC SOLEMNI JUBILÆO JUNCTA SINT GAUDIA. = 1821
JUBILEMUS ECCLESIÆ DEI IN VERITATE. = 1821
VENITE AD JUBILÆUM IN SANCTÆ SPEI CONSOLATIONE. = 1821
PIIS CIVIBUS CONDECORABITUR MARIA. = 1821
VIRGINI CONSERVATRICI DICAMUS. = 1821

EXTOLLITE SACROSANCTA DIVINA MYSTERIA. = 1821
AFFLICTIS MISERISQUE FAVE DILECTA VIRAGO. = 1821
DILECTIS, VIRGO VENERANDA, CLIENTIBUS ADSIS. = 1821
CONFIDAMUS, CIVES, INVENTRICI GRATIÆ. = 1821

SOLENNITATEM ACCEDITE INSIGNI EXULTATIONE! = 1821
CŒLUM EXAUDIET CONLÆTANTES! = 1821
MISERICORDIA VIRGINIS EXCELLET! = 1821
SACRO ROSARIO CONFUNDANTUR INIMICI VESTRI. = 1821
VIRGINI CLEMENTI AC FIDELI POSUERUNT. = 1821
ECCE VIRTUTUM DECUS. = 1821
EXULTEMUS CONCORDITER BELGÆ! = 1821
EX VERA CONFRATRUM CONCORDIA. = 1821
TURCICIDIUM VERIFICATIS. = 1821

The narrative and history of the foregoing subject may be read in two books, to be seen in the British Museum, 'Description de la cavalcade—qui sera exécutée par les écoliers du collége de la compagnie de Jésus—à Bruxelles,' 1770, 4°, with engravings. Press-mark 9930. f. And 'Histoire des Hosties Miraculeuses—qui se conserve à Bruxelles depuis l'an 1370, etc.' Bruxelles, 1760, 8°, with many engravings. Press-mark 4327. c.

BOOKS WITH CHRONOGRAM TITLES, DATES, AND DEDICATIONS.

SOME few books are remarkable for having their title-pages composed in chronogram, which gives the subject of the work as well as the date of publication; other books, and they are more numerous, have the title-page printed in the ordinary manner, with the addition of a sentence or motto in chronogram to express the date; occasionally the chronogram date is to be found in the dedication or on the back of the title-page. A book dated in this manner (and there is usually an absence of figures) is in danger of being catalogued as 'no date.'

This group contains many examples of such methods of dating, and others are placed elsewhere in this volume, when the subject has rendered a special arrangement of them desirable, the Index, under the head 'Book dates, etc.,' will show where they are noticed.[1] The books alluded to have emanated principally from the German press; a search for them among the publications of either England, France, or Italy, would be well-nigh fruitless; as an instance, a careful examination of the 'Bagford' collection of title-pages in the British Museum, perhaps ten thousand in number, resulted in the finding of only two with chronogram dates, and they were of German print and of no special interest, a very large proportion of the whole being

[1] The reader's attention is particularly called to the books by Jesuit authors, in the group which follows next after this one, at page 298.

of English print, and of the period which may be called chronogrammatic.

It is not too late for English authors and printers to adopt old conceits and numerical mottoes to vary the monotony of modern title-pages. The present volume is an attempt in that direction; the title-page on either side, as well as the colophon, contain the compositions of my friends J. T. M. and C. W. W., and (I venture to add) they show successfully how a book may be adorned and improved by the introduction of chronograms, and much more will be seen in what follows.

The first example is an entire title in chronogram; the commencement is to be read in plain words thus—

'Chronologia sacra ex claris sententiis, solis textibus divini codicis.' Augsburg, 1801, no author's name. This book is mentioned in Kayser, 'Index librorum;' and in Graesse, 'Trésor de livres rares et précieux.' The title is thus printed in chronogram, thrice repeating the year of publication—

CHRONOLOGIA SACRA EXCERPTA EX CLARIS SENTENTIIS SOLIS TEXTIBVS DIVINI CODICIS. = 1801

ASSIGNANS VARIAS SERIES, ANNVA SPATIA, OBVIAS TEXTVRAS, ANNOSQVE INITOS SAECVLI DECIMI NONI. = 1801

SERVIENS DIVERSIS OCCASIONIBVS, INSCRIPTIONIBVS CONCIONIBVS, OPERIBVS VEL PVBLICIS VEL PRIVATIS PRO CVIVSCVNQVE SEV GENIO SEV INGENIO AC PLACITO. = 1801

i.e. Sacred chronology chosen from conspicuous sentences, in single texts of the Holy Volume, marking various series, annual periods, obvious constructions, and years at the beginning of the nineteenth century. Serving for divers occasions, inscriptions, preachings, and works, both public and private, of any sort, whether for good taste, or for wit and pleasantry.

A notification of this book has also been sent to me by Dr. A. Göldlin de Tiefenau of the Imperial Library at Vienna. He says, 'Je n'ai jamais pu voir ce livre singulier et très-rare. Il en est fait mention dans le Bulletin du bibliophile publié par J. Techner xii^me^ série, 1856, p. 591, où vous trouverez une description de l'ouvrage.' On reference to that work, I find some further remarks on the curious features of the book; the writer says, 'Very rare. This sacred chronology is one of the most singular books that have been composed in the nineteenth century; you recognise there the German patience and tenacity; what time must have been lost in submitting ten thousand verses of Holy Scripture to so *bizarre* a transformation! However, the reader ought to think himself happy that the wars of the period, and the expenses of printing, have compelled the author to put forth two thousand five hundred verses instead of the ten thousand which he had prepared. Each year of the nineteenth century, inscribed in

small capitals, is accompanied by twenty-five verses, forming twenty-five numerical anagrams[1] of the year under which they are placed. The title of the book, divided into three paragraphs, furnishes three numerical anagrams[1] of the year 1801. To what use can this volume be put? What is the end the author proposes? We reply to these questions by referring to the last paragraph of the title, which seems to say, "My friend, make whatever use you please of this collection." Some persons, profiting by the right thus conceded to them by the author, have perceived in this "chronologia sacra" a series of prophecies! At this hypothesis we smile.'

I cannot trace a copy of this rare book in the catalogues of either the British Museum or the Bodleian Libraries.

The two following are in the 'Bagford' collection of title-pages before referred to.

A leaf of a small book bears an engraved dedication without any other date, 'Serenissimæ regiæ ac egregiæ Dominæ Claræ Eugeniæ Isabellæ Infanti Hispaniarum Belgarum Burgundiorum, etc., Principi Opt. Max. Magdalena Passæa Crispini Filia Cælatrix Coloniæ, Dedic: Anno

sIt tIbI VIta DoMIna IsabeLLa.' = 1611

A congratulation on the marriage of Gabriel, a prince of the Roman empire, etc. etc., with Catharine, a princess of Brandenburg, etc. etc., published at Francfurt, is dated, Anno

Vera Corona sVo est VXor Donata MarIto. Prov. xii. 3. = 1626

A book printed at Helmstadt in 1703, with this title—

eCho In MeDICIna. = 1703

Continentur eo scita quædam apophthegmata singula, anni 1703 numerum referentia; et ita quidem ut, quæ ab hac paginæ parte comparent, sint ut inscriptio superius apposita indicant,

MeDICIna, CorporIs; = 1703°

quæ ab illa, MeDICIna peCtorIs. Prima ex iis = 1703

illa sunt; Caro et panIs est MeDICIna pro sano; = 1703

e regione: CharItas est MeDICIna pro bono; = 1703

Penultima ista: InteMperantIa Certos parIt DoLores-pLores! = 1703

e regione: teMperantIa LenIt et toLLIt DoLores ores! = 1703

ultima verò hæc: ergo ne Ipse MeDICo traCterIs: = 1703

e regione; MoDICe te Ipse traCtabIs. = 1703

These 'shrewd maxims' all give the date of publication.

A book on geography, published at Agram (Zagrab) in Croatia, 1714, has this title, which gives also the date of publication (thrice, as here divided by bars)—

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[1] Probably meaning 'chronograms;' the paragraphs of the title are certainly not anagrams.

Ob

VETERIS ET NOVAE GEOGRAPHIAE COMPENDIOSA CONGERIES ||= 1714
(SEU,) COMPENDIOSA EXPOSITIO GEOGRAPHICA || EVROPAE, ASIAE,= 1714
AFRICAE, AMERICAEQVE TIPO DATA || dum in almo Societatis= 1714
Jesu, Gymnasio Zagrabiensi, etc., perdoctus Dn: Nicolaus Merzliak Croata Libnicensis, Preside R. P. Jacobo Pfiaczevich e. Soc. Jesu editum.[1]

i.e. A compendium of ancient and modern geography, otherwise a concise geographical exposition of Europe, Asia, Africa, and America, given in print, etc. etc.

A small book (editio princeps et rara), 'Viridarium Lusitanum' (British Museum, press-mark 450. a. 31), (describing the medicinal qualities of the different trees and plants growing in the neighbourhood of Lisbon and the river Tagus), by Gabriel Grisley, has its date indicated at the foot of the title-page [2] by this hexameter line—

ANNOSAS STIRPES PANCHRESTVS LEGE MEDETVR = 1611

i.e. The sovereign remedy heals aged trunks (or persons) by its law (or power).

A Book, 'De anulorum origine,' etc. (British Museum, press-mark 787. h. 18), published at Leipzig, 'Recensente Henrico Kitschio,' is thus dated, 'Anno æræ Christinæ'—

ANVLOS PRETIOSOS AMORIS LVDIBRIA REOR. = 1614

The dedication is to several members of a distinguished family, 'ex antiquissima Beringorum stirpe,' and it ends thus, 'Devotissimè nuncupat et paratissimè offert author chronogrizans.'

ANNI INITIVM FAVSTÈ PROCEDAT OPTO. = 1614

i.e. In the year of the Christian era (1614) *I suppose precious rings to be the playthings of love.—The chronogrizing author most devotedly mentions by name, and most readily presents this, I pray that the beginning of the year may proceed auspiciously.*

There is no pagination throughout the book; on leaf 13 there are some curious Latin verses, commencing—

VINCIT TANDEM VERITAS. = 1613

i.e. Truth at length conquers.

A tract in British Museum, 719, g. 27. 'Magia arcana Celestis, sive Cabalisticus novus—De Gog et Magog—per Joannem Faulhaberum, Nuremberg. Anno reparatæ per Christum salutis, MDCXIII.' It contains a long folding table of mystical figures and letters, intituled, 'Tabula magia, *etc. etc.*, Anno redemptionis Christi salutiferæ

VERITATIS TANDEM ERIT VICTORIA.' = 1615

i.e. At length will be the victory of truth. (It is also dated '1615'). It seems to be an attempt to foretell, by the rule of magic, coming events, probably those which culminated in the Thirty Years' War.

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[1] I cannot find this book in the British Museum Library.

[2] This British Museum copy has the signature 'Jos. Banks' at the back of the title-page.

A book is mentioned in 'Nova Literaria Germaniæ,' Hamburg, vol. for 1705, and described as a book of prayers used by those who acknowledged the Augsburg Confession; that it was known in Austria is shown by a copperplate engraving on the back of the title-page representing Daniel Hitzler, with an inscription by him, and this chronogram—

HÆC fVIt hIzLero faCIes, qVa terqVe qVaterqVe
sVeVICa ConspeXIt, qVa aVstrIa LVstra seMeL. = 1616

Signatum Linzi, 12 Julii 1619.

i.e. This was the countenance of Hizler, with which he beheld the Baltic Sea three or four times and Austria once [*?*]. *Signified at Linz* [*in Austria*], *12th July* 1619. The date of the book is given as 1617. I am unable to find a copy of it.

Norbert de St. Julienne of Brussels and Malines wrote and published works with these titles—

beLgICâ paCe restItVtâ sVb aVspICIIs MarIÆ theresIÆ
aVstrIaCÆ hVngarIÆ regInÆ, CaroLIqVe LotharI *Db*
gVbernatorIs generaLIs. Antwerp, 1749. = 1749

i.e. The Belgian peace restored under the auspices of Maria Theresa, the Queen of Austrian Hungary, and of Charles Lorraine the governor-general.

Db

Labores MerCeDe CoronatI in jubilæo = 1751
R. P. Romani à sanctâ Elisabethâ, Exprovincialis provinciæ Flandro-Belgicæ. Antwerp, 1751. (In hexameter verse.)

i.e. Labours crowned with reward, on the occasion of a jubilee, etc.

Nicolas Thomæ of Aresdorff, a village in Luxembourg, wrote and published works with these titles— *Db*

M.DCC.IX. quo anno Galli cæsi, LILICIDIVM,[1] chronicum; seu = 1709
Eugenii Principis Victoriæ; Carmen Epicum. Coloniæ, 1709.

aCaDeMIa InCarnatI Verbi aperta. Ratisbonæ, 1709. = 1709

arChIDVCVM fata; seu Vaticinium Europæ sub Carlo III. = 1711
Hispaniarum rege. Coloniæ, 1711.

tVrCICIDIVM orIentIs phosphorI. Ratisbon, 1716. = 1716

DILVCVLVM Orientis Solis Austriaci. Ratisbon, 1716. = 1716
(On the birth of the Archduke, the son of the Emperor Charles VI.)

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[1] This word occurs on a medal. See Index.

Albert Ignace d'Hanins, poet, wrote and published the following works:—

Epithalamium to Charles II. of Spain and Mary of Neuburg, with this chronogram— *Db*

CONNVBIVM FELIX PARITER DONETVR VTRIQVE. = 1689

i.e. A happy marriage shall be given equally to both.

Another on the marriage of Maximilian Emanuel, Count-Palatine, and Theresa, daughter of Prince John Sobieski of Poland, with this date—

CONIVGIVM VOTIS FELIX DONETVR VTRIQVE. = 1695

i.e. A happy marriage shall be given by vows to both.

And a work with this title, which expresses also the date; it relates to the peace between Charles II. of Spain and Louis XIV. of France—

EXPVLSO BELLI IVGO, PAX MVNDO EXORTA, etc. etc. = 1697

i.e. The yoke of war being removed, peace has sprung up in the world.

Lubert Hautschilt of Bruges, an ecclesiastic of high rank, died in 1417. He wrote and left a manuscript on parchment, 'Prediction des malheurs de la Flandre,' illustrated by a drawing of a woman, the symbol of the province, having the letter **G** on her forehead, and at her four extremities the letters **Y. B. I. D,** meaning the towns of Ghent, Ypres, Bruges, Insula or Lille, and Douay; many inscriptions in 'bad verse' accompany the figure, and among them is the following Leonine hexameter chronogram— *Db*

FORMA CECAS CLAVIS, HINC BONA SVRGET AVIS. = 1468

Hostibus introitus hæ villæ sunt prohibentes:
Sed nequeunt fortè, majorem traditione.

Another verse follows, with an explanation—

GYB fiet ex GYBID, cùm deca decas ibit.

Meaning that in one hundred years the towns of Lille and Douay would separate from Flanders, which they say was fulfilled in 1568 by the civil war, when they joined themselves to the provinces of Artois and Hainault. (This is quoted from the work indicated in the 'Bibliography' by the mark *Db.*) It is also to be seen in a work by Beaucourt de Noortvelde, noticed at page 215 of this volume.

Several books by Petrus Kirstenus, doctor of philosophy and medicine, rector of the University of Breslau, are dated by chronograms only; these have come under my notice (I give the leading words of the title-pages)—

'Vitæ Evangelistorum quatuor,' etc., ANNO, MEDICI VERI. = 1608

In the same volume is included an Arabic grammar, dated

ANNO, DOMINE CHRISTE VENI. = 1608

Also twelve pages 'Tria specimina characterum Arabicorum,' dated
ANNO, GERMANI ARABIÆ STVDIA CAPTENT. = 1608
i.e. In the year, of a true physician.—In the year, Come, O Lord Christ. —In the year, may the Germans take to the studies of Arabia.

'Notæ in evangelium S. Matthæi,' dated
ANNO IN QVO NOTÆ HISTORIÆ SANCTI MATTHÆI EDITÆ. = 1611
i.e. In the year when the notes of the history of Saint Matthew were put forth.

'Epistolæ S. Judæ,' dated,
ANNO, IMPRESSIS BRESLÆ HIS NOTIS EPISTOLÆ IVDÆ. = 1611
i.e. These notes of the Epistle of Jude being printed at Breslau in the year (1611).

'Decas sacra canticorum et carminum Arabicorum, etc., dated,
ORTA À TE NOBIS SERVES IDIOMATA CHRISTE. = 1609
i.e. Mayest thou, O Christ, preserve to us the idioms (*or peculiarities of language*) *which have sprung from thee.*

'Liber de vero usu et abusu medicinæ,' dated
ANNO EST MEA CVRADEVS. = 1610

'Orationes Duæ,' etc., has the date 1610 on the title-page; it contains the orations delivered by Kirstenus on the 5th August, as rector of the University at Breslau, and several sets of congratulatory verses in Latin and Greek addressed to him; the fourth of them commences—

Doctor Petrus Kirsteinius
Anagrammatismus
Sit: curet pueros doctrinis.
Sic Vratislaviæ dispensans jura senatus
Inspirante Deo pectora lætus ait;
Sit: curet pueros Doctor Kirsteinius aptis
Doctrinis; fructum multijugemque ferat.
Annus Rectoratus MITIS DOCTOR KIRSTEINIVS. = 1610

Another congratulation, on the seventh page from the end of the book, is dated thus—

Chronodistichon.
TVNC, LVX AVGVSTI SI QVINTA EST FVLSERAT ORBI,
TECTA NOVVS RECTOR GAVDET ADIRE SCHOLÆ. = 1610
i.e. Then, the day if it was on the 5th of August, shone on the world, the new rector rejoices to approach the house of the university.

A small book, Historia bibliothecæ reip: Noribergensis. Authore J. Sauberto. Nuremberg, 1643. 12°. (British Museum, press-mark 619. a. 12.) The dedication, addressed to a friend, concludes with these complimentary verses, which express also the date—
LÆTÂ PACE VIRI CONSVLTA IEHOVA GVBERNET,
QVI PACEM CVNCTIS OPTAT IN ORBE VIRIS. = 1643
i.e. May Jehovah guide by joyful peace the undertakings of the man who wishes peace to all men in the world!

A book, 'Georgii Fabricii Chemnicensis Rerum Germaniæ magnæ et Saxoniæ—libri duo—à Jacobo Fabricio—1609,' folio (British Museum, press-mark 9365. f.). At page 314 occurs a passage alluding to certain metallic veins, with an allusion to religious felicity dwelling in the region, put in the form of a chronogram, followed by an extract from the Latin poet Ovid, pointing out the uncertainty of mining operations, a truth which indeed nobody in these days can deny; each chronogram gives the date of the birth of the writer of the book. This is the entire sentence—

'Venæ metallicæ in valle Ioachimicâ C. Schilliecorum florere incipiunt, juxta illud tritum dictum, quo numerus annorum continetur;
ECCE FLORENT VALLES CVM EVANGELIO.' = 1516
i.e. Behold the valleys flourish with the gospel.
'Eodem anno Georgius Fabricius, historicus Saxonus Chemnicii nascitur, quem annum hoc hemistichon continet, NVSQVAM TVTA FIDES.' = 1516
i.e. Their security was never to be depended on (scil. the mines.)

A book, folio, 'Georgii Fabricii Chemnicensis. Saxoniæ illustratæ libri novem. Leipsic, 1606.' Edited by his son, Jacobus Fabricius. The dedication, addressed to a whole pageful of distinguished men, is thus dated, Pegaviæ, Cal. Septembris, anno NATI CHRISTI DOMINI NOSTRI. = 1606

The title-page of 'libri duo posteriores,' in the same volume, is thus dated with the year of the world according to a system of chronology not mentioned, and the year (Anno Domini) of printing the book—
ANNO ORBIS TERRARVM, AB IMMENSO ET TER OPTIMO DEO,
NECNON CVNCTIPOTENTE CONDITORE, È NIHILO CREATI, = 5568
ET NATI CHRISTI DOMINI NOSTRI. = 1606
i.e. In the year of the world, created out of nothing by the infinite and infinitely good God, also the omnipotent founder, and of his Son Jesus Christ our Lord.

A volume of 'miscellaneous theological tracts' in the Lambeth Palace Library (78. c. 16). One of them, 'Disputatio theologica de luce primigenia,' between J. Meisner and Georgius Meier, on 20th March 1662, has this line at the end to mark the subject, and to give the date—

Tantum!
DEO PRIMIGENIÆ LVCIS PATRI ET SATORI SIT HONOR! = 1662
i.e. Only let honour be to God the Father and Creator of primæval light.

A book in the Lambeth Palace Library, 'Sanctissimi patris Francisci Ordinis Minorum fundatoris genealogia,' by F. A. de Witte, genealogist: Brussels, 1627 (18. B. 10. folio). This chronogram, addressed to the author, is on the last page—
MAGNA DOCES; EX VNO TE, NOVA VITA BEATIS. = 1627

A collection of Elegiac poems addressed to various people (British Museum, press-mark 11403, aa.). The title is, 'Bartolomæi Bilovii curarum Libri v.'—Elbingæ, ANNO LIBERATORIS FIDELIVM. = 1609

A Latin elegy is dated, Ex arce Regiomontanâ xi. Novemb. CHRISTI MEDIATORIS. = 1604

Another, Ex arce Intrepolitanâ, 20 Aug. ANNO CHRISTI MEDIATORIS NOSTRI. = 1605

Another, Tapiaviæ 13 DEC. CHRISTVS REDEMPTIO ORBIS. = 1608

Another, Ex arce Tapaviensi 5 Januar. ANNO REGNANTIS VERÆ MISERICORDIÆ. = 1609

Another, Vanniæ 19 Novemb. stilo novo ANNO REDEMTIONIS CHRISTIANÆ. = 1604

And another, Intrepoli 3 Junii ipso die obitus, ANNO CHRISTI PII MEDIATORIS NOSTRI. = 1607

British Museum Manuscript, No. 22961. A volume of original letters of Dutch and German divines addressed to S. Lubbertus, a Professor at the University of Franecker, in Holland. One of them from a student, B. Lydius, contains some chronograms towards the end, and they are mingled with the text thus—

'Vorstianorum DVCIMVR, expressit mihi insomnem noctem agenti hunc versum spondiacum, in qua ecclesiæ Hollandicæ alloquuntur Vorstium, intrantem ut vulpem— = 1611

SEDVCESNE GREGEM VENIES? || NOS CUSTODIMUR. = 1611 = 1611

In quo è duplex numerale, quale etiam exculpitur ex verbis. VENIT SEDVCENS GREGEM et verbis = 1611

CUSTODIAM Vos. Vide melancholias meas, quas tuæ declarationes causa et ut videas transmitto, etc. etc.—Dordraicii Ao. 1611. Novemb. 17.' = 1611

The student seems to have worried himself throughout a sleepless night about some religious disputes, and in making chronograms thereon to signify one particular date.

In a book (British Museum, press-mark 837. h. 6) is a tract, 'Gulielmi Rolandi Palingenii, Vigorniensis Angli poematum Liber:' Paris, 1650, mostly on religious controversial subjects, and containing verses on the death of David Camerarius, a learned Calvinist theologian in Scotland, who died at the age of 114, anno Domini—

VÆ MIHI NISI EVANGELIZAVERO LAVDES IESV EXPIRANTIS IN TRANSVERSA ARBORE. 1 Cor. 9. 16 and 1. 23 (*sic*). = 1649

i.e. Alas me! unless I shall have preached the praises of Christ dying on the cross. There is a marginal reference to Rev. xviii. v. 2, 3, 7, 8, 9.

A very curious book (British Museum, press-mark 837. h. 45), quarto, 16 pages only, 'Lusus Anagrammatico-poeticus in honorem, etc.,' by J. H. Zernik. It is full of anagrams on the names of the author's friends, of illustrious people, and places. The title-page is thus dated—

Anno, in quo suspiramus: NON DeLeCtabILe teMpVs. = 1706
Ex iterata editione
Livori nihil hic, sed honori, quicquid Amori!

Published 'Thorunii' (*i.e. at Thorn, in Prussia*).

At the last page is a series of anagrams on the name of this place, commencing thus, 'Thorunicensis civitatis variationes desumptas ex Fatis Anni MDCCIII. quo toties dulcis hæc patria ingemuit, CastIganDo CastIgastI Me! sistimus sequentibus.' = 1703

The titles of books, communicated by Dr. Alfred Göldlin von Tiefenau, scriptor der K.-K. Hofbibliothek, Vienna.

A book bearing this title, which also gives its date—
hercVLes Contra DVos, seV sanCtVs LaDIsLaVs pannonIae reX bInIs apostoLICI regnI et aVItae reLIgIonIs InVasorIbVs sVperIor—in principe D. Steph: Protom: Basilica. = 1719
—Panegyrico celebratus, etc. etc. Deferente Mathia Daniele Müller oratore Joan. Georgio Haan Austriaco. Viennæ. Typ. Ign. Domin. Voigt. fo. pp. 5.

Another book—
'VInCVLa seXCentIs (eheV!) gerIt aMpLIVs horIs
ob saCrae LargVs reLLIgIonIs opVs.' = 1598
Explanation—Nicolas Largus, a Lutheran theologian, imprisoned on account of his religion in 1598, composed the poem during his captivity, and it was printed at Wittemberg in quarto in 1599, under the title Δεσμωτήρια, with the above chronogram.

Another book, on the noble art of book-printing, 'Augsburgische Kinder reden von der edlen Buchdrucker Kunst' (on the occasion of a printer's jubilee), by Andreas Graf. Augsburg, 1740. 8°. The dedication is preceded by this chronogram—
aVgVstIssIMo VrbIs aVgVstae proteCtore Deo, patrIbVs patrIae gratIosIs artI faVentIbVs, fLoreant, VIreant, VIgeantqVe typographI aVgVstanI VnIVersI. = 1740
i.e. The whole of the printers of Augsburg present this to the most august God, the protector of the city of Augsburg; and to the fathers of the country graciously encouraging the art of printing, may they flourish, may they be strong and vigorous. [*Observe the play on the words augustissimo, auguste, and Augustani.*]

Another book, on the same subject, 'Kurtze Nachricht,' etc., of the three hundredth jubilee year of the invention of printing, celebrated at Gotha, 11th July 1740, contains these chronograms—

TYPOGRAPHIA ARS OMNIBVS SALVTARIS, FLORVIT EX VOTO, AC PORRO DVRABIT. = 1740

REYHERVS, NOBIS DIVINA QVI ARTE TYPORVM PROFVIT, VT LAETVS FLOREAT, OPTO, PRECOR. = 1740

i.e. The art of printing, beneficial to all men, has flourished according to its promise, and will henceforth endure.
Reyher, who benefited us by the divine art of printing, I wish and pray that he may continue to be distinguished. (*Andrew Reyher, the rector of three universities, was the first printer at Gotha.*)

Another small book on the same subject, intituled, 'Das Gottes Gütigkeit das dritte Jubelfeste der kunst Buchdruckerei,' etc. etc. (the author being H. G. Zunkel), is adorned with engravings and chronograms here mentioned—

ILLO EXISTENTE CLARVITQVE REIPVBLICAE

Here is the portrait of Jacobus de Gouda, the first printer at Ratisbon.

PRIMO FLORVIT TYPOGRAPHIA RATISBONENSIS. = 1490

i.e. He coming forth, flourished and became distinguished in the art of printing in the republic of Ratisbon.

NVNC TVA EX INVENTIONE ARTIS TYPOGRAPHICAE CVLTORES RATISBONENSES SEMPER FLOREBVNT = 1440

Portrait of John Guttenberg.

IN LAVDEM IOANNIS GVTTENBERGII INVENTORIS ARTIS TYPOGRAPHICAE ET EIVS TERTII IVBILAEI = 1740

i.e. Now by thine own invention the inhabitants of Ratisbon will always prosper.

i.e. In praise of John Guttenberg, the inventor of the art of printing; and of his third jubilee.

A book, the history of German monasteries, by G. Brusch, is dedicated to the Archduke of Austria by a long Latin poem, each line commencing with a word having for its initial letter the same as those required in succession to spell his names, Josephus, Jacobus, Ignatius, Johannes, Antonius, Eustachius, Augusti Cæsaris proles. The last four lines are the following, and their initial letters are part of the word 'PROLES'—

O Dominus Dominûm, rex regum, crescere regem
Longâ ætate jube nostrum, fac Cæsaris arma
E cunctis fausta, ut pereant hostilia! Perstet!
Stet gens AVSTRIA DVM VEGETA ET PER SÆCVLA VIVAT! = 1682
i.e. O Lord of Lords, O King of Kings, grant that our king may live a long life, make the arms of Cæsar prosperous in all things, so that hostility may perish. May he endure. May the Austrian race flourish and may it live for ever.

A book, 'Plausus Symbolicus,' with very curious engravings, printed at Ingolstadt by the Society of Jesuits, 1623 (Lambeth Palace Library, c. 20. 17), is dedicated to Maximilian the Great, Duke and first Elector of Bavaria, at the back of the title-page in large letters, thus—

BOIORVM
DVCI
VITA
ET
FORTVNA. = 1623

i.e. To the Duke of Bavaria be life and prosperity.

A book, 'Epinicia ob ingressum in urbem et castellum Guelpherbythum,' the author, Doctor Gosky, thus concludes the dedication—
GLORIA IN NVBIBVS DEO, PAX SIT IN TERRIS HOMINIBVS BONA VOLVNTAS. = 1643
i.e. Glory to God in the clouds (heaven), may peace be upon earth, and good-will among men.

St. Francis de Sales,[1] Bishop of Geneva 1602 to 1622, is eulogised thus in a copy of his book (according to 'Notes and Queries'), 'Introductio ad Vitam devotam: Lovanii, 1668,' each line indicating that year—

[1] Born at the castle of Sales, in Savoy, on 21st August 1567. Died 28th December 1622.

1. De saLes saLes orbIs LVMen VnIVersI.
2. saLesIVs, Vt soL Vrens, In teMpLo DeI.
3. aMore IesV InCensVs, arDet saLesIVs.
4. orbI saLesIVs faX est et DuCtor aMorIs.
5. tVba DeI, aC norMa VItæ saLesIVs.
6. aD IesVM VoCans præsIt saLesIVs.
7. pIos ManV DVCIt saLesIVs.
8. VItæ pVrItateM DoCet saLesIVs.
9. sVaVIter DoCens trahIt oMnes saLesIVs.
10. VIr DVLCIssIMVs.

} each line = 1668

i.e. 1. *De Sales, the wit, the light of the whole world.*
2. *Sales, as a burning sun in the temple of God.*
3. *Sales burns, inflamed with the love of Jesus.*
4. *Sales is a torch to the world and the leader of love.*
5. *Sales is the trumpet of God, and the rule of life.*
6. *Let Sales rule, calling to Jesus.*
7. *Sales leads the pious by the hand.*
8. *Sales teaches purity of life.*
9. *Sales sweetly teaching attracts all.*
10. *A most delightful man.*

The title of a rare political brochure on the peace of Prague in 1636, in the Palatine (Imperial) Library at Vienna, sent to me by Dr. Alfred Göldlin von Tiefenau, 'Vindiciæ secundum libertatem Germaniæ contra pacificationem Pragensem;' it goes on thus by translation,—'This is the preservation of the old German freedom against the shameful and disgraceful discord of the peace of Prague, thus a faithful Saxon patriot is put forth in print; answered through a loyal German patriot. Composed at the conclusion of the year'

aLs Vnser herr ChVrfVrst zV saChsen aVs MeCkLenbVrg gegen haVeLberCh fLohe. = 1635

i.e. When our lord, the Elector of Saxony, fled out of Mecklenburg towards Havelburg.—'But now given in print in the year'

Da ChVrfVrstLIChe DVrChLaVChtIgkeIt beI VVItstoCk stösse krIegte. = 1636

i.e. When His Serene Highness the Elector carried on the war at Witstock.

Another, in the same library, the title is thus by translation, 'The true-hearted and well-meant exhortation of an old German Landsknecht on the need and present danger of the universally beloved fatherland much afflicted. Printed in the year'

Da Das reICht nVn In haVffen geVVorffen; zV frIeDe Ietzt geneIget VVar. = 1640

i.e. When the kingdom, now thrown into confusion, was yet inclined for peace.

A tract, 'Dissertatio juris publici de Turbatis S. R. Imperii Circulis, auctore Ernesto de Sommerfeld prodiit. Subnexa sunt gratulationes amicorum votivæ, quas inter eteostichon Rud: Frid: Schlutt, consiliarii Hasso-Darmstad isthoc habetur'—

CIrCVLI o IMperII, Vos rVrsVs Vt VnIo IVngat
ConCors, sat tVrbans Cesset erIsqVe, preCor. = 1703

i.e. O Circles of the empire, that union may again unite you, etc. etc. (obscure).

Extracted from 'Nova Literaria Germaniæ' for 1703, p. 269.

A tract (British Museum, press-mark 11555. ee. 1. No. 7) is intituled, 'Epigrammata sexaginta in laudem Pii Septimi, pontificis Maximi, etc.,' by J. A. F. Pauwels. Published at Antwerp, and thus dated—

pontIfICIs pII VII ConstantIaM præDICate. = 1814

The epigrams conclude at page 15 with this line, and the tract has no date in figures—

pIUs septIMUs beneDICtIone CresCat. = 1814

In the same volume with the foregoing is a tract, 'De schoole van zeden leer, etc. etc.,' by J. A. F. Pauwels (on the subject of St. John the Evangelist). Published at Antwerp, and dated—

aMICUs DeI CharUs InVoCantI. = 1819

It contains about forty pages of poetry in the Flemish language, but no other chronogram.

A tract (British Museum, press-mark 837. m. 1-18). The title-page begins, 'Parnassus augustianus applaudens admodum—reverendo—Joanni Schweitzer' (on the conferring of an university degree)—

LaVreâ DoCtorVM. = 1660
etc. etc. etc.

Anno
saLVtIfero ChrIstI DoMInI. = 1660
[Printed at Cologne, 1660, folio.]

Apollo exhorts the nine muses to speak in praise of the Laureate Doctor. This is done in ten Latin poems, in various metre. At the end is this

Chronostichon
Mensis—et—Anni.

te DoCtoraLI LaVrV VeLaVIt apoLLo
splenDVIt Vt pVLCHro taVrVs In aXe poLI. = 1660

Ita eXIMIo regentI atqVe InaVgVrato DoCtorI
IVVentVtIs aVgVstIanI. = 1660

Musæ accinebant
Quæ
Vt MagIstraLIs aDorea eI profICIat = 1660
unanimiter precantur.

BOOKS BY JESUIT AUTHORS, WITH CHRONOGRAM DATES.

THE Jesuits were great chronogram makers, especially those who were established in the Netherlands and in Germany. The following is a list of some[1] of their works with chronogram title-pages or mottoes, extracted from that great work of reference, 'Bibliothèque des ecrivains de la compagnie de Jésus,' by Augustin De Backer,[2] which gives, in about seven thousand closely printed columns, a catalogue of works by learned and eminent members of the 'Society of Jesus;' not exhaustive, however, for some of the works issued by Jesuit Colleges, which have afforded extremely curious matter for this present volume, are not mentioned in the work now quoted. The list is a valuable guide to books or tracts which are likely to contain more chronograms than those which appear on the title-pages;[3] and I regret that I cannot offer more than the suggestion, not having seen any one of them, or been able to trace them in the catalogues of the British Museum Library.[4] The titles here given are more or less abbreviated. The authors' names follow alphabetically, or, if a work is anonymous, the place of publication is mentioned in the same order.

AIX-LA-CHAPELLE, published at.
Marcus et Marcellianus fratres nobiles Romani Martyrio affecti a

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[1] Many others will be found by reference to the index 'Franconia.'
[2] The edition, 3 vols. folio. Paris, 1869.
[3] Particularly those published at Bamberg, Mayence, and Würzburg.
[4] I do not allude here to many of the Netherlands pageants which were composed by Jesuit writers, noticed at a later part of this volume.

Fabiano Prætore sub Diocletiano Imperatore, etc. (folio)—Chronographicum, PERPETVO NOMEN STVDIO PRENSARE IVVENTVS, QVÆ PRÆEVNT FVLVI SIGNA LEONIS HABES. = 1650
Aliud: NONNE CORONATO MANEANT DONA LEONE. = 1650

Lacrymæ Conjugales et parentales symbolis adumbratæ, in funere Celsissimi Principis Salmensis, Godefridæ Mariæ Annæ Ignatiæ, e quinario Carissimorum fonte pie manantes, mœrentium totidem cordium indices,
AB AMORE ET DOLORE EXEQVIIS SACRATÆ, = 1667
a collegio Soc. Jesu Aquisgranensi, etc. etc., folio.

Tolluntur in altum ut lapsu graviori ruant. Horat. Ludus ambitionis seu Antoninus Caracalla, sanguinaria tyrannide infelix Imperator.—In solemni præmiorum distributione anno 1687, votum juventutis ad Præmiatorem INTEGER AC SANVS FELIX, HILARISQVE DECANVS LVCEAT ORBE SOLI, SCANDAT IN ASTRA POLI. = 1687

ANVERS (*ANTWERP*), published at.

Klaegende dicht over het onverwacht en schriekelyck verbranden van den overschoonen en vermaerden tempel Godts van het Huys der Professen van der Societeyt Jesu, binnen Antwerpen den 18 Juli
DOOR T' SNEL BLIXEM-VIER GESCHIET, = 1708
T' Antwerpen—by J. P. Robyns, 4°, no date in figures.

Another book by the Jesuits, with a Flemish title, is dated at the end, OPGEDRAGEN UYT SUYVERE GENEGENTHEYT DOORUVVEN BROEDER IOANNES FRANCISCVS. = 1743
On the title-page the date 31st July 1743 is mentioned.

LIEFD'-EN-ZIEL VERBONT VAN JOVFFROV THERESIA BEECKMANS IESUS BRUYT haer vereenighende met haeren Bruydegom, in = 1737
't H. Sacrament, etc. etc. (In the Professions-house of the Jesuits at Antwerp, 27th June 1737.)

BARTOLT, Jacques, of Lithuania.

Corona decennii explicationi Theologiæ moralis utriusque lectionis impensi, seu practica ratio agendi in arcano colloquio Confessarii docti et Doctoris cum pœnitente, presertim rudi, etc. etc. Anno Domini quo MORES DOCEAS CORONA NOXAS EXTVRBAT RATIONE. 8°, pp. 322. = 1726

BAMBERG, published at.

Pallas Ottoniana, sive Sapientia Domus—Principis episcopi Bambergensis—academiæ fundatoris, etc. Die 1^mo^ mensis Septembris CVM BABEBERGIACIS PRINCEPS IN FASCIBVS EXPLESSET SEXTI SOLE ABEVNTE VICES. Folio (no date in figures). = 1647

BELGIQUE, published at.

Serenissimi Principis Mariæ Elizabethæ Archiduci Belgii Austriaci gubernatrici—Bruxellas solenniter ingredienti Gratulabunda Provincia Flandro-Belgica Societatis Jesu, etc., and thus dated at the end—
BRVXELLAM INGREDIENTI SOCIETAS IESV. = 1725

BERCHMANS, Jean, of Malines. Two works by him in the Flemish language are thus dated—
JUICHT BELGEN, JOANNES BERCHMANS ISZALIG VERKLAARD. = 1865
Posthumously published, 'Il morut saintement 15 Aug. 1624.'

BERG, Hyacinthe. Examen laterculi Jacobi Gothofredi Indictionum xxiv edit. Coloniæ, 1744. 4°. Contre les précédents; Neller répondit encore à cet Examen par un dernier Exercitium juridicum, Augustæ Trevirorum, 1744. 4°.
TVRPE LVGVBRE NELLERICIDIVM, = 1773
sive Nellerus in Concilio Musarum profligatus, Coloniæ, 1773.

BISCHOFF, Engelbert, an eminent man, tutor to the Archduchesses.
Laureatus Mars Austriacus. Græcii (Gratz), 1686, (no chronogram).
Entheatus Triumphi Austriæ dies, anno quo CÆSAR IN FILIO, VIENNA IN GAVDIIS TRIVMPHOS EGIT VTRIVSQVE. = 1690
(No other date.)

Regium Majestatis et Amoris epithalamium, etc. etc. (on the recent marriage of the Emperor Joseph I. with Wilhelmina Amalia of Hannover), Anno quo acclamare libet et licet: VIVANT AVGVSTI IOSEPHVS AMALIA SPONSI INTER PROLIFEROS, AVRIFVLVOSQVE DIES. (No other date.) = 1704

Genethliacon, Anno quo Archiducale hoc genethliacon LEOPOLDO DEDICO. (No other date). = 1701

BRUXELLES, published at.
MERA DELIRATIO IESVITALIS, eene II Tragi-comedie = 1610
geintituleerd den salighen Ignatius de Loyola, oft Anti-Luther, etc. (See Coster, *infra*.)

CALLENBERG, Gaspar. Divus Stanislaus Kotska s. J. Variis iconismis depictus inscriptus chronica illa e Statio epigraphe:[1] IPSE OLIM IN TERRIS: CŒLO VESTIGIA DVRANT. Authore quodam = 1716
e Societate Jesu Sacerdote: per secuturæ apotheosis prodromum, Hagiophilo Philomuso oblatus. Anno ERECTÆ VNIVERSITATIS PADIBORNENSIS CENTESIMO. Neuhausii—1716. = 1716

CASSOVIA (*or KASCHAU*), a Jesuit College in Hungary, founded by Ferdinand II.
Columnæ Herculis christiani amplius et satis.—(Or the reverses and prosperings of F. Xavier the apostle of the Indies, published by the above-named college.) SEPTIMO IDVS IVLII CONFERVNTVR = 1675
neo-baccalaureis. Impressum Cassoviæ. (No other date.)

COLENDALL, Henri, a Jesuit of eminence at Osnabrück, Düsseldorf, and Cologne. Sol occidens in meridie, in occasu meridie splendior (a long title in German follows, dated), den 7 Julii anno quo IOSEPHVS PRÆMATVRO FATO CONCEDEBAT. = 1711

[1] Quotation from Statius.

Im Jahr als Ioseph Der erste Den Lebens LaVff VoLLenDet. = 1711
Osnabrück, gedruckt bey Gottfried Kissling, fol. pp. 60. [*The Emperor of Germany, Joseph I., died in the year thus indicated.*]

COLOGNE, published at.

Leo Bambergicus Symbolicis principum virorum Leonibus adumbratus, etc. (address by the Jesuits of Bamberg to the Bishop), in faustæ gratulationis debitique significationem obsequii dicatus consecratus anno qVo franCIsCVs prInCeps herbIpoLensIs antIstes baMbergensIs pVbLICe renVnCIatVr. = 1633

theses eX VnIVersa theoLogIa qVas DIVo thoMa faVente tVerI ConabItVr. P. Lambertus Casteau Societatis Jesu in = 1700
celeberrimo III. coronarum gymnasio Coloniæ die — Septembris ab hora 7 usque ad 9 ante, et a 1 ad 3 post meridiem. 4°. pp. 16. (No other date.[1])

Parentis vitium est filiorum exitium. S. Chrysol. sive CVLpa protasII, CVLpa sVppLICIoqVe MIChaeLIs In Iapone pLeXa. Perillustri, etc., Juventute tricoronati gymnasii Societatis = 1688
Jesu, etc. Anno 1688.

Colonia Agrippina ob invictam orthodoxia, etc. (a long title is thus dated), esto pIa, et sVperIs In VIta et Morte fIDeLIs IVngetVrqVe trIbVs qVarta Corona tVIs. = 1699

Augurium litterarium ex ipso Nomine et Cognomine descriptum lusu poetico varie elucidatum—quo—Arnoldus Mylius s. J., etc. etc. proMoto s. s. theoLogIæ DoCtorI. = 1652

Questiones symposiacæ, quas ad Doctorales epulas recens, etc. etc. Gratulantes plurimum omnibus jam promotis Doctoribus imprimis patruo suo DoCtorI MyLIo. = 1652

COSTER, François, of Malines, author of many works, No. 58 on the list is Disputatie over het fondement alder Ketleryen t' sy oude, t' sy niewe, etc., is thus dated, Mera DeLIratIo IesVItaLIs. = 1610
Published at Antwerp, 1610. (See Bruxelles, *supra.*)

DOUAI, published at.

Perillustri ac reverendo—Franc. Isidoro de Haynin (a congratulation by the College of Jesuits, 1633, with an engraving of an obelisk erected on the occasion of his inauguration, inscribed), obeLIsCVs franCIsCo IsIDoro De haYnIn CœnobIarChæ saCer. = 1663

DÜSSELDORF, published at.

Epulæ geniales serenissimis neo-gamis Philippo Wilhelmino Comiti Palatino et Elisabethæ Amaliæ—exhibita a Coll. Soc. Jesu Dusseldorpiensi
eXternIs LVXIsse pLaCet ConnVbIa terrIs
saLVteM epVLas LarIbVs Carpe phILIppe tVIs. } = 1653
(No date in figures.)

[1] The date of publication is said to be 1650, but the chronogram is clearly 1700.

Nuptiæ Pelei et Thetidos renovatæ, hoc est, auspicatissimum Leopoldi I. Rom. Imp.—serenissimæ Eleonoræ Magdalenæ Theresiæ. —Connubium symbolicis Deorum numeribus honoratum a tribus Soc. Jesu Coll. Dusseldorpiensi—Anno quo LEOPOLDVS SECVNDVS AVSPICIIS ET PRÆLIIS RECEPIT A GALLIS PHILIPPOPOLIN. = 1676
(No other date.)

GAND (*GHENT*), published at.

PLAVSVS DOMESTICVS in palatio Episcopali cujus argumentum = 1666
LVNA D'ALLAMONTIA EVGENII ANTISTITIS cui illustrissimo, = 1666
piissimo, clementissimo, liberalissimo, vigilantissimo, mansuetissimo, et ad altiora nato. Infulas Gandavenses gymnasium Societatis Jesu gratulabatur. Vario emblemate, Plausu privato aliquando in publicam eamque Ampliorem scenam produturo.—Gandavi, 1666. 4°.

Cudi. Dixi: Vidi. Vici. EX IPRENSI GANDENSIS EPISCOPVS ILLVSTRISSIMVS, Reverendissimus Dominus D. Joannes Baptista= 1732
de Smet, Antistes Gandensium quatuor decimus—Territorii S. Bavonis, etc.—PATRIOTIS ADVENISTI, CVNCTIS EXOPTATISSIMVS = 1732
Gandavi, typis Michaelis de Goesin, e regione Curiæ sub Viridi Cruce. 4°. 1732.

MAECKT IVBEL. CROONEN SONDER VVEERGA voor, Petrus Dupuis= 1766
Jubilerende van meer als't sestig jaeren, etc. etc., in het Collegie der Eerweirdige Paters der Societeyt Jesu, binnen Gend. Gend, Jan Meyer, 1766, fol. (Poème en acrostiches).

GRUMSEL, Gerard. MIRABILIS DEVS IN SANCTIS SVIS.= 1666
Ps. 67. Mechlina illustrata luce miraculorum S. Francisci Xavieri—Chronicis distichis evulgata anno 1666. Auctore Gerardo Grumsel Soc. Jesu, etc.

Chronica gratulatio, pace inter utramque coronam conclusa anno MANIBVS DATE LILIA PLENIS. Antwerp, 1660. 4°. pp. 52. = 1659
This was published on the occasion of the peace of the Pyrenees between France and Spain in 1659; it contains 6 elegies of 672 verses, each distich giving by chronogram the date 1659. 'Les vers sont assez coulants et ne paraissent pas trop torturés.'

Another work equally remarkable, by the same author, is noticed at a subsequent page in this collection. See Index.

HACKI, Jean François, of Danzig—

Scrutinium veritatis fidei—per J. F. Hacki, Soc. Jesu theologum, Anno postquam VERA LVX MVNDI (*Joann.* 8. 12) ET CARA VERITAS E TERRA ORTA EST (*Ps.* 84. 12). Typis monasterii= 1682
Olivensis, etc. (no other date).

HANNOTEL, Philippe, of Douay. Exercitium amoris Dei—per quemdam P. Soc. Jesu. HAVRITE AQVAS CVM GAVDIO E FONTIBVS SERVATORIS.[1] Douai, 1634. 24°. = 1634

[1] See p. 32, *ante*, where a somewhat similar chronogram is used.

Another work by the same author is said to be dated HAVRIETIS AQVAS CVM GAVDIO E FONTIBVS SERVATORIS.[1] = 1635
Douay, 1635. 24°.

HEIDELBERG, published at.

De montibus altissimis gloria consummata, etc. (a congratulation when Rev. P. Letharius Helling was inaugurated as Professor at the University). Anno quo MONTIBVS E VARIIS ORTO SPLENDORE RELVXIT, EX NOSTRIS VENIT GLORIA PLENA IVGIS (no other = 1754
date).

INNSPRUCK, published at.

Mundus novus Christus, Serenissima Sueciæ regina in sinum ecclesiæ catholicæ Romanæ Œniponti recepta et a serenissimo principe Ferdinando Carolo Austrio Archiduce ibidem recepta anno quam ipsamet exhibet CHRISTINA ADMIRABILIS œniponti = 1655
nomine collegii Soc. Jesu.—4° pp. 30.

KERENS, Henri Jean, of Maestricht. Chronica, Emblemata aliæque inscriptiones, etc. (put up on the line of procession on the inauguration of the Bishop of Ruremonde and Gelders, and thus dated), TYPIS DIONYSII MACKAY TYPOGRAPHI AUSTRIACO GELRI. 4°. = 1770

KOCHANSKI, Adam Adamand, mathematician at Würzburg and Mayence. Analecta mathematica; plausus festus Austriaco nomini sacer, et a geniis universæ matheseos, ad Amussim Ferdinandicam festive et genialiter exactus. Anno quo IN FERNANDEA FLOREBAT SCHOTTVS AMVSSI (alluding to the writings of P. G. Schott). = 1662

LILLE, published at.

Excellentissimo—D. Philippo Hippolyto Carolo Spinolæ, etc. (an address to him as commander of the king's army in Belgium, on his entry into Lille). Rosarium rosa et spina nobile offerunt Collegium Societatis Jesu Insulense. Chron. DABO PACEM POPVLO. 4°. pp. 14. = 1655

Admodum reverendo patri ac Domino D. Hugoni Beeckman monasterii Cysoniensis presuli recens inaugurato applaudit Coll. Soc. Jesu Insulis, Anno ac die per chronicon designato HVGONIS BEECKMANNI ABBATIS INAVGVRATIO ALTERA A LVCIA LVCE CELEBRATVR. MDCXXXVI. = 1636

MALINES, published at.

LILIA DANT LÆTITIAM Syncharma dipnicon super secundis = 1654
mensis perillustri—Domino Joanni van Wachtendonck ex ecclesiæ metropolitanæ D. Rumoldi Decano. Dandum a juventute Gymnasii societatis Jesu. (No other date.)

MACHER, Jean, of Carinthia. Many curious titles of his works are mentioned; the ninth on the list is Dank-Predig in solennen Te Deum laudamus so aus gnädigst ergangenen Befelch Ihro Rom.

[1] See note on page 302.

Kays. Majest. Leopoldi, etc.—Anno qVo IosephVs gerManIæ hVngarIæqVe reX LanDaVIo VICtor potIebatVr. Printed at Linz. This relates to one of the victories at Landau. See Index. = 1701

MANNHEIM, published at.

Mors serenissimi Principis Friderici Michaelis, etc. (verses 'in Parnasso poetico,' P. P. Soc. Jesu Manheimii, and dated), mense Januario anni sequentis quo serenIssIMVs prInCeps frIDerICVs obIIt, fLete. = 1767

MAURISPERG, Antoine, of Styria. Several works by him, Nos. 10, 12, and 14 should be noticed. The title of No. 1 commences, saCer MarIanæ stIrIæ zoDIaCVs, seu celebriores, gratiis et prodigiis claræ Beatissimæ Virginis. No date in figures. = 1709

MAYENCE, published at.

Gryphus aureus Moguntius quem bono Generis, Genii, Ingenii Auspicio, Hieroglyphicis III. illustrium virtutum monumentis, et avitæ Greiffenclawiorum familiæ insignibus exornatum.—By the Soc. Jesu—Anno quo georgIVs frIDerICVs fIt MogVntInVs antIstes. 4°. (No date in figures.) = 1626

Janus Bifrons sive solium Eminentiæ atque honoris (a gratulation to John Philip, the joint bishop of Mayence and Würzburg, from the College of Jesuits)—Anno quo Ioannes phILIppVs a sChönborn, CLero Legente, totoqVe popVLo sVffragante, fIt arChIepIsCopVs MogVntInVs. (No date in figures.) = 1642

Aqua justa doloris a Petra percussa saliens sive Lessus Collegii Moguntii Soc. Jesu in præmaturo funere (of Bishop Hartard)—Chronodistichon in tempus mortis, quæ accidit in Adventu Domini—terra petIt, rVpto LabatVr ab æthere IVstVs; æther, hartarDVs sCanDat aD astra, petIt. (Folio. No other date.) = 1678

Gedeon redivivus cœlestium charismatum rorem stillans in concham et Architiaræ Moguntianæ Unionem progenerans ex pervetusta—familia Conchyliata Metternichorum—(addressed to Carolus Henricus, Bishop of Mayence and Worms, by the College of Jesuits)—Anno quo saLVs hVIC DoMVI eXtItIt. (Folio. No other date.) = 1679

MITTERDORFFER, Sebastian. The title-page commences—

VIenna aVstrIæ sanCto nepoMVCeno DeVota: IstIVsqVe MVnIfICIs benefICIIs DItata. A gratulation offered to certain dignitaries of the University of Vienna by Mitterdorffer. It has been attributed to S. Prembsel. The intended date, 1723, is given twice in the sum of the chronogram. = 3446

MÜNSTER, in Westphalia, published by the Coll. Soc. Jesu—

VaLeDaMVs speCtator. Per drama Tragico-Comicum, etc. = 1660

a rhetorICa wesphaLIæ DIe (17) MensIs eVntIs. ||. In oratorIo paVLIno gyMnaDos soCIetatIs. (No other date.) = 1660

Certamen Palladium in explicando Torkianæ gentis numero gentilitio a Paulina Soc. Jesu Pallade susceptum (on the occasion of some ceremonial by Bishop Johannes Rogerus a' Torck of Aesbeck and Vorhelm, explained by the chronogram)—Anno
qVo VnICVs hIC et soLVs eX ILLVstrI torCkIano genere eX asbeCk et VorheLM sVperstes hæres InItIatVs fVIt presbyterIo. Printed at Munster. Folio. = 1675

Praxis divini sacrificii et convivii pie obeundi pro fidelibus defunctis olim per Laurentium Chifletium S. J. occasione anni Jubilæi concinnata, nunc eadem ex causa ad promovendam communionem generalem strenuæ loco ItervM reCVsa pro soDaLIbVs B. VIrgInIs. Anno Domini mdclxxv. 12°, pp. 39. = 1675

MOLSHEIM (or *HOLSHEIM?*), published at.

Postuisti in capite ejus Coronam de Lapide pretioso (describing a tiara presented to the bishop of Augsburg, Francis Egon, a Count of Fürstenberg, etc., by the College of Jesuits at Holsheim)—Anno quo nova DoMVI fVrstenbergICæ gLorIa orta est. = 1663
Folio. On back of title-page is date, 19 Jany. 1663.

NEUBOURG, on the Danube, published at.

Sertum nuptiale (on marriage of Leopold with Eleanora, daughter of the Count Palatine, addressed by the College of Jesuits)—Anno quo, aVstrIa DVM VItIs In oLIVa fLoret paLatIna || et = 1676
roManIs aqVILIs paLatInI aDIVngVntVr Leones. = 1676
Folio. Printed at Ingolstadt, pp. 22.

ORBAN, Ferdinand. apotheosIs LeopoLDI prIMI Cæsaris des volkommensten original aller Stand-Tugenden. = 1705
Published at Düsseldorf.

PADERBORN, in Westphalia, published at.

Munera nuptialia (*i.e.* of Frederic of Fürstenberg, married to Anna Maria à Kempen; an address from the College of Jesuits)—Anno frIDerICVs et anna MarIa. (No other date.) = 1608

Domus sapientiæ columnis septem (concerning some scholastic exercises at the university at the date thus given)—
trVX qVanDo natos Mars VoLVerat orbe paVores, VersaqVe grassatos IgnIs per teCta fVrores. = 1702

Typicus Hieropolitarcha in Antitypo expressa anno Christi eodem quo theoDorVs paDerbornensIs antIstes xxxIv a sVIs rIte InaVgVratVs Ista sVa eXhIbebat InsIgnIa (addresses by = 1050
the College of Jesuits, and others, on the inauguration of the Bishop Theodore Adolphus, dated)—Anno Christi eodem quo spes at res patriæ apparebat LætIor abs theoDoro aDoLpho paDerbornensI antIstIte. = 1604

The meaning seems to be that the Bishop Theodore of 1604 is made the antitype of Theodore of 1050. No date in figures is mentioned.

Apollo, Sol, Citharædus, Pastor, Symbolice explicatus, etc. (a gratulation by the Jesuits to the Prince-bishop Francis Arnold, and dated) Anno DoMInICÆ InCarnatIonIs. = 1705

Castor et Pollux felicissimorum siderum divisa immortalitas, sive Clementis Augusti et Philippi Mauritii fratrum Serenissimorum virtutis et gloriæ siderum duplicata felicitas, etc. etc.,—in sacros ejusdem honores Unanimi omnium voto succedere, die qVa MerItIs sanCtI pLaVDebat Læta rVpertI—etc. etc. (No other date.) = 1719

Deo et Deiparæ Virgini sanCto IoannI eVangeLIstÆ, benIgnIssIMo VnIVersItatIs theoDorIanÆ patrono, || sanCto = 1675
LIborIo epIsCopo, eCCLesIÆ, VrbIs et totIVs DIÆCIs
paDerbornensIs tVteLarI, || sanCtIssIMIs In VIrtVtIs et = 1675
sapIentIÆ paLestra præsIDIbVs || has eX phILosophIa sVa = 1675
assertIones offerVnt MetaphysICI paDerbornenses. = 1675
i.e. Of the Society of the Jesuits. The date MDCLXXV. is also given, and the chronogram (as I have divided it by bars) gives that date four times over.

Reliquæ philosophicæ bienniales philosophiæ ChrIsto IesV saLVatorI eIVsqVe DIVÆ parentI MarIÆ || sanCto Iosepho = 1682
et angeLo CVstoDI sanCtIs IgnatIo et XaVerIo DICatÆ
ConseCratÆqVe, etc. = 1682
In aula academica majore 15 et 16 Septembris anno MDCLXXXII.

PLOCHINGER, Christopher. Der allerheiligtsen Göttlichen Dreyfaltigkeit, etc. etc.—Anno quo CÆsarea proteCtIone epIsCopaLI ConsensV, proVInCIa aVspICIIs InCIpIt InsIgnIs ConfraternItas sVb tItVLo saCro-sanCtÆ trInItatIs In eCCLesIa paroChIaLI LInCensI. (Printed at Linz. No other date.) = 1710

PORRENTRUY, PRUNTRUT, a small town in the Canton of Berne, where was once a College of Jesuits. Among the panegyrics pronounced there is one intituled, eLoqVentIa pIetatIs In CoMpenDIo sodalibus majoris congregationis B. V. M. annunciatæ = 1660
Bruntruti in Xenium oblata anno quo Maximam Dei Matrem ex illis jam notis Encomiis Ave Filia Dei Patris, ac rite salutabant.

eIa aVe MarIa DeI Chara fILIa. = 1660
eIa aVe DeI fILII Casta Mater. = 1660
eIa benIgna pneVMatIs DILeCta sponsa. = 1660
eIa ss. trIaDIs nobILe saCrarIVM. = 1660
eIa aVe saCra DeI patrIs fILIa Mater sponsa. = 1660
Printed at Pruntrut, 1660.

PRAGUE, published at.—The 'Clementine' College.

Sertum Majale quod DD Baccalaureorum honori dum sub initium Maii in aula universitatis primum philosophicæ dignitatis gradum conscanderent, texuit Poesis Academia Pragensis. Anno quo aLeXanDer septIMVs pontIfeX VnIVersaLIs pastor InaVgVratVr. = 1655
Printed at Prague.

EPINICIA CHRONOGRAPHICA DE FELICI VICTORIA BUDÆ A CHRISTIANIS EXPVGNATA. Ad augustissimum Imperatorem Leopoldum. 4°. Printed at the Clementine College, 1686. Alluding to the defeat and expulsion of the Turks. = 1686

SCHMUKER, Mathias, a preacher in Bohemia.

Stella cœli Archiatrica sive Recipe et Amuletum Mariano-Parthenium, adversus pestiferam luem, etc.—ANNO QVO IRATI PATRIS MANVS, VIRGÀ SVÀ, INOBEDIENTES FILIOS CASTIGAT. Printed at Nissa. No other date. = 1679

SCHUMACHER, Henri, of Münster. The title of a work begins—

MORS FRIDERICI CHRISTIANI MONASTERIENSIS DIŒCESIS EPISCOPI PRINCIPIS AC DOMINI NOSTRI, CLERO ET MÆSTÆ PLEBI DURA SORS MŒRORE PUBLICO DEPLORATA. Illis parabolæ Evangelicæ verbis Luc. 19, etc. The amount of the chronogram is the (correct) date, 1706, five times repeated. = 8530

Another work by him with this title—IVSTA FVNEBRIA IOSEPHO I. AVGVSTISSIMO CÆSARI LVCTV PVBLICO, PIO AFFECTV, RITVQVE SOLENNI SACRA. DAS IST LEICHBEGÄNGNVS IOSEPHI DIESES NAHMENS ERSTEN IN GOTTSEELIGSTEN KAYSERS, etc. etc. (a long title continues, with the date in figures, 1711. There is something wrong in the authority from which I take this chronogram; it is intended to make the date 1711 twice over, but there is a deficiency of the further quantity of 501. An extra D and I would make it right.) = 3923

STEGMAN, Antoine, of Paderborn. CAROLVS SEXTVS ABSOLVTA VIRTVTIS ET IMPERANTIS IDEA (Then follows a long descriptive title in German. The chronogram seems to be the subject of a preaching on the 14th December at Münster. Charles VI. died on 17th October 1740.) = 1740

STEIGER, Winceslas, of Tischnow and Olmütz, a Jesuit, wrote—

Immortalis gloria Gandiæ sive S. Franciscus Borgia e IV. Duce Gandiæ, Societ. Jesu III. Generalis. FAVENTE NVPER SVPREMA ATQVE APOSTOLICA SEDE GLORIOSIS DIVORVM FASTIS INSCRIPTVS IN ACCEPTATA AB IPSO SANCTO FRANCISCO VNIVERSITATE OLOMVCENSI, etc. etc. (to the honour of the crowned philosophers of the University of Olmütz.) = 5013

IN ELOGIIS VT IMAGINE SPECTANDVS PROPOSITVS || AC DATOS = 1671

INTER TVBARVM FESTOS APPLAVSVS. = 1671

There is also a cabala date of 1671. The amount of the first chronogram is the date 1671, three times repeated.

WAGNER, André, of Pfaffenhoren, in Suabia. Nachfolgendes Gesprech, Vber einen vom evangelio abgefallen, etc.—Im Jahr, O PII ESTOTE PATIENTES, IN FINE VIDEBIMVS CVIVS SIT TONI. = 1630

Printed at Leipzig, 1630.

WOELKER, Francis, of Prague. Summa posthumæ gloriæ in Augustalium virtutum triade orbi proposita, etc.—(Here follow the grand titles of the Emperor. On the occasion of the funeral obsequies of Leopold I., 'in templo salvatoris,' at Prague on 27th August.) QVo aVgVstVs CæsarVM soL DIsparVIt (*sic*) In terrIs Vt Inter astra eXoreretVr. = 1705

WÜRZBURG, published at.

Oliva Lauro suaviter et justè sociata quam juxta veterem illam Curilæ Gnomen, Herbipolis solo judicat ense et stolo, etc. (on the accession of John Godefrid, Prince-bishop of Würzburg) anno qVo saCra CVrrebat LVX thoMæ præsVLIs angLI ConseCrata rosa est nobILIs herbIpoLI. = 1686

Printed by the College of Jesuits, 1686. Folio, pp. 38, in verse.

Orationes vel Hortationes Marianæ, ad Almam, Antiquissimam congregationem Majorem Academicam sub titulo Beatissimæ Virginis Mariæ ab Angelo Salutatæ, in Alma, Ducali, et Episcopali universitate Herbipolensi, pro congressibus publicis Academico-Marianorum dd. sodalium habitæ Strena annI InCarnatIonIs DoMInICæ. mdccvi. = 1706

POEMATA VARIA.

THIS is a group of miscellaneous poems and other versified compositions, comprising political events, birthday and marriage congratulations, elegies, complimentary addresses, and some singular retrograde verses of a prophetic character, in all of which chronograms are ingeniously applied to the various circumstances and subjects. They were all published in Germany in the sixteenth and seventeenth centuries.

A QUARTO VOLUME in the British Museum (press-mark 837. h. 15. 1–32.), labelled, 'Poemata varia 1616–1741,' containing thirty-two separate tracts. Tract No. 3 is, Speculum Martyrii Budoveciani[1] ex disputatione paulò ante ipsam executionem, etc.—Constantiæ, anno ultimæ patientiæ sanctorum 1625.—In lucem emittit Gratianus Liberius, Veromundanus.[2]

It relates to some executions[3] ('butcheries') at Prague. On the back of the title-page are the following chronograms—

'Numerale anni Lanienæ Pragensis.'

EN TER SEPTENO IVnI PRAGÆ IRIS OBORTA EST!
TRES NOVIES PROCERES FERRO FERDNANDVS ADEGIT. = 1621
i.e. Lo! on the 21st June the 'Iris' of Prague arose. Ferdinand brought twenty-seven nobles to the sword.

Aliud memoriale.

TER IVnI SEPTENO: FERDNANDIANA TYRANNIS
TRES NOVIES REGNI NECAT ENSE ET FVNE DYNASTAS. = 1621
i.e. On the 21st June the Ferdinandean tyrant slew twenty-seven nobles of the kingdom with the sword and rope.

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[1] The town of Budweis.
[2] Picardy, the author's native land.
[3] Executions for political or religious offences by authority of the Emperor, Ferdinand the Second.

Aliud eteostichon ejusdem executionis Cæsarianæ, secundum Processum Hispanicum institutæ.

TER BENÈ SEPTENO IVNI RVBET IRIS OBORTA,
TRES NOVIES TOLLIT PRAGA BOHEMA DEOS. = 1621

i.e. On the 21st June the risen 'Iris' was red, and Prague raises up twenty-seven gods.

The tract contains (*inter alia*) a supposed dialogue in hexameter verse between 'Jesuitæ' and 'Budovecius,' commencing, 'Cum generose Baro, etc. etc.,' and at the end is 'Epitaphium Budovecianum,' commencing—

Hoc jacet in tumulo Budoveci flebile corpus
A ferreo cæsum moderno Cæsare, etc. etc.

Tract No. 5. 'Epithalamia et votivæ acclamationes,'—on the marriage of Conrad Balthasar Pichtel and Christiana Adelheid Pfreund. Marpurg, iv. cal. Maii 1634—

ΧΡΟΝΟΔΙΣΤΙΧΟΝ *ετεομηνημερονομαλογικον.*

TÆDAS ECCE PETVNT PICHTELIVS ATQVE ADELHETA;
LVCES, QVÆ RESTENT, TRES VT APRILIS HABET. = 1634

i.e. Behold Pichtel and Adelaide seek a wedding when three days yet remain which belong to April [*the 28th April, or* iv. *calends of May.*]

The last poem in the tract concludes thus—

IN THALAMO SPONSIS IOVÆ PAX TVTA POTENTER
FLOREAT, ATQVE TOTOS PROSPERET IPSE DEVS. = 1634

i.e. May the safe peace of Jehovah powerfully prevail in their married state, and may God himself prosper them entirely!

Tract No. 12, in the same volume. 'Miraculum poeticum hoc est Unicus versus miris modis variatus continens votum ad Deum ut auream pacem, hactenus à Germania, proh dolor! exultantem, nunc tandem illi postliminio cum novo anno propitius restituat, etc. Editum sub finem anni

AVSPICIO DOMINI QVO PAX HIS ORTA SVB ORIS. = 1631

Et sub initium anni

QVO BONVS OPPRESSOS REX REGVM VINDICET OPTO. = 1632

Authore M. Johanne Steinio, Rostoch.'

i.e. Written at the end of the year, when through the auspices of the Lord peace has arisen within this country. And at the beginning of the year, in which God the King of kings will I hope vindicate the oppressed; by John Stein of Rostock.

Then follows an address to the scholars of the University of Rostock, concluding thus, 'Dabam Rostock, ex musæo meo ipsius Calendis Januar. sub exorsum anni quo in hæc vota erumpo
O PACEM NOBIS IOVA REX TVA DEXTRERA PRÆSTET.' = 1632

Then follows the subject of the tract, an assemblage of hexameter lines, commencing—

'Pacem nunc tandem Jova det tua gratia nobis,' each line is

composed of the same words, the position of one word in each line is changed, so as to make 792 changes, occupying 24 pages.

Afterwards follow several sets of verses addressed to the author's friend Justus Frideric Dillenius; the sixth set is in German, and concludes thus—

DAS LORBEER REIS VVIRD JÖBVS DARZV SCHITTEN MDCLXXIII. = 1673

This singular tract ends thus (addressed to Dillenius)—

Incluto viro Dn. Dillenio Cabalisticon

Aha! jam hic
Dignus laude labor pariet TIBI nomen et honor.

A	=	1	d	=	4	l	=	20	t	=	100	e	=	5			
h	=	8	i	=	9	a	=	1	i	=	9	t	=	100			
a	=	1	g	=	7	b	=	2	b	=	2				PROBA.		
			n	=	40	o	=	50	i	=	9	h	=	8		70	
j	=	9	u	=	200	r	=	80				o	=	50		580	
a	=	1	s	=	90				n	=	40	n	=	40		408	
m	=	30				p	=	60	o	=	50	o	=	50		285	
			l	=	20	a	=	1	m	=	30	r	=	80		333	
h	=	8	a	=	1	r	=	80	e	=	5						
i	=	9	u	=	200	i	=	9	n	=	40				Annus currens		
c	=	3	d	=	4	e	=	5							1676		
			e	=	5	t	=	100									
		70			580			408			285			333			

[The following is the key to the Cabala, which I present to my readers :

a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u etc.
1	2	3	4	5	6	7	8	9	10	20	30	40	50	60	70	80	90	100	200	]

Tract No. 17, in the same volume, 'Applausus genethliaco-votivus, anno salutis 1678, 25^{tum} et inter 26^{tum} Julii diem aurora consurgente Deo dante, fausto omine, atque in non exiguum Sac: Rom: Germanici imperii orbisque christiani jubilum ac solamen Neonato serenissimo principi Josepho Jacobo Ignatio Joanni Antonio Eustachio archiduci Austriæ, etc.'—Coloniæ Agrippinæ MDCLXXVIII. The subject is an ode in praise of the genealogy and birth of Joseph, son of the Emperor Leopold, in 1678. He succeeded to the imperial throne in 1705.

Chronograms are scattered throughout the composition at irregular intervals, and they form part of the subject. It is needless, however, to extract more than the chronograms; they all give the date of his birth.

In the margin of the page following the title is this reference to Job, chapter 11, v. 17 and *seqq.*, and then follows—

ASSVRGAT VT AVRORA, PVBLICO GERMANIÆ BONO & DIV. = 1678

VIVAT DVLCISSIMVS PVER, = 1678

VIVat aVstRIaDes fVLCrVM gentIs, = 1678
VIVat paLatInæ Corona, gaVDIVMqVe, = 1678
VIVat IMperI DeCVs, saLVsqVe, = 1678
fLoreatqVe DoMVs hoC, et seqVentIbVs perpetVIs annIs. = 1678

Et Josephus quondam,

nVtRItIVs IesVs ChRIstI DoMInI saLVatoRIs, = 1678

Sac. Rom. Imperii, et Austriæ patronus recens assumptus, etc.; and after a few lines—

LæTo oMIne arChIDVX VIVe, = 1678
VbI soL VIRtVte sVa septenDIo LeoneM perLVstrasset. = 1678

Et anno.

1678 ter 8 DIes transIVIssent, et JULIVs IMpLeVIsset,

[This line makes only 1627, but it is so in the original.]

A marginal note in the original says, 'Septenarius enim numerus mysteriosus et omnino perfectissimus est, quia continet duo triades et unum monadem.'

After an interval of two or three pages, it proceeds—

In religionis et regionis progressu existes
Hujus nominis imperatorum primus.

hInC IteRVM appLaVDens VoVeo: In augVsto = 1678
aVgVstIor sIt, fIat InstET LeopoLDVs LIberIs et trIVMphIs = 1678
IMpIa ConsILIa DIssIpans, seqVente sIgno eJVsqVe VerÂ = 1678
et IngentIÂ VIRtVte, pIetate, ConsILIo et InDVstRIÂ hostes oMnes sVperans. = 1678

After some verses, it proceeds—

Et nate natorum, et qui nascentur ab illis,

Itaque, Gen. 9. v. 1.

MVLtIpLICentVr C. InfInIta In sæCVLa. { VItIs / CresCant } = 1678

Then follow some long fanciful allusions to the Emperor and Empress, Leopold and Eleanora, and others of the imperial family. The ode proceeds—

Beato

faVstIore aVgVrIo prIMI, et feLICIs DIe eIVsq: = 1678
beatIs regnIs, In qVIbVs pIetas, et aVIta reLIgIo sCeptra MoDeratVr, = 1678
Ita sInt fortVnata teMpora, qVIbVs præsVnt LeopoLDVs et eLeanora: = 1678
Io hI VIVant, trIVMphent, orbIs et æVI DeLICIæ. = 1678

And further on—

Quoniam

JVstVs Deo, VtI paLMa et LaVRVs fLorebIt. = 1678

Then after two lines—

Præter innumeras alias

has tVa proMerVIt Veras VICtorIa LaVDes. = 1678

After another page of verses it proceeds—

eX—In—& æternæ nos oMnes fœdere paCIs aLtIpotens foVeat, perpetVoqVe beet. = 1678

After five more pages, the last is reached, containing a sort of parting gratulation—

'. . . tribus foliis, terque 8 columnis constantum Candidum hoc, Mystici Hujus Anni Numeri, Nominis, Ominis, Oraculi 1678. VOTVM TER . ETERNA,[1] ID EST 24ta AVGVSTI LVCE.

The author here signs his name—

Henr. Ant. Oom. ab Oesterstein, Eques Ord. de CHRISTO.

Tract No. 22, in the same volume, has this title-page, 'Europa Revalescens id est oratio panegyrica metrica quâ De Pace inter foederatos et Gallos initâ, Totius Europæ votis ambitâ et postmodum plausibus celebratâ, Europæ gestienti Prid. Idus Januarii, Anno quo QVOS FERRI RABIES PINGVI MACERAVIT IN AGRO PAX ALIT ET DVRO SAXO SEGES ORTA SAGINAT. = 1698 (by) Christianus Albertus Hake. Bremæ. (No date in figures.)

The dedication follows, then some gratulation verses; these lines are at the conclusion—

'Impletum est omen nostri votumque poetæ
Dum nunc-elapso lætus sic lusit in anno;
QVO PATER ÆTHEREVS NOSTRIS BONVS ANNVET AVSIS
ATQVE GREGI EXILI MOLLIA FATA DABIT.[2]

(and at the end of the page, and of the verses)—

P.P. ix. Jan. Dom. I. post Epiph. Anni MDCXCVIII. Dider. Sagittarius. P.P.

A VOLUME of 'Poemata varia in Germ: edita' (British Museum, press-mark 837. h. 3.), a collection of tracts—

Tract No. 10. 'Epicedium,' on the death of the pious matron Ursula, wife of Revd. Virid: M. Neglinus, Pastor, concludes thus—

CONIVNX NEGLINI IACET HAC TELLVRE SEPVLTA
SPIRITVS EXIGVVS VADIT AD ASTRA BONA. = 1563

i.e. The wife of Neglinus lies buried in this ground, her slender spirit goes to the good stars (heaven).

Tract No. 21. 'Epithalamium,—on the marriage of a certain lady, Barbara Bernssaw—Dusseldorf, 1563'—

ALA PRVINOSO [*sic*] GLACIALIS IN AXE DECEMBRIS
SÆVIT VT HÆC PLAVSV VOTA SVBIRE IVVAT. = 1563

The letter D is not counted.

[1] This chronogram is uncertain in consequence of a defect in the original printing; as it stands, it makes only 1677.

[2] This chronogram makes only 1697; it should make 1698.

Tract No. 22. 'Genethliacon—per Joannem Corverum,' addressed to John William, son of (a certain German noble of many titles and) Maria, daughter of the Emperor Ferdinand of Hungary.—Düsseldorf, 1562. This is on the back of the title-page—

'Annus et tempus quo natus est,
MAGNVS IT EX AQVILA CRETVS IOVIS ALITE PVLLVS
ADVERSAS AQVILÆ SOLE SECANTE VIAS.' = 1562

The letter D is not counted.

Tract No. 28. 'Epicedion—De obitu Henrici L. Glareani, patricii Claronensis—a Judoco Castnero. Basle, 1563.'

Numerale distichon continens nativitatis annum,
HELVETICO NATVS CLARET GLAREANVS VT AGRO
AETERNVS MVSIS SVRGERE COEPIT HONOS. = 1488

Annus obitus.
BRISSIACIS CÆSAR TERRIS QVO CESSIT IN ANNO,
ILLO MORS PALLENS TE GLAREANE RAPIT. = 1563

Annus ætatis et obitus.
CELSA VBI IN ASTRA PIVS VOLITAT GLAREANVS OLYMPI,
QVINQVE SENEX VITÆ LVSTRA TER ACTA TVLIT. = 1563

i.e. Glareanus shines forth when, born in Switzerland, eternal honour begins to rise among the Muses.—In the year when the emperor died in the country of Breisach, in that same year pale death snatches thee away, O Glareanus.—When the pious Glareanus flies away towards the lofty stars of heaven, the old man bore five lustra of his life thrice completed [75 *years*].

Tract No. 41. 'Triumphus academicus scholæ Giessenæ,—seu carmina—etc.,' on conferring the privileges of the university on Lewis Landgrave of Hesse.—ANNO HÆC EST DIES AMŒNA JEHOVÆ. = 1607
(Printed) ANNO NOVÆ ACADEMIÆ GISSENÆ. = 1607
At another page a poem is recited to him—
ANNO, CANTATE DOMINO IEHOVÆ. = 1607

Tract No. 46. 'Nuptial verses to Theodore Hultzscher and Elizabeth Henning, on 27th May. Marpurg, 1594.' One set of verses ends—'ΕΤΕΟΣΤΙΧΟΝ'

MAIVS VT AFFVLGET TERRÆ TER LVCE NOVENA
EN CASTA EST HVLTSER IVNCTA PVELLA TIBI. = 1594

i.e. When May shines to the earth with the thrice ninth day, Lo! the chaste girl is joined to thee, O Hultser.

This is followed by—'Alia Elegia gratulatoria continens simul annum mensem ac diem [?] nuptiarum,' commencing thus—
ANNVS ERAT ZEPHYRVS QVO SOLE TEPENTIBVS AGRIS
SPIRAT, ET IRRIGVO DESVPER IMBRE RVIT. = 1549

The letter V counts as U=2.

The last poem to them concludes thus—

sIt thaLaMVs feLIX sponsI sponsæqVe IVgaLIs,
et CresCet soboLes sICVt oLIVa pIIs. = 1594

i.e. May the married state be happy to the husband and wife, and may offspring increase to the pious couple like olive branches.

ter septena tIbI LVX MaII sVrgIt In aXe,
et sena: opto, torI fœDera sponsVs InI. (*sic.*) = 1594

i.e. The thrice seventh day of May rises in the sky, to thee and seven more, etc. etc. (about the marriage).

Tract No. 50. Epithalamium verses dated thus, at Rostock—

oCtaVa Vt CœLI sVrgIt LVX CLara noVeMbrIs
IVnCta est, en, sponso, sponsa petIta, tIbI. = 1597

i.e. When the eighth clear light of heaven [day] of November rises, Lo! the desired wife is joined to thee, the husband.

Tract No. 51. Verses on a marriage at Gripeswolda (Greifswald)—

VLtIMa nVnC IanI LVX orta, probante IehoVa
IVnCta est hIC CLaro sponsa petIta VIro. = 1598

i.e. Now the last day of January has arrived, with God's approval, the devoted wife is here joined to the illustrious man.

A volume of 'Poemata Varia' (British Museum, press-mark 837. h. 12. 1-36), various tracts printed at Marpurg in the sixteenth and seventeenth centuries, being elegies, epithalamia, and congratulatory verses; it contains the following chronograms:—

Tract No 2. On the death of the son of Johannes Vultejus, commencing thus, giving the day, month, and year of his death—

præstantIs bInos regnaret sIrIVs ardens. = 9
In ChrIsto obDorMIt spes generosa patrIs. = 1604

The first line must be taken to mean, the 9th day of the month under the influence of the dog-star; the letter d in 'ardens' is not counted; the second line is the date of the year, which is again given in those here following—

teMpore phoebo raDIans qVo IVLIVs VssIt,
trIstIVs Vt fVnVs, trIstIor hora VenIt. = 1604

This indicates the month of July.

Tract No 3. Marriage verses; the title-page is dated, anno aDDVCtæ Deæ, a sort of compliment to the lady. = 1605

Tract No. 10 of the same vol. Verses on the marriage of Justus Ungel and Gertrude Hober, printed at Marpurg—

anno Iost VnkeL gertraw Den VnkeLIn ehMan. = 1612

Among the verses is a 'Cento-Virgilianus' of 16 lines; the tract concludes with this 'chronodistichon' of the month, day, and year of the marriage (no other date is given)—

VT qVATER oCTOBRIS SEPTEM LVX fVLGET AB AXE,
tVNC SPONSO VNKELEO BELLA pVELLA VENIT. = 1612

i.e. When the 28th day of October shone above, then the lovely girl comes to her espoused Unkel.

Tract No. 15 of the same vol. A collection of verses on the marriage of Peter Elias Schrötter and Anna Catharina Vigel, on 16th October 1615, at Marpurg; the last poem is addressed to them—

Anno . pAX RECREANS NOSTROS ÆTERNO TEMPORE SPONSOS
PROTEGAT, ORTA DEVS FATA REGAT . . . STATA. = 1615

[The print of the last word but one is illegible.]

The poem concludes—

Anno . AVSPICE IESV DEO RITÈ FORTISSIMO. = 1615

Numerale, nomen votum numerumque anni 1615 continens—

VIGELIA, OCTOBRI, SCHRÖTERO HEIC IVNGITVR, ACTV,
☞ MENSE; NOVIS IVSTVS SIT NOVVS HICQVE THORVS. = 1615

i.e. Vigel is really joined to this Schrötter in the month of October; may this new couch be a just one to this new couple.

HOC ANNO, OCTOBRI, CELEBRAT SCHRÖTERVS ELIAS
PETRVS PERCONSTANS INTIMA FESTA THORI. = 1615

i.e. This year in October, the most constant Elias Peter Schrötter celebrates the marriage festival.

Tract No. 24. The title-page of some marriage verses is dated—ANNO, NOBISCVM PLAVDITE MVSÆ, 7 Octob., Marpurg, 1616.

i.e. Rejoice with us, ye muses. The invocation is pleasant, but the chronogram is wrong.

Tract No. 26 of the same vol. On the marriage of George Heis and Barbara Catharine Tellor at Marpurg, 2d September 1616; at the conclusion is this verse to give the day, month, and year of the marriage—

PRIMA FACIS NONÆ LVX CVRRV VT VERTITVR AXE
CLARO, LÆTA VIRO BARBA CATRINA VENIT. = 1616

i.e. When the first day of the ninth month had departed, the joyful Barbara Catharine comes to her husband.

Tract No. 31 of the same vol. Some marriage verses conclude with this motto—

DEVS SIT VOBISCVM.

i.e. May God be with you. = 1617

Tract No. 32. The following is on the title-page of verses on the marriage of John Strake and Anna Dexbach, daughter of a citizen of Marpurg, xiix. Kal. Januar.—

ANNO, Ô TRIVMPHA CLIVIACI SOLI FLOS, ET PARENTIS GLORIA STRACCEE! = 1617

Nam quina ter sponsam Decembris lux thalamo tibi jungit Annam.

i.e. In this year, thou flower of the soil of Cleeve (in Westphalia) and glory of thy father O Strake, do thou become triumphant! for the 15th of December unites thee to Anna as thy bride.

A BOOK, consisting of about 28 pages 4°, printed on vellum (British Museum, press-mark c. 29. f. 3.), 'Epithalamium genealogicum Cressio-Colerianum,' by D. Wagner: Nuremburg, 1615, being a description in hexameter verse of the genealogy and marriage of Gulielmus Cressius and Sussanna Colerus on 14th March 1615, with two fine engravings, portraits, and people in costume of the period. Towards the end is an acrostic on their names and this chronogram—

EN MARTIS LVX DENA ET qVARTA nITEBAT IN aXE
IVRA TORI VT SPONSVS SPONSA VENVSTA PETVNT. = 1615

i.e. Behold the 14th day of March shone in the sky, when the betrothed pair seek the rightful joys of marriage.

On the marriage of J. Ern with Christina, daughter of Prince William of Hesse, on 15th May 1598—

LVX PHOEBI GEMINOS VT CHRISTVS FAVTOR ET AVTOR *Me*
CONNVBII HÆC NECTIT PECTORA BINA PETIT. = 1598

The word 'Geminos' is the Zodiac sign of the month of May.

In the year 1588 the same J. Ern 'arcem Martsulæ exstruxit,' and caused these words to be cut on a stone there— *Me*

VITÆ FAVTOR DEVS AVXILIATOR MEVS. = 1588

i.e. God is the cherisher of my life, and my help.

A BOOK, mentioned in Nova Literaria Germaniæ, vol. for 1705, 'Epigrammatum libri quatuor,' by Carolus à Skop, dedicated to the King of Prussia, contains an epigram describing Berlin, commencing thus—

ORBI LVMEN ERIT PRÆSTANS VRBS, ARX qVOqVE PRÆSTANS
E VIRTVTE TVA REX FRIDERICE PIE. = 1711

i.e. The city will be a prominent light of the world, and the fortress also eminent, from thy virtue, O pious King Frederick.

Another book, probably by the same author (British Museum, press-mark 11409. f.), 'Podchorecensia, seu fragmenta varia,' à

Georgio Carolo Skop. Leopoli, 1754. (This title alludes to some place in Croatia, and to Lemberg, the place of publication.) The author is stated to have been born in Poland, educated in Britain, and at this date to be 84 years old. A poem addressed to the Archbishop of Lemberg, 'Thesera justorum crux,' has this chronogram at the foot of the first page, as if to constitute its date—

TEMPORA NOSTRA DEVS CONSTANTI PACE GVBERNA
SVB QVAVIS VITÆ SORTE STATVQVE IVVA. = 1754

i.e. O God, do thou rule our times with constant peace, and give help under every condition of life.

Some verses about Lemberg (Leopolis) commence thus—

Non frustra nomen fert urbs hæc clara Leonis
Præsidium nec non gloria Sarmatiæ.

And they thus conclude—

IVSTA TRIBVS IVDÆ LEO FIRMET CASTRA LEONIS
IN QVAVIS FAVEAT PARTE VIAQVE SVIS. = 1754

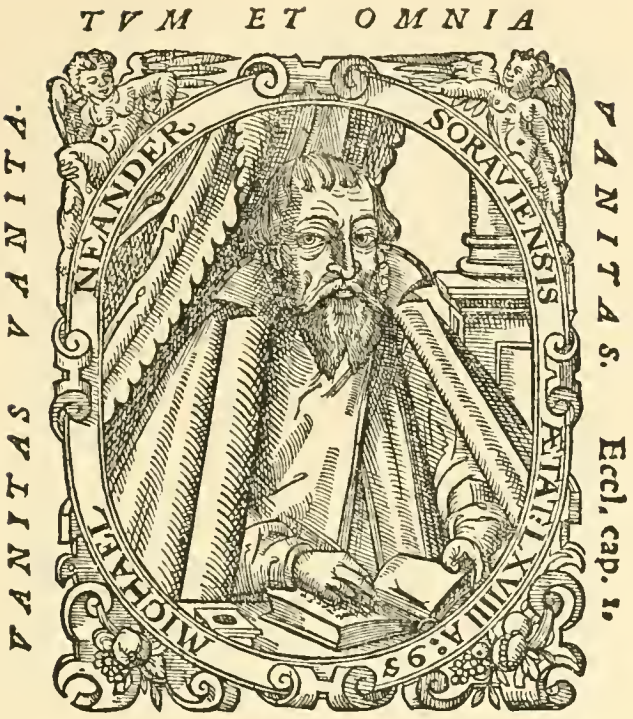
Here is some play on the words, the Lion of Judah, and Castra-Leonis = Leopolis = Lemberg.

A BOOK in the Lambeth Palace Library (press-mark 96. F. 6) contains some curious examples of the custom which prevailed in Germany two or three centuries ago, for the admiring friends of an author to eulogise him by verses, epigrams, acrostics, anagrams, and chronograms, all included in the volume of his own chief literary work. The title-page is 'Theologia christiana, S. Scripturæ patrum Græcorum Græcis, et Latinorum Latinis, è Fontibus ipsorum, et tandem Theandri Lutheri dictis et testimoniis illustrata et exposita. Pio Studio Michaelis Neandri Soraviensis.' Lipsiæ, MD.VC. [1595.] There is a portrait of the author, Michael Neander, having around it an inscription which forms the text of a laudatory acrostic; the verses underneath tell us that although his likeness may be depicted no one can portray his mind; the chronogram at the conclusion is a memorial of his death on 26th April 1595—

RESTABANT QVATVOR VIX IGNES LVCIFERI APRILI,
ILFELDÆ IN CHRISTO VT, CLARE NEANDER OBIS. } = 1595

i.e. Scarcely four days remained to the light-bringing April, when, O renowned Neander, thou diest at Ilfeld.

The preface then follows, and after it there are many pages of poems and verses both in Latin and Greek, addressed to Neander, also the hexameter lines at page 320 in his praise; the initial letters of each word when read down the columns form five acrostics on these words adapted from the title-page, '*MICHAEL NEANDER PIO STUDIO THEOLOGIAM CHRISTIANAM EDIDIT.*'



Effigiem pingunt docti magniq; NEANDRI,
Mentem qui poterit pingere, nullus erit.
Scripta Viri tamē hanc pingut magniq; labores.
Quos ætas omnis euehet atq; leget.

Μνημηστικὸν obitus
NEANDRI.

Restabant qVatVor VIX Ignes LVCIferI AprILI.
ILLe LDa In Christo Vt, CLare NEANDER, obIt.

The above illustration is an actual size facsimile of the original, taken by the kind permission of His Grace the Archbishop of Canterbury.

In Theologiam christianam Dn: Neandri

ΑΚΡΟΣΤΙΧΙΣ.

Georgii Heyderi ecclesiæ Heringensis Diaconus, grati animi ergò F. M. Augusto.

De donis Dei vitiis et Ingratitudine Mundi,	Munera	Mancipiis	Mundi	Miranda	Malignis
	Immemor	Irarum,	Impertit	Iova,	Iustitiamque
	Cælesti,	Christus	Crucifixus	Culmine	Confert.
	Hospitium hîc	Habitans	Homo habetque,	Hinc hæres	Honoris
Perversum Mundi Studium.	Aetherei.	Ast alios	Argenti	Agit ardor	Avarus,
	Ebrietasque	Enormis,	Edaxque	Eris,	Exitiosa
	Lucraque,	Livorisque	Lues,	Latinasque	Libido
	Namque	Nugas, nævos,	Nocituraque	Noscere	Nullus
	Expetit,	Electos	Errore	Effrenis	Erymnys
	Abstrahit,	Anulsosque	Ardenti	Astringit	Averno.
Beneficia Dei in detegendis erroribus.	Nunc nigra	Ne noceant,	Niveo	Nudata	Nitore,
	Dogmata,	Detexit	Dominus	Dulcisque	Deinceps
	Eriget	Eloquio	Errantem,	Exhilarabit	Egenum,
	Restituetque	Reos	Ruituros	Robore	Recto.
De autore ejusque Studiis et conatu.	Publica,	Posthabitis	Privatis	Plurima	Præstat
	Ingenio,	Instituet	Iuvenes,	Industrius,	Instans
	Officio	Ordinis	Observans,	Odit ociasque,	Orat
	Sacraque	Scrutatur	Semper:	Sathanæque	Superbi
	Tendiculas	Tectas,	Tentamina	Tetraque,	Tollit.
	Ut vigeant	Veterum	Veneranda	Volumina	Vatum.
	Dogma Dei	Depravatum,	Duce	Dæmone	Diro,
	Inversum,	Infectumque,	Iterum,	Indulgente	Iehovah,
	Ortu optato	Oriturque	Opus ornatque	Optimus	Omnis.
Apostrophe ad autorem vindicem scriptorum Lutheri.	Teutonici	Tu	Thesaurum	Tueare	Theandri,
	Hæresis	Hunc Herebi,	Horrendumque	Honor hosticus	Horret.
	Excidioque	Eris	Emeritum	Expetit	Extirpare,
	Omnibus	Oppugnare	Opibusque ovat,	Obterere	Optans
	Lutherum,	Laudem	Lætum,	Lætumque	Laborum
	Optimaque	Opprobriis	Odiisque opera	Obruit	Osor.
Apostrophe ad librum Theologiæ Christianæ.	Gaudia	Grata geres	Germen	Genio	Generosum,
	Intrepidè	Insidias	Inimici,	Irasque,	Jocosque
	Adversos,	Animo	Audaci	Attentabis	Adire,
	Magnisonasque	Minas,	Morsus.	Mala nostraque	Momi.

Votum ad Christum pro incolumitate Autoris, et Sareptæ Ilfeldiacæ.

Credentes CHRISTE ô Confortans, Contere Cunctos
Hostes, Horriferas, Humilesque Holophantis Habenas.
Regnaque Respicias, Rex Regum, Rite Redemta.
Interea Innocuos, IVDEX Iustissime IESU,
Suscipe Servandos, Sanum Salvumque Scholarcham
Turbinibus Tutum, Tuearis, Tempore Tristi.
Insuper ILFELDAM Illustrem Illæsam, Incolumemque
Adsere, Apollineis Arcem Artibus Armipotentem
Nobile Namque Nonus, Nomen, Notumque NEANDER
Addidit, Artibus Addictos Amat, auget, Aluminos,
Munificam Moderans Mandram Musaque Modestas.

Edidit Eximiam, Epitomen, Etenim Egregiamque
Dogma DEI dextrum, Doctorum Dulcia DICTA.
Imbuit Ingenuos Invenies IDEM Inque peritos
DOCTRINA Donante Decus, Divinaque Dona
Ignibus Inspira Infirmos, IESU inclyte, Jure
Timpana Tunc tanget Tua turba Tonantia Tandem.

Anno CHRISTI, CONDITI MUNDI
et AETATIS AUTHORIS, qui patet
ex subjectis Chronodistichis.

BIBLIA SACRA, PATRESQVE THEANDRI CLARA LVTHERI
VERBA, QVID HIS IVNCTIS SANCTIVS ESSE VALET? } =
HÆC QVIA CONIVNXIT CELEBRI PIETATE NEANDER
POSTERITAS CLARIS LAVDIBVS ISTA VEHET. } = 1594
IN PIETATE FIDES, CHRISTI CVLTVRAQVE, CANDOR,
SINGVLA SVNT RELIQVIS, TALIA SOLVS HABET. } = 1594
HIC MVLTIS PRODESSE DEVM QVOQVE CERNERE PVRVS
PECTORE, DVM STVDVIT, CVRVA SENECTA SVBIT. } =
TERRENÆ INTEREA VITÆ SATVR, ATQVE LABORIS. = 68
SÆPIVS IN VOTIS, TERRA VALETO SONAT. = 68
FINE PIO EXOPTANS SPERAT QVI LÆTA, PERHENNE = 68
TRISTIA POST, FŒNVS, FVNERA LÆTVS AGIT. = 68

The above lines, carefully transcribed, are intended to give the year of our Lord and the year of the world dates of the book, and the age of Neander, the figures of each chronogram being placed in the margin. There appear, however, two errors; the first couplet makes 1664 instead of 1594, and the fourth couplet makes 5614 instead of 5564, according to the marginal figures in the original print.

There are two anagrams; this one is on the words inscribed on the oval ornamental margin of the portrait—

MICHAEL NEANDER, SORAVIENSIS. S.

Anagram

HERCULES, AN SIMSON ES, IN ARA DEI?

A poem of twenty-two verses follows; these are the concluding lines; the last comprises the words of the anagram—

Ex his, per vestrum liceat nunc quærere Nomen
Hercules an Simson es in ara, docte, *Dei*, vir?

The epigrams and other poetical encomiums on Neander terminate with an acrostic in hexameter verse on the words which surround his portrait (taken from Ecclesiastes i. 2, 'Vanity of vanities, all is vanity'), made by Eboanus Bertramus Sondershusinus in 1594, as follows—

Vanitas vanitatum et omnia vanitas.

Venatur	Variis	Vitiis	Vanissima	Vulgus
Amens,	Ardua amans,	Ardenti	Affectat	Amore
Nobilius	Nomen,	Neglecto	Numine	Nugis
Ingenium	Impendit:	Iuvenis	Iuvenilia	Iactat
Tempora,	Tantaleisque	Tener	Temeraria	Tentat
Ausibus,	Atque in	Achilleis	Apprenditur	Armis.
Sæpe studet	Stultius	Sensu	Superare	Sybillas
Vaniloquens,	Verum	Vanas	Venabitur	Vmbras.
Augur	Aberrat,	Aristorideque	Astutior	Argo
Nonnunquam	Naufragatur,	Nocume	Nitaque	Nactus:
Imminet	Interitus	Ieiuno	Incertus	Ἰατρῷ
Tetrica	Tisiphone	Trux torva,	Tremendaque	Terris
Attulit	Angores	Ab aquis	Acherontis	Acerbos,
Turbat	Terribili	Torquetque	Tyrannide	Turbam.
Vita viret	Veluti	Violæ,	Vanescit ut	Vmbra
Mortalis,	Morbique	Mali	Mortalia	Membra
Exercent:	Ecquisnam	Extabit et	Extitit	Expers
Tristitiæ,	Turpis	Technæ,	Trepidique	Timoris?
Omnimodè	Oblectant	Oculos	Opulentia	Opesque:
Miranturque	Magis	Monstrosa	Matæaque	Mundus:
Nonnulli	Numerant	Nummos,	Nemorosa	Notantes
Iugera	Iumenti	Iuga:	Inexaturabilis	Inde
Affluit,	Argentumque	Abscondit	Avarus in	Arca.
Vniversa	Videt	Vesper	Vanissima	Vana
Auricomans	Ab aquis,	Aurora	Adspexit,	Adorta.
Nemo non	Nudas	Nugas	Nimiumque	Nocivas
Indagans	Inhonesta	Imitatur	Inaniter,	Immo.
Turpia	Tutatur,	Temnit	Theologica	Tandem
Anxius	Accurans	Abdomen	Adæquat	Abronem:
Sic studuisse	Solent	Semper	Stultissima	Stulti.

A very curious book (British Museum, press-mark 8610. b.) has this title, 'Ludus Fortunæ, ad recreandam societatem Latinis versibus omnibus in contrario sensu Retrogradis exhibitus et in tres libras distributus. Authore Joanne Strumio. Lovanii, 1633.'

I pass on at once to the end of the book, where at page 171 occurs the first chronogram, among the verses ascribed to the seven wise men of Greece. Bion is supposed to write, concerning the question of absorbing interest in 1633 and 1632, peace or war in Europe—

Agricolis favet, haud fructus hic proximus annus
Aufert; est oriens Pax, neque negligitur.
DefICIet, neqVe paX VenIens hIs proDerIt annVs = 1633
præterIt hos, non est Dans bona terrIgenIs.
ConVenIent, neqVe paX gentes has rIserIt: anno = 1632
fIt præsente InIens, haVD patrIæ orDo Deest.
(The remainder is in plain verse.)

Pittacus is supposed to write, at p. 177—
Negligitur, neque Pax oriens est: auferet annus
Proximus hinc fructus haud favet agricolis.
terrIgenIs bona Dans est, non hos proteret annVs: = 1632
proDerIt hIs VenIens paX, neqVe DefICIet.
Deest orDo patrIæ, haVD InIens præsente fIt anno: = 1632
rIserIt has gentes paX, neqVe ConVenIent.

Periander is supposed to write and vaticinate, at page 188—
terrIgenIs MaLa, non Donans est frVgIfera annVs = 1632
LæserIt has gentes paX, neqVe fIet Is.
est noVa proIICIenDa hIC sors, non DIXero fIet = 1633
ILICò paX: anCeps est, neq: CLara sat est.
Is fIet, neqVe paX gentes has rIserIt: annVs = 1634
VtILIa est Donans, non MaLa terrIgenIs.

The last couplet is a 'retrograde' of the first couplet, with a change of two of the words.

At page 189 we reach a most remarkable composition. The first sixteen lines, it will be seen, are ordinary chronograms in hexameter and pentameter verse, and if the writer had gone no further his performance would call for no special remark; but when the next sixteen lines are carefully observed, the very words of the first sixteen lines, with a very few small alterations, can be read in fairly good metre in reversed order. They are printed as chronograms in the original, but that need not be repeated here. The sense of the words, the writer tells us, are just the opposite of the first set of verses. The second set of lines are printed here in the ordinary manner. The subject is concerning peace or war in Europe at the dates made by chronograms.

VATICINIUM

SEU

CARMEN CHRONOG: DE PACE,

In oppositu sensu Retrogradum, pro anno 1633.

Opinio loquitur, utinam vera!

VatICInor bona, non beLLans hIC LabItVr annVs :
paCIfer est VenIens, non MaLa ContrIbVIt. = 1633

proVenIet atqVe paX gentes hIC rIserIt : anno
fIt præsente InIens, haVD patrIæ orDo Deest. = 1633

paX rata, neC fera faX assat pLena horrea : Cessant
tYMpana,[1] neC CantVs fLat tVba terrICrepos. = 1633

terrIgenIs bona Dans est, non hos proterIt annVs :
proDerIt hIs VenIens paX, neqVe DefICIet. = 1633

agrICoLIs faVet, haVD frVCtVs hIs DestrVet annVs :
VoLVItVr hVC popVLIs paX, neqVe reIICItVr. [2]

IIs fIet neqVe paX gentes has DeserIt : annVs
frVgIfer It Labens, non MaLè terrIgenIs. = 1633

est sat CLara, neqVe est anCeps paX : ILICò fIet
DIXero, non sors hInC proIICIenDa retrò est. = 1633

ContrIbVIt bona, non beLLans hIC LabItVr annVs :
paCIfer est VenIens, non MaLa VatICInor. = 1633

Suspicio respondet, utinam falsa!

Vaticinor mala, non veniens est pacifer: annus
Labitur hic bellans, non bona contribuit.
Est retrò projicienda hinc sors, non dixero, fiet
Ilicò: Pax anceps est, neque clara sat est.
Terrigenis malè, non labens it frugifer annus:
Deserit has gentes Pax, neque fiet iis.
Rejicitur, neque Pax populis huc volvitur: annus
Destruit his fructus, haud favet agricolis.
Deficiet, neque Pax veniens his proderit: annus
Proterit hos, non est dans bona terrigenis.
Terricrepos tuba flat cantus, nec tympana cessant:
Horrea plena assat fax fera, non rata Pax.
Deest ordo patriæ, haud iniens præsente fit anno:
Riserat hic gentes Pax, neque proveniet.
Contribuit MALA, non veniens est pacifer annus:
Labitur hic bellans, non bona vaticinor.

[1] The letter Y counts as II = 2.

[2] These two lines make only 1233, but it is so in the original.

A PANEGYRIC ON A DUKE OF BRUNSWICK AND OTHER POETRY.

By JOHANNES REMPEN.

JOHN REMPEN was a professor of philosophy and theology at the University ('Julia Academia') of Helmstadt. He has left for our admiration some remarkable specimens of Latin verse in the metre of the second Ode of Horace, with the first and second line of each stanza in rhyme, and so likewise the third and fourth, and all in chronogram; the following are taken from 'Nova Literaria Germaniæ,' a periodical published at Hamburg, vols. for 1706 and 1709. I am unable to find any separate work by Rempen in the library of the British Museum. The panegyric ode is in honour of Antonius Ulric, Duke of Brunswick, and is introduced to the reader by the following line—

'En verò carmen integrum, benevole lector, hic redditum.'

IPSE sI pLeCtro CrepItans ebVrno
phœbVs eXCeLso saLIat CothVrno
non erIt CantV, fIDIbVsqVe VIso
par paraDIso. = 1704

atrII tersos VIrIDIs nItores,
et paVIMentI rVtILI VIrores
horret InCessV paVItante pressVs
strIngere gressVs = 1704

InDe se Vasta statIone LIbrat,
fronte fert fVLgVr, raDIosqVe VIbrat
portICVs, pVLChra CaVItate, fossIs
fVLta CoLossIs. = 1704

eXCVbant ILLIC habItV VenVstI,
et graVI ferro CrepItant onVstI
MartIs heroës, aLaCrIqVe fortes = 1704
ense Cohortes.

hInC In aVgVstos Iter est penates:
VersIbVs, nesCIt sVperare Vates,
splenDeat qVaLI speCIe trabaLIs = 1704
aVLa DVCaLIs
sI sVa fornIX faCIe patesCIt,
paLLas phœbI ChorVs obstVpesCIt,
hæret eLIngVIs, fVgIente Vena, = 1704
brVta CaMœna.
astabrI qVIDqVID, VeL ab arte rarI,
aVt peregrInI, pretIoqVe CLarI
fert patens terræ gLobVs, hIC CorVsCat, = 1704
astraqVe fVsCat,
rasILI spLenDent speCIosa tergo,
aVreI fLaVent LaterIs parergo,
et JVbar fVnDVnt CaVa teCta pVrIs = 1704
sCVLpta fIgVrIs.
ILLa qVIs sCIret CeLebrare DIgne
teCta qVæ sparso fLVItant In Igne,
aVt InaVratas rVtILo VenVstas = 1704
ponDere CrVstas?
VItreo LVsV speCVLI JoCantIs
atqVe CrystaLLI Mare fLVCtVantIs
Innatat VIsV spatIante tota = 1704
trans asarota.
atqVe sVb teCto reporItVr ILLo,
qVIDqVID aptato sIbI penICILLo
ars, et InspersVs Labor, In tabeLLIs = 1704
pInXIt apeLLIs.
artIfeX qVIDqVID fabrICæ perItVs,
et styLo pICtor CeLebrI poLItVs
tIngIt, et pIngIt, poLIt, atqVe tornat, = 1704
sCVLpIt et ornat.
teXItVr qVIDqVID phrygIo Labore,
aVt fIgVratVr tyrIo CoLore,
hIC repræsentat, speCIe serena = 1704
aVLICa sCena.
pVgna natVræ patet hIC et artIs,
LaVrVs est anCeps VtrIVsqVe partIs,
et fLagrant, pVra faCe, pVLChra MItIs = 1704
præLIa LItIs.
CeLsa sI VeLLet fVgItVrVs astra
JVpIter CœLI VarIare Castra,
atqVe natIVas raDIo DeCoras = 1704
LInqVeret oras,

seDIbVs CœLI CVperet reLICtIs
aVreo LVXV, raDIIsqVe pICtIs. = 1704
hospes In terrIs habItare taLI
In penetraLI.

Crypta, qVæ topHIs rIget arCVata,
fossILIs neXV LapIDIs CaVata, = 1704
sVrgIt eLato LoCVpLes nItore,
DIgna stVpore.

hIC sVb aLgentI CaVItate LentI
sIbILant aLa reCreante VentI; = 1704
aC spVIt fonteM satIata VIVIs
fIstVLa rIVIs.

sI penetrantI faCe phœbVs VrIt, = 1704
hIC sVsVrrantI strepItV sCatVrIt
LyMpha, qVæ frangIt trVCVLentIores
sparsa CaLores.

hIC tVbI rIVo saLIente rorant, = 1704
LVsIbVs raVCIs oCVLos soporant,
et ferIt LyMphæ fLVItantIs aLtVs
aëra saLtVs.

ft sVb ILLIVs Latebra pyLæI = 1704
teMperat frIgVs LatICes LyæI,
Vt sVb eXCIsa sapIant CaVerna
VIna faLerna.

haVsta sI fIbras CoqVIt hIppoCrene, = 1704
LIngVa VeL pLeCtrVM resonare pLene
areas fLeXV sInVante tortI
nesCIet hortI:

sVb CoLoratIs IbI pes VIretIs, = 1704
atqVe baCCatIs Meat arboretIs,
sVb qVIbVs præbet genIaLe VeLLVs,
fLorea teLLVs.

hortVs haC non est regIone taLIs, = 1704
aVreIs tVrget generosa MaLIs,
frVCtIbVs fLaVens speCIeqVe gILVa
CItrIna syLVa.

CLara non taLI tVMVIt VIreto: = 1704
aVreIs etsI foLIIs repLeto
frVCtIbVs gLebæ LoCVpLetIs Vsa
hesperth Vsa.

hortVs est VastVs spatIo patentI: = 1704
fons IbI CLaret sCatebra reCentI,
atqVe peLLVCet VItreI profVnDa
VortICIs VnDa;

hIC gerIt gLaVCa faCIe sVpInVs = 1704
sCeptra neptVnVs, MarIs InqVILInVs,
terga baLænæ spatIosa Lassans,
LoraqVe qVassans;

ET sVPRA pIsCIs LATVs aDsTREPENTIs
TORQVET aVsTEROS apICEs tRIDENTIs,
ET TONAT, FAVCIs saLIENTE rVCtV
BESTIA fLVCtV. = 1704

sVRGIT eXCeLSA speCIosA FRONTE
INQVE sVFFIXO reLeVATA MONTE
sCENA PARNASSI, sCATEBRIsQVE pRONIs
FONS HELICONIs; = 1704

IN THEATRALI soLIo noVENÆ,
aVREIs PROSTANT CITHARIs CAMŒNÆ,
ORBE QVÆ sVAVI sVA CASTRA CINGVNT;
pLECTRAQVE STRINGVNT; = 1704

EMINET PHŒBVS sCOPVLOSQVE STRICTVS,
PEGASI QVASSAT VOLITANTIS ICTVS,
ELICIT SALTANS GENEROSIORES
VNGVLA RORES. = 1704

EST IN HORTENSI SPATIO RECESSVS
INTER ANGVSTAS LATEBRAS REPRESSVS,
ATQVE FVNESTA DOMVS, ATRA TAXO,
ASPERA SAXO: = 1704

LAR FOCO SQVALLET TENVI, SPECVSQVE
HORRET E TROPHIS, HIERONYMVSQVE
CERNITVR PLANCTV RESONANTE LÆVOS
TERGERE NÆVOS: = 1704

TERROR HIC TVRBAT: PROCVL HINC SODALIS,
HOSPES HIC NVLLVS, NEQVE CONGREGALIS;
EST LEO SOLVS VIGIL, ET CVPITÆ
ASTECLA VITÆ. (*sic.*) = 1704

AST EGO QVARE REFERO MINVTA?
PARVA CVR CANTO TENVI CICVTA?
NON POTEST PLENE CELEBRARE TERSVS
SINGVLA VERSVS. = 1704

FILA SI PHŒBVS TERERET LYRISTA,
NON SATIS CLARE CELEBRABIT ISTA:
NAM SVVS PVNCTO NITOR EST CVIQVE,
FVLGOR VBIQVE, = 1704

PVLCHER EST AVLÆ DECOR, ATQVE GRATVS,
ARTE PRÆSTANTI PATET APPARATVS;
PVLCHRIOR DVX EST; RVTILANTIORE
CLARET HONORE. = 1704

SICVT EOI VIROR VNIONIS
AVREIS AVGET JVBAR IN CORONIS,
SIC AB *VLRICO* CAPIT AMPLIORES,
AVLA NITORES. = 1704

SI LATVS CLARI DVCIS AVLA CINGIT,
LENIS OS DVLCOR, GRAVITASQVE PINGIT:
OBVIÆ FRONTIS RAPIT INTVENTES
GRATIA GENTES. = 1704

PROVEHIT GRESSVS GRAVITAS CATONIS,
COR VIGOR REPLET SAPIENS PLATONIS,
ESTQVE JVS SCRVTANS OCVLVS SOLONIS
OS SALOMONIS. } = 1704

GRATA MAIESTAS FERIT, OBRVITQVE,
LENITAS LINGVÆ TRAHIT, ABRIPITQVE:
SPIRAT IN VVLTV BONITAS BENIGNA,
ET IOVE DIGNA: } = 1704

SOL SVAS CRISTAS PHALERAT PYROPIS,
LVCE QVAS PVRA SATVRAT SINOPIS
NON TAMEN VINCIT, NEQVE SVAVIORE
ALLICIT ORE. } = 1704

SOL ES *ANTONI*, VIBRAT VT DIANA
PVLCHRA VIRTVTIS FACE *IVLIANA:*
EXERIT STRICTI RADIOS NITORIS
HOLSATA CHLORIS. } = 1704

ALBA SORS FVLSIT FACE NVPTIALI,
AC ERAT PRÆSENS THALAMO JVGALI,
VOS VBI TECTO SOCIAVIT VNO
PRONVBA JVNO. } = 1704

INSTAR AVRORÆ SVBIT HÆC DVCISSA,
NECTE QVÆ PVLSA NEBVLAQVE SPISSA,
PER ROSAS PVLCHRIS AGITVR CABALLIS,
CINCTA CORALLIS. } = 1704

HANC BEAT VIRTVS, GENERISQVE DONA:
EXTAT E LARGA SOBOLIS CORONA,
ET SVO FRVCTV VIBRAT, VT DECORA
CORPORE FLORA. } = 1704

QVOTQVOT HANC AVLAM PROCERES HONESTANT
GLORIA CLARENT TITVLISQVE PRÆSTANT;
GENTIS ILLVSTRIS FLAGRAT IN SERENIS
PVRPVRA VENIS. } = 1704

ILLE GRADIVI PATRIÆQVE FLOS EST,
FORTIS IN CVNCTIS HABILISQVE DOS EST,
QVOS HONORATIS STVPET IN PALÆSTRIS;
CIRCVS EQVESTRIS: } = 1704

QVO JVBAS FRÆNO PROPERANTE GYRANT,
STRENVOS AVSVS ANIMOSQVE SPIRANT:
DIVES ORNATV RESONAT ROTATO
BVLLA LVPATO: } = 1704

LAVREAS QVAMVIS TVLERIT GENISTAS
JACTITANS HECTOR RVBEASQVE CRISTAS,
TERSIVS NESCIT PHALERIS SONORA
VOLVERE LORA. } = 1704

INTER HOS AVLÆ PROCERES, SERENOS
EXERVNT VVLTVS, CHARITVMQVE PLENOS,
PRINCIPES BINI, SINE LABE, TOTI
NECTARE LOTI: } = 1704

COR EIS FERVET ROSEO VIGORE,
BVLLIVNT VENÆ VEGETO CRVORE;
FVLGVRANT INTER PROCERVM CORONAS
CORPORE PRONAS, } = 1704

CÆRVLI SICVT FACVLAS THEATRI
STELLA POLLVCIS SOCIATA FRATRI
LVSTRAT, EX AVRO RADIISQVE FACTA
IN CATAPHRACTA. } = 1704

VOS DVCES CHAROS SVPERI FOVETE;
ASTRA, NE CESSET SOBOLES, CAVETE,
NE IT OCCASV NEQVE SORTE DVRA,
STIRPS RVITVRA. } = 1704

SIT FAVENS ÆTHER; VENIANT NEPOTES,
QVOS *AVI* VIRTVS BEET ATQVE DOTES,
IN QVIBVS PERSTET CELEBRIS PROPAGO,
PATRIS IMAGO. } = 1704

ISTA *STIRPS* NVLLA CADAT A RVINA
VEL SECVTVRI SPATII RAPINA:
IN *DEI* FVLCRO, VELVT ELEVANTE
PERSTET ATLANTE. } = 1704

ANOTHER work by John Rempen is mentioned in 'Nova Literaria Germaniæ' for 1709, having this title—

'Oratio inauguralis de vera christiani hominis philosophia ad Dei honorem et obsequium serenissimæque Domus Brunsuico-Lunebergicæ gloriam,' etc. etc., recited by Johannes Rempen at the Julian Academy at Helmstadt, on the 18th April, in the year thus indicated by hexameter and pentameter verse—

ANNO QVO IVRO SVB DOGMATE VIVERE PVRO,
OPTATAQVE FVGA SPVRCA RELINQVO IVGA. = 1709

i.e. The year in which I swear to live under pure doctrine, and with the wished-for escape I abandon the foul yoke.

ALSO in the same volume is mentioned a publication by him, in reference to the religious disputes of the period. 'Programma lectionibus philosophicis præmissum.' It is dated by this verse—

ANNO QVO VANE STYX FVNDIT FVLGVR INANE,
PAPATVSQVE LATRAT, STVLTITIAMQVE PATRAT. = 1709

i.e. The year when the river Styx vainly hurls an empty thunderbolt, and the papacy barks and perpetrates folly.

Then follows this ode—

QVANDO SVB PAPÆ IACVI CATENA,
HÆRESIS SPVRCÆ DOCVI VENENA:
PESTE PAPALI QVIA TACTVS VRSI,
TOXICA SPARSI. } = 1709

AST IVGO PAPÆ MISERO SOLVTVS,
SPIRITVS SANCTI IVBAR INSECVTVS,
HÆRESIS TRITÆ VOLO FALSA CVNCTA
SPERNERE PVNCTA. = 1709

PAPA VENTOSIS SATVRAT CHIMÆRIS;
FABVLIS NVLLA RATIONE VERIS:
CHRISTVS EST; CVIVS QVIA VERBA CERNO
CÆTERA SPERNO. = 1709

NVMINIS LEGES QVIA SANCTIORE
PVLSVS ATTACTV PROFITEBOR ORE,
EXEO PAPÆ PROCVL EX FERINA
CARNIFICINA. = 1709

NON VOLO VANI SPECVLATOR ENTIS,
IN SCHOLIS AVREM SATVRARE VENTIS,
INQVE CENTAVROS ET IN HIRCOCERVOS
STRINGERE NERVOS. = 1709

VERITAS POSTHAC ERIT VNA CVRA:
FALSITAS CESSET PROCVL HINC FVTVRA,
NATA QVÆ SVRGIT STYGII PARENTIS
EX ELEMENTIS. = 1709

SCIRE SI QVÆRIS, DEVS EST PERITÆ
PALLADIS RECTOR, FLVVIVSQVE VITÆ:
SI COR ET FIBRAS SACER IGNIS VRIT,
ISTE SCATVRIT. = 1709

HVNC VBI NESCIS, LABOR EST INANIS:
ARTE LASSARIS STVDIISQVE VANIS:
ILLA DISPARENT FVLGITVRA, NVLLA,
NIL NISI BVLLA. = 1709

CLARA FAX SOLVS DEVS EST, CORVSCA
LVCE SCINTILLANS, VBI NOCTE FVSCA
HÆRESIS SQVALLET, TENEBRATQVE TERROR,
ORCVS ET ERROR. = 1709

LEX DEI LVX EST; EA FLAGRAT VNA,
CLARA PRÆ STELLIS NIVEAQVE LVNA:
ILLA CREDENTES PRÆIT IN PETITÆ
ATRIA VITÆ. = 1709

CHRISTE TV PVLCHRÆ CYNOSVRA LVCIS,
NOCTE QVI CÆCOS VENIENTE DVCIS,
PROQVE PECCATO LVIS IPSE NOSTRO
SANGVINIS OSTRO. = 1709

MENTIS OBTRVSÆ CHAOS INTVERE:
DA TVI FVLGVR IVBARIS NITERE:
INQVE PAPATVS TENEBRIS STVPENTES
INSTRVE GENTES. = 1709

Ad Deum hoc habet epiphonema;

QVO FVNGAR MVNVS FORTVNET TRINVS ET VNVS:
SI DEVS IPSE FAVET, NIL COR AB HOSTE PAVET. = 1709

Ad serenissimum Domum Brunsvico Luneburgicam ;
CVM LaVro VIVIs stIrps ILLVstretVr oLIVIs :
neC sCIat VLLa patI fata, VeL hoste qVatI. } = 1709

Ad Principum Aulæ Ministros ;
Vos MIhI faVIstIs, tVteLaqVe fIXo fVIstIs :
obseqVIosVs ero, Cor sIne fraVDe gero. } = 1709

Ad academiæ Pro-Rectorem ;
fers tItVLos Veros soLIDIs VIrtVtIbVs heros :
es VInDeX LegIs, sIDVs honosqVe gregIs. } = 1709

Ad Collegas ;
sI paX nos VnIt, IVnCto qVæ fœDere MVnIt ;
frVstra tVrbo ferIt : IVLIa tVrrIs erIt. } = 1709

Ad cives Academicos ;
VIVIte Vos fLores ! qVærIt Mens fLorea rores :
IVLIa rIVVs erIt, qVI VaDa pVra gerIt. } = 1709

Ad Sonnemannum et alios in Papatu obtrectatores ;
per DIVos IVro, non Vestra tonItrVa CVro
eXososqVe Mares, VosqVe, stygIsqVe Lares. } = 1709

Observe the change of metre in the last seven couplets, which may be classed as 'Rithmici retrogradi,' one of the conceits of the Middle-age writers. The ancient Latin poets did not use rhyme. Rempen has added that feature to metre of Horace which he has imitated in the foregoing odes, thus giving an agreeable flow to his words.

A publication is mentioned in the volume for 1709 of 'Nova Literaria Germaniæ,' as edited by John Rempen, 'Theatrum evangelicæ veritatis,' apparently devoted to disputations respecting the papacy and subtleties of theology; with an engraving of the author's portrait thus inscribed, 'Johannes Rempen ex persecutore veritatis evangelicæ sanioris doctrinæ in academia Julia Helmstadii professor.

papatVs noX est; IbI papæ non nIsI VoX est ;
faX nItet orta MeI LeX speCIosa DeI. = 1708

i.e. The papacy is night; nothing is there but the voice of the Pope; a light has arisen and shines, the beautiful law of my God.

THE REFORMERS.

THE Reformation is the name generally given to the great schism which took place in the Western Church in the first half of the sixteenth century, and by which, as it is said, one-fourth of the population of Europe has become separated from the Church of Rome. The movement may be traced so far back as the time of Charlemagne (A.D. 742–814), when Paulinus, bishop of Aquileia, employed his voice and pen to accomplish a reformation of the Church; but the principal eras of the Reformation were — In England (Wickliffe), 1360; Bohemia (Huss), 1405; Germany (Luther), 1517; Switzerland (Zwingli), 1519; Denmark, 1521; Prussia, 1527; France (Calvin), 1529, when the appellation 'Protestants' was first used; Sweden (Petri), 1530; England (Henry VIII., Cranmer, Bucer, etc.), 1547; Ireland (Archbishop G. Browne), 1535; Scotland (Knox), 1560; Netherlands, 1562. Other celebrated names rank among the principal reformers, but, so far as chronograms have been used to illustrate this period of European history, our view of it is directed to the names of Huss, Zwingli, Luther, and Calvin, and some others who promoted the Reformation without acquiring with them equal historical notoriety.

John Huss, the reformer, was born at Hussinatz, in Bohemia, about 1370; he was burnt as a heretic at Constance on 7th July 1415. This chronogram was made by Joseph à Pinu about 1590—

IGNIS CORPORA SACRA SACRI CONSVMPSERAT HVSSII. = 1415
POST HVSSVM CŒCO CICNVS IN ORBE CANIT. = 1518

i.e. The fire had consumed the sacred body of the sacred Huss.—After Huss a swan sings in a blind world.

This is in allusion to the historical narrative which says that whilst he was burning he exclaimed, 'To-day you are burning a goose (Huss), a hundred years hence a swan will come, which you will not be able to roast;' a sort of pun on the word 'cygnus,' *quasi* Cinglius, a

Latin form of the name Zwingli, who was not burnt, but killed in battle, as a chronogram will presently indicate. At the date of the second line, 1518, Zwingli was eminent and bold in his preaching, and so likewise was Luther, to whom the prediction has been supposed to apply; it may therefore allude to both, though the pun makes it more pertinent to Zwingli.

Another relating to Huss— *Ia*

BIs qVarta ILLVXIt Mensis qVIntILIs, Vt hVssVs
ConstantI Constans VstVs In Vrbe perIt. } = 1415

i.e. The month of July broke on its eighth day, when the constant Huss perishes by burning at the city of Constance.

Ulrich Zuingli, the Swiss reformer; a medal represents his portrait, inscribed, 'Imago Huldrichi Zuinglii ætatis ejus 45,' and this chronogram—

heLVetIæ zuIngLI DoCtor pastorqVe CeLebrIs *I*
VnDena oCtobrIs passVs In æthra VoLas. = 1531

i.e. O Zwingle, thou celebrated doctor and pastor of Switzerland, having suffered on the eleventh day of October, thou fliest to heaven.

He was killed at the battle of Cappel, near Zurich, and the next day his body was found under the heaps of the slain; the circumstance is expressed in this chronogram, made by Joseph à Pinu, *circa* 1590—

oCCVbVIt patrIo beLLator CIngLIVs ense, *I*
et pressa est arMIs gens popVLosa sVIs. = 1531

i.e. The warrior Zwingle died by his country's sword, and the mob pressed upon him with its own arms.

A medal, bearing his portrait, struck on the occasion of a commemorative religious festival, is thus dated—

MagIster hVLDrICVs zVIngLI. = 1719

The reverse bears this inscription only—

Luce evangelii duob: sæcul: pure conservata vota publica
Christo decreta. Tig: Cal. Ian. MDCCXIX.

i.e. The light of the Gospel having been preserved purely for two centuries this public offering to Christ is decreed at Zurich, 1st January 1719.

Martin Bucer, the German reformer; he came to England and occupied a prominent position in theology; he died at Cambridge in February 1551, and was buried in St. Mary's Church there. His remains were dug up and burnt by the Romanizing party in 1556. His condemnation was reversed in 1560. Chronogram by Joseph à Pinu—

CVrrIt Vt obLIqVo per pIsCes traMIte phœbVs *Ia*
bVCerVs feLIX regna sVperna CapIt. = 1551

i.e. When Phœbus runs through the oblique path of the sign Pisces (February), the happy Bucer reaches the realms above.

Desiderius Erasmus of Rotterdam, died 1536, age 71—

LVstra peraCta VbI bIs septena reCenset erasMVs,
LVCIfera e terrIs CessIt In astra seneX. = 1536

i.e. When Erasmus reckons up twice seven lustra, the old man departed from earth to the bright stars.

Another, made by Lewin Goethals, *alias* Lævinus Panagathus of Ghent—

orbIs gLorIa totIVs, deCVsqVe, hoC qVIesCIt erasMVs In *Db*
sepVLChro. = 1536

i.e. The glory and ornament of the whole world, Erasmus, reposes in this tomb. The D is not counted.

Philip Melanchthon, or Melanthon, died in 1560; he was associated with Luther in drawing up the Augsburg Confession—

pVbLICa res VIrtVtIs honos, eCCLesIa VIVaX *I*
LVget In InterItV, Magne phILIppe tVo. = 1560

i.e. The state, morals, religion, lament thy death, O renowned Philip.

Johann Trocznov Ziska, born 1360, died 1424. In a volume of tracts in the Bodleian Library, Oxford, is one with this title, 'Lacrumæ Bohemicæ, etc.,' of the Academia Carolina at Prague, concerning the Hussite reformation movement, and Zisca the military leader in the religious wars which at the time desolated Bohemia; he continued his victorious career till his death in 1424. The struggle of the leading factions continued until the final defeat of the puritanical forces on the 8th November 1620, at the White-hill, in the vicinity of Prague. Ziska was a true enthusiast in the cause, and worked under singular difficulties, being blind, through accident. The title to the tract states, 'Auctore Samuele Martino, Bohemo. (Pastor) Franekræ, 1625.'

'Annus obitus sui hoc chronodisticho comprehenditur'—

zIsCa potens beLLo heros aCer, et hostIbVs horror,
non aCIe fVsVs, peste pereMptVs obIt. = 1424

—vel.—

peste pereMptVs obIt, non atro VICtVs ab hoste,
zIsCa potens beLLo fortIs et aCer eqVes. = 1424

i.e. Zisca, powerful in war, a brave hero, and the terror of the enemy, not slain in battle; he died cut off by pestilence.

Cut off by pestilence, he died unconquered by the malicious enemy, Zisca the powerful in war, the brave soldier.

Johannes Hiltenius is mentioned in a book (British Museum, press-mark 173 d. 8), 'C. F. Paullini rerum et antiquitatum Germanicarum syntagma.' Frankfort, 1698. 4°. 'Annales Icenacenses,'[1] a memoir, states that he was a Franciscan monk, author of works on the prophecies of Daniel, the Apocalypse, and the Augsburg Confession, and was imprisoned for something he had done, said, or written, obnoxious to the existing authorities. He died, '*circa* exodum sæculi xv.'[2] He foretold, saying, 'But another will come in 1516, who will destroy them, and ye will be unable to resist him.'[3] 'In the year 1516 will be the reformation of the clergy; and in thirty years after will be the reign of Christ,—in a short time will be a change of religion by which the preceding one will be abolished. In 1516 a hero will come who will attack you monks fiercely, and against whom ye will not dare to open your mouths.' 'In 1600 the Turks will prevail in Germany and Italy, etc. That his monastery and the cemetery in which he should be buried would become a green garden.' He foretold Luther also under the allegorical figure of a lion.

A monument was put up to his memory about 1698, or a little earlier, and the rector 'scholæ nostræ' wrote the following verses and inscription—

Johanni Hiltenio monacho Franciscano, propter confessionem evangelicæ et refutationem pontificiæ religionis a fratribus A° MCCCCXCVI. in carcerem conjecto, in eoque vita defuncto.

Duo vaticinia Johannis Hiltenii; unum,

Exsurget heros, qui vos monachos adorietur acriter, contra quem ne hiscere quidem audebitis.

Alterum—Anno MDC mundus verberabitur gladio Mahometico vehementer.

Cenotaphium.

Hiltenii patris Monachi simul atque prophetæ
Non procul hîc recubant ossa sepulta loco.

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[1] Eisnach, where Luther studied. See last chronogram on next page.
[2] He died, as appears by the inscription, in 1496, in prison.
[3] That is, Luther, and the Reformation.

Qui cùm voce Dei, Fratrum taxârat abusus,
Pectore contendens vivere justa fide.
Carceris enectus tandem squallore fameque,
Mœsta Prophetarum præmia more tulit.
Sed prius appellans ad Christi voce tribunal,
Cùm peragenda, Deo Judice, causa foret.
teMpora prInCIpII CeCInIt tVnC pLana LVtherI = 1517
Signaque supremum dans præitura diem.
ItaLa regna statIM VICtorI et teVtona tVrCæ
sVCCVbItVra, pIIs VatICInatVs, aIt: } = 1600
Prima quod evenit prædictio vera, fateris;
Altera ne fiat vera, precare Deum.

i.e. (As to the chronograms) *He sung then of the distinct times of the principles of Luther, and giving signs that should precede the last day. He says, prophesying to the pious, the Italian and Teutonic kingdoms shall presently fall beneath the victorious Turk.*[1] *You will confess that the first prediction has truly come to pass; that the other may not become true, pray God.*

Martin Luther the German reformer was born at Eisleben in Saxony, 10th November 1483, and died there 17th February 1546.

A medal commemorating his birth, and also the one concerning his death which will be found towards the end of the series, liken him to the prophet Elijah—[2]

LVtherVs theoLogVs In saXonIa, VIr pIVs, et eLIas, VLtIMI seCVLI, natVs est IsLebII, VIVaX et fortIs. *Ab* = 1483

i.e. Luther, theologian in Saxony, a pious man, and the Elijah of the latter days, was born at Eisleben, energetic and powerful.

The year of his birth—

natVs es IsLebII DIVIne propheta LVthere: *Ia*
reLLIgIo fVLget te DVCe, papa IaCet. = 1483

i.e. Thou art born O prophet Luther at Eisleben: religion flourishes thou being the leader, the Pope lies low.

The year in which he first devoted himself to learning at Magdeburg—

MoX pVer ausonIo nVtrIrI CœpIt In antro, *I*
hIC VbI VIrgIneos CIrCVIt aLbIs agros. = 1497

i.e. By and by he began to be nourished in the Ausonian cave, here where the river Elbe surrounds the virgin (?) fields.

The year in which he studied at Eisnach—

reCtIVs In stVDIIs IsenaCI pergIt honestIs, *I*
eXCItVs InsIgnI DeXterItate sChoLæ. = 1498

i.e. He proceeds further in knowledge, in honourable studies at Eisnach, stimulated by the remarkable ability of the school.

[1] The Turks held part of Hungary for 150 years, until expelled through the conquest of Charles VI. in 1717. See pp. 159-162, *ante*.

[2] See third chronogram on p. 339, and fifth on p. 340, *infra*.

The year in which he betook himself to Erfurt—
TRANSIT ERFVRTO VIVAS HELICONIS AD VNDAS, *I*
VT NOVA LEVCOREA SVRGIT IN VRBE SCHOLA. = 1501
i.e. He passes to the living waters of Helicon at Erfurt, as the new school rises in the city of Wittenburg.

The year of his degree of Master of Philosophy—
ERFVRTI IVVENIS TITVLOS CAPIT VRBE MAGISTRI; *Ia*
LVSTRA SVÆ ÆTATIS QVATTVOR ACTA COLENS. = 1503
i.e. As a young man he takes his degree of Master at Erfurt, having passed four lustra (20 *years*) *of his age.*

The year he became a monk—
VANA SVPERSTITIO CORPVS IVVENILE CVCVLLO *Ia*
ORNAT: ID ANTE TIBI FRAVDI AGE PAPA FVIT. = 1504
i.e. Vain superstition, he adorns his youthful body with a cowl; come now O Pope, all this was a cheat on thee.

The year of his profession at Wittenberg—
MITTITVR ALBIORIN, CHRISTO AVXILIANTE, LVTHERVS; *Ia*
QVANTVS ERAT VATES, GLORIA QVANTA SCHOLÆ. = 1508
i.e. Luther is sent to 'Albiorin,' by the help of Christ; what a prophet he was, how great was the glory of that school.

The year of his degree of Doctor, and going to Rome—
STAVPITI EST IVSSV TITVLOS DOCTORIS ADEPTVS; *Ia*
VT TRVCIS ITALIÆ VENIT AB VRBE LVPI. = 1511
i.e. By the command of Staupitz he took the title of doctor; when he came from the city of the fierce wolf of Italy (*Rome*). Johann Staupitz was dean of the faculty of theology at Wittenberg.

The year of his installation in religion—
RELLIGIONIS OPVS CŒNO EXTRAHIS, AVSPICE CHRISTO; *Ia*
VERAX O DEXTRO NIXE LVTHERE DEO. = 1517
i.e. Thou rescuest the work of religion from the mire, Christ being thy guide; O true Luther relying upon God at thy right hand.

The year of his confession before Cardinal Cajetan—
AVGVSTA CHRISTVM PROFITETVR IN VRBE LVTHERVS; *Ia*
NON CVRANS VVLTVS, PRÆSVL ACERBE, TVOS. = 1518
i.e. Luther professes Christ in the city of Strasburg; not caring, O bitter bishop, for thy hostile looks.

The year of his disputations at Leipzig—
ECCIVS EST IVSTI VICTVS VIRTVTE LVTHERI; *Ia*
DISPVTAT VT IVLII, LIPSIA IN VRBE, DIE. = 1519
i.e. Ecchius was foiled by the valour of the just Luther, when disputing on a day in July at the city of Leipzig.

The year of the burning of the canon-law—
IGNIBVS INFESTIS DECRETA PAPISTICA TOLLENS, *I*
PONTIFICI QVÆ SIT PŒNA PARATA DOCET. = 1520
i.e. Taking away the papal decrees with hostile fires, he teaches what punishment is prepared for the Pope.

The year of his confession at the city of Worms. A medal is inscribed, 'beatus venter qui te portavit;' and—

CÆSARIS ANTE PEDES, PROCERES STETIT ANTE POTENTES *Ia*
ACCOLA QVÀ RHENI VANGIO LITTVS ADIT. = 1521

i.e. Before the feet of the emperor, before powerful princes he stood, where the city of Worms is neighbour to the shore of the Rhine.

Luther was declared to be excommunicated, and in 1521 was sentenced to be imprisoned by the Diet of Worms, through the influence of the Emperor Charles v. The edict, however, could not be enforced; he returned to Wittenberg as the acknowledged leader of the Reformation, to allay by his presence the popular fanaticism. A medal commemorates the movement, and bears this inscription, 'Doctor Martinus Lutherus reversus ex Pathmo;' *i.e.* Doctor M. Luther returned from Patmos (meaning a place of exile); and the date is expressed by this chronogram verse—

A RHENO PROPERANS CAPITVR BENE CONSCIA PATHMI, *Ab*
TECTA PAPÆ FVGIENS RETIA STRVCTA PETIT. = 1521

i.e. Hastening from the Rhine he is taken, he seeks the friendly roof of Patmos, escaping the spread nets of the Pope.

The year of his exile at 'Patmos.' A book by C. F. Paullinus, already quoted at page 336, mentions that certain repairs were done to a building at Wartburg, where Luther had been concealed in refuge; and, 'hos versus inscribi curavit M. Nicol: Rebhan, antistes Isnacensis'—

Tertius Elias en! Teutoniæque, propheta
Luterus, quondam Vangionum urbe redux.
Pontificis propter minas, et Cæsaris iram,
Hic velut in Pathmo conditur exul inops.
CARLSTADII OB FVRIAS AD SAXONA TECTA RECVRRIT,
FAVCIBVS EX SÆVIS RVRSVS OVESQVE RAPIT. = 1522
Vile licet, claret meritò tamen hospite tanto,
Claustrum hoc, quod lætus, Lector amice, vide.

i.e. Behold the third Elijah, and the prophet of Germany, Luther, once having returned from the city of Worms. On account of the Pope's threats and the Emperor's wrath, he is here, as it were in Patmos, concealed as a poor exile. On account of the furies of Carlstadt he returns to a Saxon dwelling, and again snatches the sheep from the savage jaws. Although this be a vile prison, yet it is rendered illustrious by such a guest, which, O friendly reader, do thou behold with joy.

Luther was there from 4th May 1521 to 6th March 1552.

The year of his marriage, and the sedition of the peasants—

SEDITIO AGRICOLÆ FERRO EST RESTINCTA POTENTI; *Ia*
FŒDERA CONIVGII CASTA LVTHERVS INIT. = 1525

i.e. The sedition of the peasants was put down by the powerful sword; Luther enters into the pure bond of matrimony.

The year of Assembly of reformers at Marburg—

MARPVRGI CŒNA CHRISTI FERIT ACRITER HOSTES; *Ia*
STABAT VT A SÆVIS CINCTA VIENNA GETIS. = 1529

i.e. The supper 'the Sacrament' at Marburg strikes fiercely the enemies of Christ; when Vienna stood surrounded by the fierce 'Getæ.'

The year of the Confession presented at Augsburg, in the time of Charles v., Emperor—

aVgVstÆ statIbVs fIDeI proposIta CVnCtIs *Ia*
ConfessIo est; ChrIstI gLorIa LÆta reDIt. = 1530

i.e. The Confession of Faith is presented to all the states at Augsburg; the joyful glory of Christ returns.

The year of his being at Smalcald—

VICInVs MortI ChrIsto reparante, resVrgIt, *I*
hIC VbI prInCIpIbVs paCta stetere pIIs. = 1537

i.e. Being near to death, Christ restoring him, here where a compact was made by pious princes, alluding to the treaty of Smalcald between the Protestant Princes of Germany, 31st December 1530. The Emperor Charles v. having delayed his adhesion thereto, and then fearing that the Kings of France and England would join this league, signed the treaty at Nürnberg in July 1532, allowing liberty of conscience.

Medal on the death of Luther, bears his portrait, and is thus dated—

eCCe nVnC MorItVr IVstVs In paCe ChrIstI eXItV tVto *Ab*
et beato. = 1546

i.e. Behold now a just man dies in the peace of Christ, with a safe and happy end.

Another medal has this verse date—

nona bIs obsCVro LVX febrVa: ConsItIt ortV *Ab*
In patrIo Vt MorerIs CLare LVthere soLo. = 1546

i.e. Twice the ninth day of February had barely dawned, as, O illustrious Luther, thou diest on thy native soil; and this further inscription—

'In manus tuas commendo spiritum meum, redimisti me Deus veritatis.'

On the death of Luther, by Joan: Stigelius—

fortIs et eXtreMÆ VeraX ÆtatIs heLIIas *Ia*
CeLsa pIVs CœLI teCta LVtherVs habet. = 1546

i.e. The bold and true Elijah of this latter day, the pious Luther, has gained the lofty abode of heaven.

Another, by Adam Siber—

qVÆ genVIt, rapVIt te sanCte IsLeba LVthere; *Ia*
CœLo anIMVs frVItVr; LeVCorIs ossa tenet. = 1546

i.e. Eisleben which produced thee, has taken thee away, O holy Luther; thy soul enjoys heaven; Wittenberg holds thy bones.

Medal on a Jubilee Festival, exhibits Luther's portrait; he holds a book on his breast marked v. d. m. i. æ. meaning, Verbum Domini manet in æternum, and this chronogram— *Hc*

MartInVs LVtherVs theoLogIÆ DoCtor. = 1717

i.e. Martin Luther, doctor of theology.—The word of the Lord endureth for ever.

gott VerMehr zV seIner ehr, DoCtor LVthers reIne *Hc*
Lehr. = 1717

i.e. May God increase, for his honour's sake, the pure teaching of Doctor Luther.

Another, represents a palm-tree growing by a river—

FOLIVM EIVS NEC DEFLVET . IN MEM : IVB . EV . SEC . D . 31 . OCT. = 1717 *Hc*

i.e. His leaf also shall not wither. Psalm i. 3.

'*In memoriam jubilæi evangelici secundi*, 31 *Oct.*'

Medal on the jubilee at Goslar—

VT GOSEN QVONDAM PARITER GOSLARIA LVCET. = 1717 *Hd*

NVN DANCKET GOTT DAS BIS ANHER GEDAVRET HAT LVTHERI LEHR. = 1717

i.e. As once Goshen so now Goslar shines.

Now thank God that so far the doctrine of Luther has continued.

Another represents a tower with a beacon, a ship in the distance, and these inscriptions— *Hc*

VT TVRRIS LVMEN DAS TOTO REGIA COELO. = 1717

i.e. As a royal tower thou givest light to the entire heavens.

IOBILAEO LVTHERANORVM SECVNDO . D . 31 . OCT. = 1717

i.e. To the second Jubilee of the Lutherans, 31st October.

A medal represents a view of Eisleben, inscribed— *A*

ECCE SVPER TE ORIETVR DOMINVS. = 1717

ALTER POST EMENDATA SACRA ANNVS IVBILÆVS. = 1717

i.e. Behold, the Lord shall arise over thee.—The second jubilee after the emendation of the sacred rites.

A jubilee medal is inscribed— *Hd*

MARTINVS LVTHERVS THEOLOGIÆ DOCTOR = 1717

AETERNVM VERBO CHRISTI DECVS. = 1717

i.e. The eternal ornament to the word of Christ.

Another medal to Luther bears the device, a Bible and a candle on a table, with the name Jehovah in radiance above—

DEIN GOTTLICHS VVORT DAS HELLE LICHT = 1726 *Hc*

LAS IA BEI VNS AVSLÖSCHEN NICHT.

i.e. Thy divine word, this bright light, do not thou permit to be extinguished in us.

A medal to commemorate an event which it does not explain, having reference to Luther; this a translation of one inscription, 'So put me, O God, at the place where Luther before published his word.' The other inscription is— *G*

SEIT GETROST ICH DER HERR BIN MIT EVCH. = 1709

i.e. Be comforted, I the Lord am with you.

John Calvin, born 1509, died 1564. I have not met with any medals to commemorate him, nor any chronograms to celebrate his fame, but in another sense the chronogram makers have not forgotten him, as will appear from what follows.

A rare book (British Museum, press-mark 1213. h. 13), 'Posthuma Calvini stigma in tria Lilia, sive tres libros dispertitum. A rhetoribus Collegii Societatis Jesu Bruxellis, Anno 1611.' 8°.

'Cum consensu Superiorum.'

On the opposite fly-leaf this note is written in pencil—'A collection of most bitter and violent poems against the celebrated reformer Calvin. They were penned by the Jesuits of Brussels, and it is not a little curious to observe the various ways and methods they have taken to defame their great opponent.'

I have selected only the chronograms, omitting all the other parts of the subject; this of necessity breaks the continuity of the composition and its general effect and purport. The chronograms make 1611, the date of the book.

Passing over one hundred pages of Latin poetry in the first Book, and sixty-seven pages of poetry, logogryphs, acrostics, echo-verses, etc., in the second Book, we reach the first chronogram at page 168—

De Calvino Triplex chronicon.[1]

MorDaC CVnCto DIstrIngI CarMIn CaLVV	}	1611
I s, t e s	}	1611
eXCItat n tanto et DoCe Ips DoLo	}	1611
	=	4833

At page 172—

Nunc in Junio Calvinus stigma habebit.
Duplex chronicon.

CanCer Inoffenso CaLVInI Dorsa notabIt	}	1611
stIgMate; LICtorIs sCVrra preCatVr opeM.	}	1611
	=	3222

The third Book pursues the line of satire and invective in the same, and if possible greater, variety of form. At page 196 are some verses about the 'Supper of Calvin,' concluding with this

Chronicon duplex in Cœnam Calvini.

spVrCa per aMbages Dant Vrbe reportIa pestes;	=	1611
Mensa Venenatas ContInet Vsta Dapes.	=	1611

At page 201, some echo-verses on the same subject terminate with this 'Chronicon'—

VnDe Cœna VerMInosa?	=	1611

Anagramma.[2]

Epulum Calvinianum
Nam cani vulpem alui?

At page 210 the Jesuits continue to indulge in the most unbecoming language, seeming to emulate each other in coarseness

[1] This is a sort of puzzle, called a Logogryph, a net of words, and it is the only instance I know of its combination with chronogram; it is also a hexameter and pentameter verse; the letters of the intermediate line are the terminations of the words immediately above and below them. The letter I in the middle line, must also be counted in the first and third to make up the total of the chronogram.

[2] This anagram is imperfect as to one letter *u* in the first line, and one *a* in the second. The allusion is obscure.

of expression, and (to quote the words on the title-page) with the consent of the Superiors of their Order. The following chronograms are but a mild specimen of their language; each one is signed with the name of its composer :—

Variæ quæ Calvino attribuuntur Chronica anni 1611, sine metro fere omnia.

IMPERATOR HŒDVS FACTVS EST. = 1611

IMPVRVS SCORTATOR ADEST, || VT CAPRA IMPVDENS. = 1611 / 1611

O DEVS! MVTATA PELLIS! = 1611
PORCORVM INDVPERATOR. = 1611
DAT MANVS, HIRCVS. = 1611
HIC NEQVAM HŒDVS EST. = 1611
ADSVM HIRCVS. = 1611

(*Signed*) Henricus Fourier Hubertensis.

SVS BŒOTICA ADSVM. = 1611
HEVS CVR TE DEMENTIA TENET? = 1611
HŒDVS VIRES CERNAT MEAS. = 1611
CORVE ASINVM RODES? = 1611
HIC MORDAX. = 1611
HIC MENDAX. = 1611

CORPVS DOMANT, QVIA || BVBONEM DISCERPVNT. = 1611 / 1611

FRAVDVM FABRICATOR. = 1611
ORCVS MVNDI. = 1611

Ioannes de Bast Hallensis.

MVRCIDVS. = 1611
CAVVIN DROMO. = 1611
HEVS ASINORVM DOCTOR. = 1611
FRAVDES AMAT HIRCVS. = 1611
HIC DEI INFESTISSIMVS HOSTIS. = 1611
DECEPTOR OVIVM. = 1611

Henricus Fourier Hubertensis.

PVRVLENTA IDEA CALVINVM EDOMAT. 1611 / 1611

= 3222

O QVANTA VERMIBVS SAGINA MANET! EN DECOCTA PVTREDO. 1611 / 1611

= 3222

SVS PICEM DEGVSTAT. = 1611

Petrus Spourneus Fontensis.

HEI SPVRCAT HŒDVS ORBEM! = 1611
ET FŒDVS HIRCVS ORBEM! = 1611
DAMNAT, POLLVITQVE = 1611
NON TACTA FANA DIVVM. = 1611

CaVVIn DogMa, || stygeMqVe reCVnDIt. = 1611 1611

Calvinus vult dici magnus Propheta.

Vis dici vates, Divûm vis dicier Orpheus;
Plaude; tuâ poteris voce movere stygem.

Chronicon.

Vt asInVs aD CytharaM, = 1611
rVDIt, refert aseLLVM. = 1611
tVrbIDVM Chaos. = 1611
DaMnosa IVra CVrat. = 1611
effera roDentes CVpIt heV fera roDere Dentes = 1611
ô qVaM Dens proprIo neC bene sanVs hero! = 1611
Dorso efferato en VLMeas gerIt syLVas: = 1611
syLVa seD In pœnas posthVMa Lora feret. = 1611
MIrMILLo noCVVs, pVDenDVs orbe. 1611 1611
= 3222

haVD paCeM VnIVersæ terræ Vehet, seD pICeM. = 1611
Carol Werpæus Leodius.
ConDet qVDrata rotVnDIs. = 1611
hIC sVs seMper gaVDet. = 1611
en CœnaM roDIt VstVs. = 1611
peCVDVM genItor. = 1611
Phillippus de Bucq Louvainensis.
Caper tVMIDVs. = 1611
porCa sVbat, tetræqVe sVes; spIraMen aDhæret: 1611
sparsa Venenato terra MaDore IaCet. 1611
= 3222

Lucas vander Hagen Bruxell.

At pp. 212-216 the same bad language abounds, but not in the form of chronogram; then follow some verses having this title, 'Ranæ e limo sine pedibus enascuntur; Calvini fratres sine bonis operibus è voluptate generantur,' concluding at page 217 with this—

Chronicon.

VI nIgra CVDVntVr CaLVInI LILIa tergo,
VIrgInIs Vt phœbVs Castra pVDICa sVbIt. = 1611
Carolus Werpæus Leodius.

Chronicon duplex.

phœbVs anheLantes tæDâ persorbet aMores; 1611
pro VenerIs Dono stIgMata CaLVVs habet. 1611
= 3222

Chronicon.

phœbVs IneXhaVstas VenerIs sVbVertIt habenas;
pro Dono VenerIs stIgMata VVLtVr agIt. = 1611
Johannes Matthæi Sonegiensis.

In Calvinum ægrum.

Omnes Calvinum quondam invisêre propolæ :
O stulti morbum creditis ? ipsa gula est.

Chronicon.

CaVpo goMorrhæVs reDIt. = 1611

Aliud.

foLLIs tartatorVM DVrat. = 1611

Chronicon.

DorSo tVo, DorSo tVo
pœna granDIs Consonet. } = 1611

Lambertus à Tilia Leodius.

Aliud.

MIseranDe Verna te CVras? = 1611

Aliud.

Certè tV pneVMa DeI tenes. = 1611

Aliud.

neMpe hIC sVDat Vates. = 1611

Servatius la Fosse Leodius.

At page 221 is the following—

Chronographica.

e DIte oLLa VaporVM natat. = 1611
LVrIDa Lerna probrorVM. = 1611
aCheronta MVnDo VehIt. = 1611
hIrCVM VenDo ; = 1611
seD qVIs hVnC eMet ? = 1611

Followed by some lines, with the titles—'Culina Calvin,' and 'De venere Calvini et stigmata,' and signed—

Ludovicus Peneranda Coloniensis.

At page 224 is the following—Dialogismus inter Calvinum, et tortorem per Chronographica Anni 1611.

torMenta CarnIfeX, aDfert. = 1611
CaVVIn MoDeste se habet ; = 1611
DoCtor In VenereM propensVs. = 1611

Tortor.

aDhVC tV MorarIs ? = 1611
CrVDa MererIs Verbera. = 1611

Calvinus.

sVM graVIs DoCtor. = 1611

Tortor.

qVID DoCtor ? raptor horrenDVs. = 1611

Calvinus.

DaMnor, Verberor, torqVeor, InnoCens. = 1611

Tortor.

DaMnatVs tV InnoCens ? = 1611
qVID neqVaM ? noCens es. = 1611

Calvinus.

qVID VERBEROR? torMENTA CESSENT. = 1611

Tortor.

EN CAVVIN TABO MADET, = 1611
DOCTORVM ANTESIGNANVS: = 1611
ET DIVVM RECTOR. = 1611
ISTA CRVMENÆ TVÆ EST DOS, = 1611
TV DOTEM PAVESCIS? = 1611
AVLI VLMEA DORSA, = 1611
VIRGÂ CRVENTÂ DOMANS. = 1611

Antonius Witte Bruxellensis.

BVBO AD EPISCOPATVM? = 1611
I IOANNES: HABES ARMA IVDÆ ISCARIOTIS. = 1611
TORTOR PRO DOTE VIRGAM CVRET. = 1611
DOCTOR RAPTVS AMORE FVRIT. = 1611

Joannes de Bast Hallensis.

At page 239. Bellum civile et intestina Seditio Calvinum, ejusque femoralia populatur. After a set of satirical verses is this 'chronographicum'—

VAH NON HOMO, SED CARO PVTRIS. = 1611

Aliud.

OHE PALVDAMENTA RELINQVO PRÆSES! = 1611

Aliud.

PASCVNTVR PÆDORE MORBI. = 1611

Petrus Spournæus Fontensis.

At page 240. Miraris Calvinum instabilem? After some satirical epigrams is this 'chronicon duplex'—

ADESTE PORCORVM GREGES } 1611
VI DVCTOR TRIVMPHAT. } 1611
= 3222

Philippus de Witte Bruxell:

At page 241. Tortor gaude, lilio tuo dorsum Calvini fœcundius factum est; the verses end with 'chronicon'—

DIRVM NEFAS PECTORE VERSAT. = 1611

Joannes de Bast Hallensis.

At page 249. Iterata Calvini querela, and more than forty short lines of bitter abuse and coarse epithets, followed by this

Chronicon.

ABOMINANDVS SCARABEVS EST = 1611
HÆC NEX MERÈ HORRIDA. = 1611

Servatius la Fosse Leodinus.

At page 267 is the following chronogrammatic composition without any introductory verses, by which the Jesuits, in the usual unbecoming style, settle the matters of the controversy unfavourably to Calvin, and bring him into the presence of Death.

Inter Calvinum, et mortem, fratres in Christo, variata Chronographicis lucta.

Calvin. heV Certè Mors es aVara proDIgo! = 1611
Mors. IMò, aVaros aVara CorroDo. = 1611
Calv: tV Me De hoC errore argVIs? = 1611
Mors. tVa faCta aboMInanDa argVo? = 1611
Calv: CVr aDVersa oMnIa? = 1611
Mors. ILLVD sors Mea qVæret. = 1611
Calv: eheV MIserere DoCtoratVs! = 1611
Mors. MoDò In orCo VertatVr. = 1611
VeCorDIaM argVo. = 1611
Calv: ast DoCVMenta seVI. = 1611
Mors. heVs VaDe; segetes MaLI Leges. = 1611
Calv: hæCnè Vestra sVnt reforMatorIs Dona? = 1611
Mors. nVnC In tartaro reforManDVs es. = 1611
Calv: DVra, CrVenta reforMatIo! = 1611
seMper IneXoranDa faCta! = 1611
DatVr fLebILe fatVM. = 1611
VoLVar, LæDar, oppрIMar! = 1611
Mors. VIDeo torMenta CVsa, = 1611
seD paVCa: graVIora Manent. = 1611
Calv: In Me aVDes noCVa? = 1611
Mors. In te seD noCVVM: = 1611
Dorso paLaM VapVLabIs, = 1611
VIrgâ DVCe, et Megærâ. = 1611
Calv: VIrgâ DorsVM non Caret. = 1611
Mors. aDes; neC rVrsVM egebIt. = 1611
fataLe teLVM InDVo. = 1611
I Morere, rVe, rVe, CaDe. = 1611
eVge DeposItVM reposCo. = 1611
Calv: eheV fVI! non ero: Me terra ConDet. = 1611
eheV, eheV MorIor, CaDo! = 1611
VaLe DIV Mea soboLes. = 1611
Vos Vos Certè sapIte DaMno nostro. = 1611
heI VaLete, VaLete postreMa Data. = 1611
Deos, Deos! fratres In ChrIsto sVpreMVM } = 1611
Vos aLLoqVor. } = 1611
= 3222
hoDIe MIhI; VtI Cras tIbI. = 1611
aCtVM est De VItâ? = 1611

[The 'Fratres in Christo' reply thus to his invocation.]

1. HEV DOCTOR EMORITVR !	=	1611
2. QVANTVS IMPERATOR CADET !	=	1611
3. VALE, VALE, DITEM PERTRANSEAS !	=	1611
4. PRÆDA DVRA, PRÆDA SÆVA ! CARA STYGI !	=	1611
5. AMEN: HEV VADE IN PACE.	=	1611
Mors. SED SATIVS TIBI ERIT IN PICEM: AMEN.	=	2611

Signed, Carolus Werpæus Leodius.

Having thus consigned Calvin to perdition, the last line intimates that his place will be where there is [? burning] pitch. There is a bitter pun in the last two lines; the brethren tell him to depart in peace (PACE). Death intervenes, and declares that he will go into pitch (PICEM). The chronogram in the last line makes 2611; it may mean that Calvin is consigned to 'pitch' for 1000 years of purgatory, until 2611, or by not counting the letter M in the word AMEN, the date will stand as 1611, as in all the foregoing lines.

At this point the chronograms come to an end. The book concludes with some Echo-verses about Calvin's ghost, entituled, 'Calvini umbra orbi post mortem apparens, reformatorum fratrum, et suum deplorat exitium.' At page 271 is Calvin's last bewailing exclamation—

Heu ! Heu ! Heu !
Æternitas Æternitas Æternitas Æternitas !

SOME DISTINGUISHED MEN.

HERE is an assemblage of the names of one hundred and seventy-six men who have left some mark in the annals of their time, although few of them have taken any leading part in the government of a country, or in war against one, and none of them have worn a crown. The pursuits of science, the services of religion, and the promotion of the general benefit of mankind was their occupation. The period of their career was for the most part the seventeenth century, and Germany or the Netherlands was the land of their celebrity. The chronograms have been extracted from many different authorities; in some instances the names of the writers of them are mentioned, as Max: Vrientius, Judocus de Weert, Jacobus Ramphilius, and Joseph à Pinu, the latter more frequently than the other three; the chronograms by him are written in hexameter and pentameter verse, and certain phrases and words are so much identified with his style, that many others with similar characteristics in this group, as well as in some preceding pages in this volume, which appear as anonymous compositions, may be attributed to him.

The title at the head of this group applies to men who are not especially prominent in history, but who have nevertheless been called '*viri illustres*' in the biographies from which the chronograms have been transcribed. Perhaps it may be said that some are not of sufficient importance to merit such notice, but we in this present day, after a lapse of two or three centuries, may accept a man as

'distinguished,' when he has been made the subject of a chronogram. Even the last name in this group may be adduced as an example.

Geroldus, a learned and religious monk at Corvey in Westphalia, 'in the monastery crypt there these verses may be seen.'—(From 'C. F. Paullini, theatrum illustrium virorum Corbeiæ Saxonicæ.' Jena, 1686)—

INCLITVS EST ISTIC POSITVS LEVITA GEROLDVS. = 876

i.e. The illustrious levita Geroldus was there deposited.

Without better evidence than can be gathered from the book here quoted, this chronogram cannot be regarded as contemporary with the date it represents. It was probably put up by the occupants of the monastery some time in the sixteenth or seventeenth century, not later, however, than 1686. The word 'levita' may be translated 'levite,' meaning an inferior clerical grade.

The two following chronograms were probably made a century or two later than the date they represent. They relate to—

Wunrich von Kniperode, a Hochmeister of Prussia, elected in 1351, and died in 1382, according to the first chronogram— *F*

VINCLA SVBIT MORTIS VVINRICVS NOCTE IOANNIS. = 1382

i.e. Wunrich submits to the chains of death on the night of St. John.

The second gives the number of years he held office—

QVI VIVENS FORTIS IN TANTIS REX ERAT ANNIS. = 31

i.e. Who when living was a strong king for so many years.

Henricus Stolo, professor and theologian at Heidelberg, died 1557, age 68. Epitaph—

BIS SEX VT LVSTRIS STOLO IAM CONIVNXERAT ANNOS *I*

BIS QVATVOR LÆTVS CŒLICA REGNA PETIT. = 1557

i.e. When Stolo had already added twice four years to twice six lustra, he joyfully seeks the celestial regions.

Leonardus Rubenus, abbas Abdinckofensis, wrote a book with this date on the title-page. (Extracted from Ziegelbauer's 'Historia rei literariæ ordinis S. Benedicti,' vol. iii. p. 368)—

RVBENVS LEGES BENEDICTI CEPIT AB ALTO
IVLIO VT VNDECIES LVX ERAT ORTA POLO. } = 1596

Andreas Pancratius, theologian, died 1576—

OCTOBRIS QVINTO PANCRATI DOCTE KALENDAS *I*

IBAS FVNESTÆ SVB IVGA FRACTA NECIS. = 1576

i.e. On the fifth day before the calends of October, thou, O Doctor Pancratius, didst undergo the yoke of fatal death.

Henricus Rentzius of Würtemberg, theologian and pastor, died 1601. Verses thereon commence thus—

aLtera LVX VbI septeMbrIs LVgenda refVLsIt. *I*
oCCVbVIt Letho rentzIVs ILLe pater. = 1601

i.e. When the mournful second day of September shone that illustrious father Rentzius died. The letter D is not counted.

Johannes Streitbergerus, theologian, Wittenberg, died 1602.

DoCtrInâ eXCeLsVs IanVs streItberger et aVCtVs *I*
natVræ Vt soLVIt DebIta, Io, astra CoLIt. = 1602

i.e. John Streitberger, renowned and full of learning, when he pays the debt of nature, oh joy, he inhabits the heavens.

Franciscus Junius of France, Heidelberg, etc., died of the plague 23d October 1602, age 57. Epitaph—

oCtobrIs ter sena DIes et qVIna refVLget
senaqVe LeyDensI bIs sonat hora soLo
orbIs VbI tItan franCIsCVs IVnIVs atrâ
taCtVs peste æthera regna beata petIt. } *I* = 1602

i.e. The day of October thrice six and five shines, and the hour twice six strikes in the land of Leyden, when that giant of the world, Franciscus Junius, struck with the black pestilence, seeks the blessed abodes above.

Zacharias Schilterus, theologian, Leipzig, died 1608—

sChILterVs MerItIs ChrIstI ConfIsVs obIVIt, *I*
heV qVæ IaCtVra hInC eXorItVra pIIs. = 1608

i.e. Trusting in the mercies of Christ, Schilter died, alas, what a loss will hence befal the pious!

Stephanus Theodoricus, of Leipzig, died 9th January 1606, age 72. 'Carmen sepulchrale a filio scriptum, Epitaphium'—

soL noVIter nonVs Iano Vt LVCerat ab aXe *I*
en theoDorICe sVbIs VInCVLa DVra neCIs. = 1606

i.e. When the ninth sun in January shone anew from the sky, lo! thou undergoest the hard imprisonment of death, O Theodoric.

Johannes Rhumelius, theologian, died 1606. He was once a monk; these verses allude to his marriage—

hoC anno rVMeL ConnVbIa Læta CeLebrat *I*
aprILIs regeret ter qVater atqVe poLo. = 1573

i.e. In this year Rumel celebrates his happy marriage on the seventh (?) day of April.

Matthias Detschelius, theologian of Leipzig and Pegavia,[1] died 17th September 1607. Some verses on him conclude thus—

bIs seXto et qVInto septeMber fVLsIt ab aXe *I*
pegaVIæ pastor DIgnVs Vt VrbIs obIt. = 1607

i.e. The day twice six and five of September (17th) shone from the sky when the worthy pastor of the city of Pegavia dies.

[1] Peggau, a monastery near Magdeburg.

Pantaleon Candidus, born 1540—

PANTALEON GENITVS CLARAS EST LVCIS IN ORAS *I*
CANDIDVS VT FERVENS SOLIBVS ÆSTVS ERAT. = 1540

i.e. Pantaleon was born into the illustrious regions of light, Candidus was a burning heat to the suns.

Johannes Pappus, theologian, pastor, died 1610—

AD FINEM SI QVIS SE PARAT, ILLE SAPIT. *I* = 1610

i.e. If any one prepares himself for his end, he is wise.

Johannes Forsterus of Leipzig, etc., died 1613—

DOCTOR IOHANNES FORSTERVS PIE MORITVR. *I* = 1613

i.e. Doctor John Forster dies piously.

Joannes Forster (another), Hebrew scholar, theologian, at Augsburg, died 1556, age 61—

RELLIQVIT VITÆ EXTINCTVS FORSTERVS VT AVRAS; *Ia*
ACRONICO CASTOR SVRGIT AD ASTRA GRADV. = 1556

Sufficiently obscure. The second line is an astronomical allusion to the period of the year.

Ludovicus Episcopus (Lewis Bischoff) of Ulm, an ecclesiastic, died 1650, age 78, of paralysis; his son-in-law thus expresses the date—

BELLVM DEVS VERTIT; QVIES VERO VIVA EXISTIT. *I* = 1650

i.e. God turns away war; indeed living rest prevails.

David Schrammius, theologian at Nordlingen, etc., died 1615. This motto gives the date—

O NOBIS DEXTRAM PORRIGE CHRISTE PIIS. *I* = 1615

i.e. Stretch out thy right hand to us thy pious people, O Christ.

Georgius Weinrichius, theologian, pastor, etc., in Saxony, died 27th January 1617—

VVEINRICHIVS MORIENS VBI CŒLICA TECTA SVBIVIT *I*
IANVS TER NONVS FVLSIT IN AXE POLI. = 1617

i.e. When Weinrich dying entered the celestial abodes, the day thrice nine of January shone in the sky.

Jacobus Setlerus of Wittenberg, pastor, died 1st November 1617—

OMNIBVS VT SANCTIS FVLGET LVX FESTA IACOBVS *I*
SÄTLERVS CHRISTI EX SANGVINE SANCTVS OBIT. = 1617

i.e. When the festive light of All-saints day shines, Setler dies sanctified with the blood of Christ.

Johannes Neserus of Rothenburg, etc., theologian, pastor, died 25th August 1621. There are several anagrams on his name, also this eteostichon, by Jacobus Rhaupius—

ANTE GREGIS CHRISTI PASTOR IAM PASCITVR IPSE
SIGNIFERI CAPIENS PASCVA CLARA POLI. = 1621 *I*

i.e. He who was aforetime the feeder of Christ's flock, now himself feeds upon the illustrious pastures of the starry sky.

Bernhardus Albertus of Augsburg died 1636—

M. BERNHARDVS ALBERTVS SENIOR AVGVSTANVS, THEOLOGVS
INSIGNIS PROH! OBIIT. = 1636 *I*

i.e. M. Bernhard Albert, the elder, of Augsburg, renowned theologian, alas! is dead.

Johannes Fabritius of Nuremberg, pastor for forty-nine years, died 1637. Epitaph—

ECCE SVB HOC SAXO PASTORIS IN ÆDE SEBALDI
IOHANN FABRICII PVLVEREA OSSA CVBANT. = 1637 *I*

i.e. Lo, under this stone in the church of St. Sebald lie the dust-bones of John Fabritius the pastor.

Johannes Perca of Leipzig, pastor, died 15th March 1637. He was minister for fifty years—

MARTIA LVX TER QVINTA RAPIT TE ÆTATE SENILI
O SVPERINTENDENS, HEV PATER ORBIS ERAS. = 1637 *I*

i.e. The day thrice five of March snatches thee away, O superintendent, in thine old age, alas thou wast father of the world!

Georgius Nudingus of Weissenburg, theologian, pastor, died 8th August 1624. 'Arithmologia obitus et sepulturæ'—

AVGVSTO LVX NONA VAGO SVPER AXE RESVRGIT,
VT MENS NVDINGI REGNA SVPERNA SVBIT. = 1624 *I*

VNDECIES VT LVX AVGVSTO LVXIT AB AXE
CAVTÈ NVDINGI CORPORA TECTA SOLO. = 1624 *I*

i.e. The ninth light of August rises in the changing sky, when the soul of Nuding enters the realms above. The eleventh light of August shone from above, when carefully the body of Nuding was covered with the earth.

Zacharias Theobaldus of Nuremberg, pastor. He was made Professor of Mathematics at Altorf, and died in 1627, before he got there—

TE PERIMIT THEOBALDE SAGAX, VIS FEBRVA, IVXTA
AT GENIVS VEGETVS VIVET IN AXE Σοφῶν. = 1627 *I*

i.e. O wise Theobald, an attack of fever destroys thee, but for ever thy lively genius shall live in the world of the wise.

Paulus Wagnerus of Amberg, pastor, died 1627—

SI, QVÆ PRÆTERIIT, FVERAT MIHI FVNERIS HORA,
ISTA HODIERNA, TIBI CRASTINA FORSAN ERIT. = 1627 *I*

i.e. If the day of my funeral had been that hour of to-day that is past, perhaps it will be thine to-morrow.

Ulrich Schmidius of Ulm, professor, died 1633— *I*

sCHMIDIVs abIVIt a nobIs agItqVe In sVperIs beatVs. = 1633

i.e. Schmid departed from us and became happy above.

Valerius Herbergerus of Silesia, pastor, died 18th May 1627, age 66— *I*

VaLerIVs herbergerVs MVnDo LIberatVr. = 1627

VaLerIVs herbergerVs MVnDo aIt VaLe. = 1627

VaLerIVs herbergerVs (his age). = 66

i.e. V. H. is liberated from the world.

V. H. says good-bye to the world.

spIrItVs eCCe VaLerI herbergerII InVoLat astrIs,
bIs noVIes MaI LVX Vt CoLLVXIt In aXe. = 1627

i.e. Behold, the spirit of V. H. flies to the stars when the twice ninth day of May has shone in the sky.

Vicentius Schmuckius of Leipzig, philosopher, died 1628—

sChMVCCIVs hIC rVtILI senIor sVbIt atrIa CœLI. = 1628

i.e. The elder Schmuck here enters the courts of the ruddy sky.

Johannes Widerus, a learned man of Jena, Wittenberg, and Nuremberg, died of arthritis, 1630, age 47— *I*

aVgVstana ConfessIo In norIbergâ sIt et DVret In æVVM. = 1630

i.e. May the Augsburg Confession be in Nuremberg, and may it last for ever.

Caspar Finck, theologian in Saxony, died 1631—

Certè Constantes aVgVstæ ConfessIonIs DoCtores æternæ *I*
VItæ beneDICtIonIbVs CoronantVr. = 1631

i.e. Certainly the steadfast doctors of the Augsburg Confession are crowned with the benedictions of eternal life.

Johannes Meelfürer of Wittenberg, Nuremberg, etc., theologian, died 1640, age 70—

oCCVbVIt MeeLfVrerVs ! eCCLesIa pLange *I*
et LVge tantI fVnera grata VIrI. = 1640

i.e. Meelfürer is dead, wail and mourn O church a lamentation worthy of so great a man.

Samuel Meelfürer of Ansbach, pastor, president of the college, died 1663— *I*

absIstIs MeeLfVrerVs soLator onoLDI. = 1663

i.e. Thou goest away ; Meelfürer the comforter of Ansbach.

Der herr ChrIstoff MeeLfVrer rVhet Itzt In gott. = 1663

i.e. Mr. C. Meelfürer now rests in God.

The following lines are an anagram (slightly imperfect) on the chronogram lines which follow them—

Si agit mors lucrum est ! è spe re fruor.
Christe migro ! salute fruor ! spe re sum.
Emigro ! Christus spes ! fruor ; laetamur.

(Anno.)

HÆC MEÆ CAVSA EST RATA PASSIONIS,
ORBIS INIVSTI VT SCELERA EXPIENTVR,
GREX ET ABS ORCO ET NECE LIBERETVR,
ATQVE BEETVR. } = 1663

The anagram is but a series of exclamations which may be rendered thus—*If death comes it is gain! through hope I enjoy in reality, O Christ I depart! I enjoy salvation! I really am in hope. I migrate! Christ is my hope! I enjoy. I am joyful.*

The chronogram may be translated thus—*This is considered to be the cause of my suffering, that the crimes of an unjust world may be expiated, that the flock may be liberated from hell and death and be made happy.*

Nicodemus Lappius, theologian at Jena, pastor at Armstadt forty-four years, died 1663, age 81—

LAPPIVS E TERRÂ AD SANCTOS TRANS ASTRA MIGRAVIT. = 1663 *I*

Mens ceu lampas erat, pes et ceu mœnia rectis ;
NVNC SED APVD PATRES SOLIS ADINSTAR ERIT. = 1663

i.e. Lappius has migrated from the earth to the blessed abodes beyond the stars. His mind was as a lamp, his foot was as walls to the righteous; but now amongst the fathers he will shine like the sun.

Petrus Huberus, theologian at Ulm, died 1641—

MAGISTER PETRVS HVBERVS FVIT SENIOR ET PRÆSES ECCLESIASTICI CONVENTVS PRACLARVS. = 1641 *I*

i.e. Master Peter Huber was the eminent senior and president of the assembly of the Church.

Christophorus Reichterus of Nuremberg, philosopher, died 8th December 1644—

SPLENDET VBI CELSO LVX CŒLO OCTAVA XBRIS
REICHTERVS FATO TRANSIT AD ASTRA BONO. = 1644 *I*

i.e. When the eighth day of December shines in the lofty sky Reichter passes to the stars by a happy death.

Matthias Hoe, theologian, on his election to places of honour at Prague in 1612 and Dresden in 1613—

ANNO MATTHIAS CÆSAR DIGNVS ET PATER BONVS FIT. = 1613 *I*

Georg : Fridericus Blintzigus of Altorf, etc., philosopher, theologian, pastor, born at Halle, died 25th August 1645—

AVGVSTI QVINTO VIGENO GEORG FRIDERICVS
BLINTZIG FAX HALLÆ CŒLICA AD ASTRA CITÒ IT. = 1645 *I*

i.e. On the 25th August G. F. Blintzig the 'torch' of Halle, goes quickly to the stars. (Observe the pun on the first syllable of his name, which signifies 'light,' and the appellation of 'torch' ascending to the heavens.)

Cornelius Marci of Altorf and pastor of Nuremberg, died 1646—

OB HERR CORNELIVS AN DEN GABEN
IN NVRNBERG VVERD SEINS GLEICHEN HABEN *I*
KVNFFTIG, LASSET SICHS NVN NOCH VVOL FRAGEN. = 1646
i.e. Whether Master Cornelius will in the future find his equal in endowments in Nuremberg may well be a question.

CORNELIVS MARCI, PATRIÂ QVI INSIGNIS IN VRBE *I*
PRECO, ABIT EX VITÂ HÂC, ASTRAQVE CELSA PETIT. = 1646
i.e. Cornelius Marci, who was an illustrious preacher in his native city, departs from this life and seeks the lofty stars.

Fridericus Glaserus, theologian, etc., superintendent of the church at Gera, died 11th May 1615— *I*

MORTIS HORA ABSCONDITA GENTIBVS VNIVERSIS; = 1615
GLASERVS LVCET MAII BIS QVINCTVS ET VNVS
LIQVIT VBI ARVA SOLI, VECTVS IN ASTRA POLI. = 1615
BIS QVINTVS MAIVS FVLGENS VNVSQVE GERANVS
EN SVPERINTENDENS HEV SVA FATA SVBIT. = 1615
i.e. The hour of death is hidden from all people; Glaserus left the earth when the day twice five and one of May shone, being carried to the stars of heaven.— When the day twice five and one of May shone, the superintendent of Gera, alas, meets his fate.

Johannes Saubertus of Altorf and Nuremberg, philosopher, theologian, and author, died 1646—

SAVBERTVS PERIIT PROBVS, AST BONA FAMA PERIRE *I*
HAVD POTVIT, CERTÈ VIVA SVPERSTES ERIT. = 1646
i.e. The upright Saubert has perished, but his good fame has never been able to perish, certainly it will live for ever.

SAVBERTVS VNSER AVG, EIN REINER GOTTES-MANN,
IST ZVVAR ANNVN DAHIN, SEIN LOB NIE FAVLEN KAN. = 1646
i.e. Saubert our eye, a pure man of God alas is now dead, his praise can never decay.

Anagramma chronodisticho insertum.[1]

VOCE TVÂ VIVÂ PIE MI SAVBERTE TONABAS,
EN NOBIS SVRDIS VT NOHA SERVS ABIS. = 1646
i.e. Thou didst piously thunder with thy living voice my Saubert, lo thou leavest us deaf, as Noah, too late (?).

Georgius Hauffius of Nordlingen, pastor, died 1660, age 72— *I*

ANNO QVO OMNIA HORRENDA ET LVCTVOSA. = 1661
i.e. The year when all things were horrible and lamentable.

HERR HAVFF VVAR VNSER AVUS, EIN VVERTHER GOTTES MANN,
IST ZVVAR ANNVN DAHIN, SEIN LOB NIE FAVLEN KAN. = 1660
i.e. Mr. Hauff was our ancestor, a worthy man of God alas is now dead, his praise can never decay.

[1] *Sic* in original; but none of these three couplets will work as an anagram.

Augustinus Faschius of 'Hauteroda,' philosopher at Wittenberg, the year of his marriage—

MAGISTER AVGVSTINVS FASCHIVS HAVTERODENSIS. = 1629 *I*

Johann Conradus Hedenus of Altorf, theologian, died 1665—

IM IAHR DA LAVFF SEINER HIRTEN BERAVBT BITTER ACHZETE. = 1665 *I*

i.e. In the year in which Laufen deprived of its pastor groaned bitterly.

Adamus Weinheimerus of Marpurg, theologian, died 1666—

NON MEA CONFVNDET VERBO SPES FVLTA BENIGNO. = 1666 *I*

i.e. My hope that rests on the divine word will not be confounded.

Johannes Conradus Dannhauerus of Strasburg, theologian, professor, pastor, died 1666—

IOHANNES CVNRADVS DANNHAVVERVS LVX ILLA
THEOLOGICA HEV EXTINCTA IACET IN VRNÂ. = 1666 *I*

i.e. J. C. Dannhaur that light of theology alas lies extinguished in this tomb.

George Albrecht, theologian, pastor, superintendent at Nordlingen, died 1647—

GEORGIVS ALBERTVS, PASTOR ET SVPERINTENDENS NEROLINGENSIS,
MORTVVS, EN ! VIVIT VITÂ ÆTERNÂ. = 1647 *I*

i.e. G. Albert, pastor and superintendent of Nordlingen, being dead, lo! he lives in eternal life.

ALBERTVS NITVIT CLARIS QVI DOTIBVS, VRNÂ
CONDITVR HÂC: LVCENS SOL FVIT, ARÆ ET HONOR. = 1647

i.e. Albert, who shone with illustrious gifts, is contained in this tomb. He was a bright sun and honour to the altar.

Joh: Henricus Blendinger of Nuremberg, philosopher, died 1648—

QVIS NON EXOPTET, QVO BLENDINGERVS INIVIT
TEMPORE GRATA BREVI REGNA SVBIRE POLI. = 1648 *I*

i.e. What man would not wish when Blendinger entered the pleasant kingdom of heaven, that he himself in a short time should go there.

Johannes Weberus of Altorf and Nuremberg, pastor, died after long illness and paralysis, 1653—

IANVS QVI PATRIÂ INSIGNIS FVIT VRBE VVEBERVS
PRÆCO ABIT E VITÂ MISERÂ, PETIT ATRIA DIA. = 1653 *I*

i.e. John Weber, who was an illustrious preacher in his native city, departs from miserable life and seeks the divine abodes.

Christophorus Scheiblerus of Dortmund, scholar—

ANNO DVCEBAMVS. *i.e. The year when we were married.* = 1610 *I*

His wife's name was Ursula. Her death in 1632 is mentioned in the next line.

VXor ab Vngareâ Mea LæDItVr VrseLa febrI. = 1632
i.e. My wife Ursula dies of the Hungarian fever. He married again; and died 1653, but neither event is chronographed.

Georgius König, on his being made Doctor of Theology at Marburg; the chronogram alludes to the reward for his learning and virtue— *I*
hVIVs et ILLIVs pIetas Dat præMIa VItæ. = 1626
i.e. Piety gives the rewards of this and that life.

Philippus Hollius of Wittenberg, theologian; this motto on the occasion of his death, is either a poor compliment to him, or merely a pious ejaculation— *I*
o DeVs LIberator noster LIbera nos a MaLo.[1] = 1657
i.e. O God our deliverer, deliver us from evil.
The next is better, and quite intelligible—
herr phILIp hoLL eIn aLt-erLebter ChrIst
In gott aLs kaMpffer reCht ent-sCLaffen Ist.[1] = 1656
i.e. Mr. Philip Holl, an old Christian, has died in God as a champion brave.

Salomo Glassius of Jena, professor, theologian, died 1656— *I*
nostrI qVI CeCIDIt CapItIs CeLebranDa Corona
gLassIVs? Is sVpero VIVVs In aXe VIret. = 1656
i.e. Glassius, the celebrated crown of our head, is he fallen? No, he lives and flourishes in the world above.

Hieronymus Hollius of Nuremberg, theologian, professor at Hall, in Sweden, died 1658— *I*
Itane CIta Mors fIDeLIbVs est bona sors? = 1659
o DoLor hIeronyMVs hoLL obIIt, = 1658
haLensIs DIœCeseos eCCLesIastes et DeCanVs CeLebre = 1658
DoCtrInæ et sapIentIæ LVMen. = 1658
i.e. Is a quick death a happy lot to the faithful? O grief, H. Holl is dead, an ecclesiastic of the diocese of Hall and dean, an illustrious light of learning and wisdom.

Johannes Micrælius, professor, theologian, etc., at Stettin, the year of his death is expressed by his name— *I*
Iohannes MICræLIVs, D. (doctor) = 1658
Epitaph—micrælivs quasi Μικρὸς ἥλιος:
fLaVVs In hoC bVsto pVLVIs tegIt ossa MICræLI;
parVVs at Vt soL, sIC gLorIa LaVsqVe nItent. = 1658
i.e. Micrelius, meaning a small sun. The yellow dust in this tomb covers the bones of Micrælius; but as a small sun, so his glory and praise shine.

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[1] These two chronograms agree not together in date, but they are thus in the original.

Johannes Georgius Dorschæus of Jena and Wittenberg, professor, theologian, died 1659—

		I
ANNO, IOAN GEORG DORSCHE PROFESSOR THEOLOGIÆ PRIMARIVS.	=	1659

i.e. In the year, J. G. Dorsche chief professor of theology.

Johannes Henricus Ursinus of Ratisbon, pastor, born 1608, died 1667, expressed thus—

		I
MIHI NIHIL HABENTI NIHIL DEERIT.	=	1608
MIHI HABENTI ET CVPIENTI NIL DEFVIT.	=	1667

i.e. To me having nothing, nothing will be wanting. To me having and desiring, nothing was wanting.

John Henry Hottinger of Heidelberg, professor, theologian, drowned with all on board while proceeding to Leyden in Holland—

		I
HOTTINGERVS LEIDAM VOCATVR.	=	1667
AST LEIDAM VOCATVS AQVA PERIT;	=	1667
quippe quem, SVFFOCARVNT LIMAGI VNDÆ.	=	1667

i.e. Hottinger is called to Leyden. But being called to Leyden he perishes by water, forsooth the waters of the river Limmat drowned him.

Michael Weber of Nuremberg, pastor, etc. He held some particular office, 'dispositor,' at St. Sebald's Church there. Died 1668—

		I
MICHAEL VVEBERVS DISPOSITOR.	=	1668

Johannes Michael Dilherrus of Jena, Nuremberg, etc., a learned librarian, born 1604, died 1669, age 65—

		I
DILHERRVS VIR CERTE MAGNVS OBIIT.	=	1669
DILHERR NORIMBERGÆ CERTO EXSPIRAVIT.	=	1669
EFFERT INSIGNI SE PROLE THEMARA DILHERO	=	1604
IENA IPSO FELIX ET PIA NORIS ERAT.	=	65

i.e. Dilherr, certainly a great man, is dead. Dilherr certainly died at Nuremberg. Themara prides herself upon her illustrious offspring. Jena was happy and affectionate towards him, you know.

John Wolfgangus Weidnerus, pastor at Halle, died 1669. 'Suspirium Christianum J. G. Wihelii conrectoris 1669,' composed probably in the following year by his colleague, contains these chronograms, which have no special allusion to the deceased—

		I
VENI ET LIBERA TVOS O DOMINE IESV CHRISTE:	=	1670
VENI SVBITO NOLI TARDARE, ET BEA, OMNES VERÈ CHRISTIANOS:	=	1670
IRRVAT AVTEM IVSTITIA DEI E CÆLO:	=	1670
IMPII CRVDELITER PVNIANTVR:	=	1670
LÆTÈ REDIMANTVR PROBI RVBRO CHRISTI SANGVINE.	=	1670

i.e. Come and deliver thy people, O Lord Jesu Christ: Come suddenly, tarry not, and bless all true Christians: may the justice of God come down from heaven: may the wicked be cruelly punished: may the righteous be joyfully redeemed by the red blood of Christ.

Johannes Maukischius of Leipzig, pastor, died 1669— *I*
DorMIo, at eVIgILabo VoCe IesV. = 1669
IesVs Ist MeInes gLaVbens VnD Lebens zeIL. = 1669
anno quo MaVkIsIVs obIbat pLaCIDVs. = 1669
i.e. I sleep, but I shall awake at the voice of Jesus. Jesus is the goal of my faith and life. The year when Maukisius died quietly.

Nicolas Statmann of Nuremberg, an eminent lawyer, died 2d August 1607—
Vt LVX aVgVsto bIs fVLget ab arCe sVpremâ *I*
statManVs CVLtVs teCta beata CapIt. = 1607
i.e. As the second day of August shines from the sky, the learned Statmann seeks the happy abodes.
Faulty because a letter M is not counted.

Peter Lehmann, lawyer, magistrate, died 1618—
qVI VIXIt ConsVL nVnC fIt LaChryMabILe fVnVs, *I*
fVnVs non IsthIC, ast graVe fœnVs erIt. = 1618
i.e. He who lived as magistrate now makes a mournful funeral, this will not be to him a funeral only, but a great reward.

Dionysius Gothofredus of Heidelberg, eminent lawyer, died 7th September 1622—
tertIVs et qVartVs septeMbrIs In æthere LVXIt *I*
heV! heV! IVrIs apeX, qVo gotofreDVs obIt. = 1622
i.e. The day three-and-fourth of September shone in the sky, when alas! the head of the law, Gotofrid, dies.

Bernhard von Pölnitz, lawyer, died 1628—
poLnItIVM LVget non frVstra saXonIs orDo, *I*
bernharD VoM pöLnIta VIVIt sVper æthera LætVs. = 1628
i.e. The 'order' of Saxony bewails not Polnitius in vain, Bernard of Polnitz lives joyfully above the skies.

Johannes Rugerus of Saxony, lawyer, died 27th July 1632—
anno qVo pLaCens Deo faCtVs est DILeCtVs, et VersatVs Inter peCCatores ereptVs est. Wisdom of Solomon iv. 10. = 1632
The verse quoted is, '*He pleased God and was beloved of him: so that living among sinners he was translated.*'
DoCtor Iohannes CeLestI seDe LoCatVs
CLaVsIt qVIntILIs ter nonâ heI fata rVgerVs. = 1632
i.e. Doctor J. Ruger being placed on the heavenly 'bench,' closed his career, alas, on the thrice ninth day of July.

John James Tetzel of Nuremberg, senator, medical professor, died 1646—

IAN IACOB TETZEL LVX EST EXTINCTA SENATVS, *I*
NORICOS CIVES PROTEGE CHRISTE MANV. = 1646

i.e. J. J. Tetzel the light of the senate is extinguished, O Christ protect the cities of Noricum (Bavaria) by thy hand.

VERHARR BEI VNS HERR IESV CHRIST,
DER VVEISHEIT KRON VMGVVORFFEN IST. = 1646

i.e. Remain with us, Lord Jesus Christ, the crown of wisdom is thrown over.

MAGNVS TETZELIVS TRISTI NOS VRBE RELINQVIT,
HEROIS PROH! QVID TRISTIVS INTERITV. = 1646

i.e. The great Tetzel leaves us in a sorrowing city, alas what is more sad than the death of a hero!

VVANN GROSSE TETZEL VVEICHEN,
ERFAHRNE HERRN ERBLEICHEN,
ACH, ACH, DER SCHVVEHREN LEICHEN, = 1646
SO NICHTS NICHT ZV VERGLEICHEN.

i.e. When great Tetzel passes away, wise men become pale, alas! alas! to this heavy corpse thus nothing is in any way to be compared.

He possessed three estates of lands (prædia), from which he was accustomed to entitle himself, viz. Kirchensittenbach, Vorrha, and Artelshos. When, in 1626, he purchased the last-named land, a local prophecy was fulfilled, and it was thus chronographically commemorated—

ARTELSHOVIVM TETZELIO DIVINITVS PAREBIT. = 1626

i.e. Artelshos will submit to Tetzel according to prophecy.

Justinus Herdesianus of Nuremberg, eminent lawyer, died 1646; the date and his age are thus expressed— *I*

IVSTINVS TANTVM AH! DECIES SEX VIXIT IN ANNOS. = 1646

i.e. Alas, Justin lived but sixty years.

George Philip Harsdorfer of Nuremberg, senator, died 22d September 1658, age 51. Anagram on his name; and a panegyric expressing the date by each line—

Anagram { Georgius Philippus Haarsdoerfferus.
Ah pergas! sidus populi! frugifer heros.

HARSDÖRFFERVS OBIT LETHO: HINC O PATRIA MŒRE! = 1664
MIRÈ DOCTVS ERAT, FLOS PIETATIS ERAT. = 1664
ERGO TERRA ABIENS CŒLO IAM GAVDET IN ORBE, = 1664
MENTE PIA CŒLO SE QVIA RITÈ DABAT. = 1664
IACET GLORIA MVNDI. = 1664
DELICIVM NORIBERGENSE. = 1664
DELICIVM PATRIÆ = 1664
MIRARIS? DESINE SVNT FATA A CŒLO. = 1664
PIA MENS; OBIIT ILLE? NON; ABIIT, ERGO DOLOR ABSIT ABSIT! = 1664

IaM est In æthere senator, gLorIa, DeCVs. = 1664
IaM CorDe IVbILat. = 1664
IaM est In paCe æternâ, pLaVDIt. = 1664
rIDet, trIVMphat In CœLo. = 1664
VaCat DoLore, Mœrore, trIstItIâ. = 1664
non sentIt DaMna, LIber est CVrIs. = 1664
ergo ne LVgeas rogo: In ChrIsto DorMIt! = 1664
postreMo DIe nobILI CertÈ sVrget beatÈ. = 1664

i.e. Harsdorfer died, hence O country weep! He was wonderfully learned, he was the flower of piety. Therefore departing from earth he now rejoices in heaven, because in the world he rightly gave himself to heaven with a pious mind.

Here lies the glory of the world. The delight of Nuremberg. The delight of his country. Do you wonder? Cease! the fates are from heaven. A pious soul; did he die? No; he departed, therefore let grief be totally absent! Now the senator is in heaven, glory and honour are his. He rejoices in his heart. Now in eternal peace he sings. He laughs, he triumphs in heaven. He is free from pain, sorrow, and sadness. He does not feel losses, he is free from cares. Therefore I ask that you do not mourn over him: he sleeps in Christ! Lastly he will surely rise in happiness in the great day.

Georgius Imhoff, senator, died 1659. Epitaph—

hIer LIgt herr georg IMhoff begraben, *I*
o sChaD fVr seIne hohe gaben. = 1659

i.e. Here Mr. George Imhoff is buried, alas! for his high gifts.

Jodocus Christophorus Kressius, minister to Frederic, Elector and King of Bohemia, senator, died 1663— *I*

CressIVs æthereas LætVs transMIgrat In æDes. = 1663

i.e. Kressius joyfully passes into the heavenly dwelling.

Tobias Oelhafius, politician, died 1666— *I*

DoCtor tobIas öLhafen MortVVs Vernat. = 1666
faMÂ DoCtor öLhafen sVa VIVet. = 1666

i.e. Doctor T. Olhafen flourishes when dead. Doctor Olhafen will live by his own fame.

Theophrastus Paracelsus, medical professor, died 24th September 1541, age 48. C. Manlius sic de eo—

astra qVater senÂ septeMbrIs LVCe sVbIVIt, *I*
ossa saLIsbVrgÆ nVnC CInеresqVe IaCent. = 1541

i.e. He entered the stars on twenty-fourth of September, now his bones and his ashes lie at Salzburg.

Joachimus Vadianus, medical professor, died 1551—

CLaVDItVr hÂC terrÂ sapIens VaDIanVs, et aLget *I*
qVI CeLebrIs patrIÆ LVX erat atqVe pater. = 1551

i.e. The wise Vadian lies in this ground, and he is cold who was the celebrated light and father of his country.

Petrus Capitaneus, medical professor. This gives the year, month, day, and hour of his death—

oCCVbVIt fatIs CapItaneVs, aLta MICaret /
IanI seXta VbI LVX, horaqVe nona foret. = 1557

i.e. Capitaneus succumbed to the fates when the sixth day of January shone high, and when it was the ninth hour.

Johannes Aicholtz, medical professor and botanist at Vienna, died 1588. Hexameter and pentameter epitaph—

IanVs In hâC fragILI IaCet Vrna aICholgIVs, Is qVI /
artIs apoLLIneæ gLorIa Magna fVIt. = 1588

i.e. J. Aicholtz lies in this frail urn, he who was the great glory of the art of Apollo (the god of medicine).

Georgius Nöslerus of Saxony, medical professor, died 1650—

qVo paX teVtonIbVs qVæsIta est InCLIta et aLta /
hVIVs eò Lapsa est Longa CoLVMna sCholæ. = 1650

Caspar Peucer, medical doctor and mathematician, Saxony, died 25th September 1602, as the clock finished striking eleven. He was imprisoned for some theological writings, which he himself expresses in this distich—

spretVs et abIeCtVs CVnCtIs nVnC serVIo soLI /
IntentVs preCIbVs speqVe fIDeqVe Deo. = 1602

i.e. Spurned and rejected by all, I now serve God alone, intent upon my prayers, my hope and my faith in God.

Matthias Lobelius, botanist in Holland, died in London 3d May 1616, age 78; buried in the church of St. Dionysius, where it is said verses were put up by his grandchildren to his memory, concluding thus—

tertIa LVX MaI VernVsqVe Instabat apoLLo /
Vt noVVs In CœLIs InCoLa faCtVs aVVs. = 1616

i.e. The third day of May, and the vernal Apollo was at hand, when our grandfather was made a new denizen of the heavens.

Dominicus Lampsonius of Bruges, artist and poet, died 'senex' 1599. Epitaph put up in 1603—

sIC erat hoC LatÈ notVs LaMpsonIVs anno, /
IpsÂ defVnCtVs qVÂ sanCtVs aLeXIVs horÂ. = 1599

i.e. So was Lampsonius well known in the year, having died in the same hour in which the holy Alexis died.

The D is not counted.

John William Mannagetta, medical professor at Vienna, died 1666, age 78. 'Compendium chronographicum'—

Mannagetta fVIt DoCtVs gaLenVs. = 1666
MeDICVs et bonVs astroLogVs. = 1666

PHILOSOPHVS, THEOLOGVS ET IVRISPERITVS, OCTIES RECTOR MAGNIFICVS, SEPTVAGINTA ET OCTO ANNOS NATVS, BENÈ OBIENS LÆTATVR ET VT SPERO BENE ET GLORIOSE VIVET. = 1666
SI VERO, QVOD NON SPERO PŒNAS PVRGATORII SVSTINERET, ORATOR EX VOTO PRECATVR REQVIEM, VT BENÈ ET BEATÈ VIVAT. = 1666
i.e. Mannagetta was a learned disciple of Galen, a physician and a good astrologer, philosopher, theologian, and lawyer, eight times rector (of his college), seventy-eight years of age he rejoices in a good death, and as I hope he will live in glory. But if, as I do not hope, he may suffer the pains of purgatory, let him who prays vow to him a requiem, that he may live well and happily.

Philip James Sachs of Saxony, medical and scientific, died of stone 'ℨij ponderis,' 7th January 1671, age 45. 'Epitaphium chronologicum,' put up in 1672—
PHILIPPO IACOBO SACHSIO VVRATISLAVIENSI CAROLVS SPONIVS AMICO INTEGRO SVAVIQVE LUGENS PONIT EX VOTO. = 1672
i.e. Charles Spon mourning, puts up this to his exemplary and kind friend, P. J. Sachs of Breslau, in consequence of a vow.

Baptista Mantuanus, learned ecclesiastic, Hebrew scholar, poet, born 1444. 'Carmelitani ordinis Princeps et Antistes Mantuæ ex Hispaniolâ gente honesta, sed thoro illegitimo natus est.' Epitaph thus expresses the above date, and alludes to a prediction of his future celebrity—
NASCITVR IN TERRAS MONACHVS BAPTISTA SVOSQVE
VATICINÂ VERSVS E GENITRICE BIBIT. = 1444
i.e. The monk Baptista was born into the world, and he imbibes his poetry from his prophetic mother.

Johannes Gravius of Nuremberg, scholar, poet, rector of the Gymnasium Ægidianum, died 1644—

Anagram { Johannes Gravius. / Ah suavis in regno. }

IOHANNES GRAVIVS POETA LAVREATVS CÆSAREVS ET GYMNASII NORICI RECTOR OBIIT IN SPE PIÂ ABIITQVE IN REGNA CŒLICA. = 1644
GYMNASII ÆGIDIANI RECTOR IOHANNES GRAVIVS SVAVITER ET BEATÈ EXPIRAVIT. = 1644
TV ASTRA SVBIS, GRAVI TRISTI NOS ORBE RELINQVIS;
TE IVVAT ALMA QVIES, NOS TENET ATRA DIES. = 1644
i.e. Gravius, poet, imperial laureate, and rector of the University of Noricum, died in pious hope and went to the heavenly kingdoms.—J. Gravius, rector of the Ægidian gymnasium, expired calmly and happily. Thou Gravius reachest the stars, thou leavest us in this sad serious world; calm rest delights thee, the dark day detains us.

Nicholas Copernicus, astronomer, died 1543. Eteostichon by Joseph à Pinu—

eX hoC eXCessIt trIstI CopernICVs æVo *I*
IngenIo astrorVM et CogItatIone potens. = 1543
i.e. From this sad life Copernicus departed, powerful in talent and in knowledge of the stars.

Petrus Ramus, the French philosopher and mathematician, was killed at Paris in the massacre of St. Bartholomew; it is said that he never was in bed all his life, but was accustomed to sleep on the straw, 'stramine tantum dormire'—
bartoLoMÆVs fLet qVIa gaLLICVs oCCVbat atLas. *I* = 1572
i.e. Bartholomew weeps because the French Atlas is dead.

Tycho Brahe, astronomer, died 24th October 1601—
oCtobrIs VIsa Vt LVX est VICesIMa qVarta *I*
aVLa sVbIt CœLI te, generose tyCho. = 1601
i.e. When the twenty-fourth day of October was seen, the palace of heaven receives thee, O noble Tycho.

Michael Piccartus, learned in history, logic, and metaphysics, died of apoplexy, 1620; he wrote a commentary on Aristotle's politics; the chronogram expressing this date and work is also a very ingenious *anagram* on the following sentence—
Michael Piccartus organicus Aristotelicus professor.
oro, sILe; hIC soMnVs fragILes res oCCVpat, artVs pICCartI. = 1620
i.e. I pray thee be silent; this sleep seizes frail things, the limbs of Piccartus.

Martinus Zeilerus, historian, died at Ulm, 1661—
MorItVr DoCtVs zeyLer. = 1661
i.e. Learned Zeyler is dead.

Matthias Zellius of Kaiserberg, in Alsace, pastor at Strasburg, died 1548—
oCCVbVIt CeLebrIs feLICI sorte MatthIas,
VIX tantVs nostra presbIter Vrbe fVIt. = 1548
i.e. The celebrated Matthias died a happy death, scarcely was there so great a priest in our city.
phœbVs VbI rVtILans CaprICornI sIgna reLIqVIt,
zeLLI Chare, qVIes Mors tIbI VIsa fVIt. = 1548
i.e. When ruddy Phœbus left the sign Capricorn, O dear Zellius, death seemed to be rest to thee.

Huldrick Zase of Switzerland, Jurisconsult, died 1535—
aetherIs Vt sVperæ sVCCessIt zasIVs arCI;
eös arMIgerI ConspICIt astra IoVIs. = 1535
i.e. When Zase succeeded to the citadel above, Eös (the morning) beholds the star of the warlike Jove. (Jupiter the morning star—an indication of the month of the year.)

IVRIS HONORATI ZASIVS CELEBERRIMVS AVCTOR,
A NECE CORREPTVS, TERRA VALETO SONAT. = 1535
i.e. Zase, the most celebrated author of jurisprudence, being snatched away by death, exclaims, Earth, farewell.

Petrus Stratægus, alias Capitaneus dictus, probably Capitein the Dutch physician, who died in 1557. Epitaph in the church 'D. Virginis' at Middelburg—
OCCVBVIT FATIS CAPITANEVS, ALTA MICARET *Mb*
IANI SEXTA VBI LVX, HORAQVE NONA FORET. = 1557
i.e. Capitein yielded to his fate when the sixth day of January shone, and it was the ninth hour.

James Cornarius, medical professor at Rostock University—
EXCELLENS PHOEBI CORNARI VIRIBVS ARTIS, *Mb*
EXVVIAS SOLVIT PARCA MALIGNA TVAS. = 1558
i.e. O Cornarius, excelling in the powers of the art of Phœbus, malignant fate strips thee of thy mortal tabernacle.

Martin Hamoen, poet and astronomer. Epitaph from a book, 'Funebria aliquot poemata,' per Matthæum Collinum. Pragæ, 1553—
SAXONIO RECVBAT MARTINI CORPVS IN ARVO
SPIRITVS IN COELIS RVRA QVIETA COLIT. = 1550
i.e. The body of Martin reposes in Saxon ground, his spirit inhabits the peaceful fields in heaven.

Heobanus Hessus, alias Eboan Hesse, poet. Chronogram on his birth—
CŒPERAT VT GLAVCI NATO APPARERE CABALLVS *Sc*
EDITVS EST VATES HESSI DOS ORA TVVS. = 1488
Chronogram on his death—
LVCE MINVS QVINTA OCTOBRIS SVA FATA PEREGIT, *Sc*
PHOEBO HESSVS GRATVS CASTALIOQVE CHORO. = 1540
i.e. He ended his life on the 5th of October, Hessus dear to Phœbus and the Castalian choir.
This chronogram seems to be erroneous; he died in 1540—
DICITE THESPIADES FLETVS, ELEGEIA LVGE; *Ia*
HOC HESSVS SAXO GLORIA VESTRA IACET. = 1536
i.e. Utter your wailings, ye sons of Thespis, weep your mournful dirge; Hessus your glory lies under this stone.

Guillaume Budé, French hellenist and author. The circumstance of his death in 1540 is not explained—
OCCVBVIT CLARVS FATO BVDÆVS INIQVO, *Ia*
ASTRÆÆ IN CASTÆ SOLE SEDENTE SINV. = 1540
i.e. The illustrious Budé died an unjust death, the sun setting in the bosom of the chaste Astræa (indicating the period of the year).

Simon Grynæus, hellenist and theologian, born in Sweden, 1493; died of the plague at Basle, 1541—

GRYNÆE ES DVRO RESOLVTVS CARCERE CARNIS; *Ia*
VRBS RHENI IVNCTA EST QVÀ BASILEA VADIS. = 1541

i.e. O Grynæus, thou art freed from the prison of the flesh; where Basle city is joined to the passage of the Rhine.

Janus Cornarius, medical, died at Jena, 1558—

EXCELLENS PHŒBI CORNARI VIRIBVS ARTIS, *Ia*
EXVVIAS SOLVIT PARCA MALIGNA TVAS. = 1558

i.e. O Cornarius, excelling in the art of Phœbus (medicine), malignant fate has loosened thy tenement. (By Joseph à Pinu.)

Andreas Geraldus Hyperius, theologian, died 1564. Epitaph—

FLANDRIA QVEM GENVIT, HASSIA NOSTRA TEGIT. *Ia* = 1564

i.e. He whom Flanders gave birth to, our Hesse now covers.

Albertus Magnus, bishop of Ratisbon, died 1280, age 87. This might be taken as an instance of the use of chronograms at an early period were it not for the mention of the name of the author, Joseph à Pinu, who made most of the chronograms in the book from which it is taken, about the time of the publication, 1590—

ALBERTE ES FATO PROPERANTI MAGNE SOLVTVS; *Ia*
TANGIS VBI ÆTATIS LVSTRA BIS OCTO TVÆ. = 1280

i.e. O Albert the great, thou art free from untimely fate; when thou touchest twice eight lustra of thine age. He nevertheless attained the age of 87.

Rudolph Agricola of Groningen, a man of learning, died at Heidelberg, 1485. This chronogram was also made by Joseph à Pinu—

QVÀ TER CLARA IACET TRIBVS HEYDELBERGA DEABVS, *Ia*
RVRICOLA È TERRÂ RAPTVS IN ASTRA FVIT. = 1485

i.e. Where the thrice illustrious Heidelberg lies to the three goddesses (?) 'Ruricola' was snatched away from earth to the stars.

Ulrich von Hutten, a German theologian, orator, and Latin poet, died 1523. Chronogram also made by Joseph à Pinu, *circa* 1590—

IGNIFER IN TEPIDO FVLSIT SOL SIDERE LIBRÆ *Ia*
HVTTENE, VT CŒLI TECTA BEATA CAPIS. = 1524

i.e. The fiery sun shone in the warm constellation of Libra, O Hutten, when thou dost reach the happy abodes of heaven. (Indicating the month of September.)

Wilibald Pirchaimer of Nuremberg, historian, died 1531. Chronogram also by Joseph à Pinu—

CONSILIO VT PYRGHAYMERVS BONVS EXIT AB ORBE; *Ia*
SOL PROPÈ CONTACTO PISCE PEREGIT ITER. = 1531

i.e. When Pirchaimer good in counsel departs from the world, the sun finished his course almost in contact with the sign Pisces. (Indicating the month of February.)

John Stofler, Switzerland, mathematician; these chronograms also by Joseph à Pinu—

CONDITVR HIC FATO FVNCTVS STOFLERVS ACERBO, } *Ia*
TERRESTRIS GNARVS, SIDEREÆQVE PLAGÆ. } = 1534

PISCIBVS IT RADIANS DEVS INSIGNITA PER ASTRA, }
STOFLERE INIECIT PARCA VBI VINCLA TIBI. } = 1534

i.e. Here lies Stofler, being met by a bitter fate, skilled in both earthly and heavenly knowledge. The radiant god (the sun) proceeds through the brilliant stars in the sign Pisces (February), when, O Stofler, fate cast his claims upon thee.

Gaspar Cruciger of Leipzig, theologian, died 1548. Chronogram also by Joseph à Pinu—

FERTVR IN AEMONIO LATONÆ FILIVS ARCV: } *Ia*
VT CRVCIGER FATI NOXIA TELA TVLIT. } = 1548

Vitus Theodorus, ecclesiastic of Nuremberg, died 1549; he argued in the controversy at Ratisbon. Chronogram by Joseph à Pinu—

HAC TRISTI EST CLAVSVS VITVS THEODORICVS IN VRNÂ; *Ia*
NORICIDÆ POPVLI PASTOR, ET VRBIS HONOS. = 1549

i.e. Vitus Theodore is shut up in this sad tomb; the pastor of the people of Nuremberg, and the honour of the city.

George Major of Nuremberg, theologian, born 1502, died at the age of 72, on the 28th November. Chronogram by Joseph à Pinu—

FELICI VT GENVIT MAIOR TE VRBS NORICA LVCE, *Ia*
PES TVVS ORION VESPERE LÆVVS OBIT. = 1502

i.e. When the city of Nuremberg gave thee birth, O Major, on the happy day, thy left foot, Orion, goes down in the evening. (The time of the setting of that constellation thus marks the period of the year.)

Girolamo Savonarola of Florence, Dominican preacher. At page 22 of the British Museum copy of 'Reussner,' this chronogram is written, to mark the date of the death of this celebrated man, which, however, took place on 23d May 1498—

SINCERA TAXAT CVLTVS VBI VOCE BAALIS, *Ia*
INTERIT IGNI VOMIS SAVONAROLA REGIS. = 1499

Paul Fagius, Lutheran preacher, and promoter of the Reformation, died at Cambridge 'MDL,' 1550. (By Joseph à Pinu)—

SOLE ORTO VOLVCRVM REGINA LEVATVR IN ORTV ; *Ia*
FAGIVS VT SENSIT TELA CRVENTA NECIS. = 1550

i.e. The sun being risen, the queen of birds rises in the east when Fagius felt the cruel darts of death. (The relative position of the sun and the constellation Pavo marks the period of the year.)

Gaspar Hedio, theologian, died 1552. Chronogram by Joseph à Pinu—

EXTVLIT ORA SEQVENS OCTOBRIS LVCIFER IDVS : *Ia*
HEDIO VBI PARCÆ LEGE SOLVTVS ABIT. = 1552

Sebastian Munster, geographer, died of the plague—

QVINTILIS FVERANT LVCES VT QVINQVE PERACTÆ ; *Ia*
MVNSTERE È VIVIS TE CITA PARCA RAPIT. = 1553

i.e. When five days of July were ended, swift fate snatches thee from the living, O Munster. (By Joseph à Pinu.)

Justus Jonas, theologian, died 1555. Chronogram by Joseph à Pinu—

IVSTVS VBI OCCVBVIT PERCVLSVS FVNERE IONAS, *Ia*
FRONS CVM SOLE NEPÆ TETHYOS INTRAT AQVAS. = 1555

i.e. When Justus Jonas succumbed struck by death, the sun being in Scorpio (October month), his form enters the waters of Tethys.

These chronograms are written on an inserted leaf, in the volume from which many of the foregoing have been extracted— *Ia*

29 Julii quo INIMICI DEI INTERIBVNT. = 1612
17 Xbris. anno TANDEM PATIENTIA VICTRIX. = 1619

John Daniel Minc is distinguished in a book, 'Album Serenissimorum, etc., Darmstadt, 1664, à Johanne Vietore ;' one of several small works bound up with a volume by Reussner [British Museum, press-mark 1213. c. 12], this one being a collection of curious anagrams. At page 36 is the following combined chronogram and anagram concerning him; the meaning is obscure, the anagram, however, is perfect—

IOANNES DANIEL MINC PASTOR GOERAVIANVS. = 1664

Anagramma.

VADE INSONS, AC LAVTÈ AGNI PONERIS IN ARMO. = 1664

i.e. John Daniel Minc, pastor of . . . Go innocent one, and thou wilt be entertained sumptuously on a shoulder of lamb.

Henricus Wittemius wrote a 'Carmen congratulatorium' on the peace made by Alexander Farnese, Duke of Parma, Spanish Commander in the Netherlands, with the citizens of Antwerp, on Saint Bernard's day, the 20th August 1585 ; with this chronogram— *Ba*

LVX PIA BERNARDI MAVORTIA SIGNA FVGAVIT. = 1585

i.e. The pious day of Saint Bernard put to flight the standards of Mars.

Johannes Gya of Flanders, theologian, died at Paris, 1557, 'ut patet ex hoc chronographico'—

CasLetVM genVIt, rapVIt te gaLLIa, gIa, *Ba*
neXIbVs eXVtVs CorporIs, astra CoLIs. = 1557

i.e. Calais bore thee, Gaul took thee away, O Gya, stript of the bonds of the body, thou dost inhabit the heavens.

Jacobus Blasæus of Bruges, an ecclesiastic, spoke a funeral oration on Philip II. of Spain and the Netherlands in 1598, on which Judocus de Weerde, syndic of Antwerp, wrote this chronogram—

ortVs et oCCasVs, boreas et CærVLVs aVster, *Ba*
pLanXerVnt CIneres Magne phILIppe tVos. = 1598

i.e. The sunrise and the sunset, the north wind and the azure south wind, have bemoaned thy ashes, O great Philip.

Marius Joannes Gotscalcanus of Antwerp, theologian, died at Brussels, where this epitaph was put up—

qVaLIs hoMo tV nVnC, ego tVnC, at qVaLIs ego nVnC *Ba*
taLIs tV tVnC, et sI bene dIVes erIs. = 1601

i.e. Such a man as you are I was then, but what I am now such you will be then, and if you have lived well you will be rich. The letter D is not counted.

Georgius Macropedius, the celebrated Dutch poet and philologist, whose real name was Lanckvelt. A monument was erected to him in the convent of the Hieronomites at Bois-le-Duc in Brabant, with inscription dated by this chronogram—

IVLIVs eXpIrans sILVædVCIs oCCVpat artVs *Be*
MaCropedI tenVes, spIrItVs astra tenet. = 1558

i.e. At the end of July, Bois-le-Duc takes possession of the slender limbs of Macropedius, his spirit occupies the heavens. The letters D are not counted.

IVLIVs æstIVo CoLLVstrans nVbILa phoebo, *Ba*
MaCropedI eXtInCtos VeXIt ad astra dIes. = 1558

i.e. July brightening the clouds with the summer sun, carried to the heavens the extinct days of Macropedius. The letters D are not counted.

Arnold Alostanus, 'a sua familia dictus Mermannus,' born at Alost in Flanders. Order of St. Francis, etc., a vehement preacher against the Iconoclasts in 1566, 'ut docent hæc chrongraphica,' from which we may infer that he composed them— *Ba*

sanCta tVa Contra MInata et ConCVLCata sVnt. = 1566

i.e. Thy sanctuaries are threatened and trodden under foot. 1 Maccabees iii. 51.

De geVsen hebben Den DVVeL In. = 1566

i.e. The Gueux ('*beggars*') *have the devil in them.*

Cunerus Petrus, born in Zealand, became the first bishop of Leuwarden in Friesland, died at Cologne, 25th February 1580, where

some years afterwards a memorial was put up by G. Gaukema, who is the subject of the chronogram next following this—

Gauco Gaukema Frisius canon. Aquisgranen ponebat, *Ba*
INITIO ANNI VNDECIMI. R.I.P. = 1611

i.e. G. Gaukema, the Frisian canon of Aix-la-Chapelle, erected this in the beginning of the eleventh year.

Gauko Gaukema, mentioned in the preceding chronogram, canon of Aix-la-Chapelle, born in Friesland, 1568, educated under Bishop Cunerus Peter, and became a distinguished theologian. Whilst living, and being mindful of death, he wrote this epitaph on himself at Aix-la-Chapelle, which exists (in 1628), 'ad B. Mariam in sacello D. Nicolai.' The epitaph bears the reiterated chronographic date of 1613, which, however, is not stated to be that of his death, though it may be assumed as such; the blank left for it at the end of the epitaph was not afterwards filled up. *Ba*

SVPREMO IVDICI. = 1613

Abimus nec redimus.

Quicquid crescit humi, vanescit imagine fumi;
Ut pelago navis, quæ volat instar avis.
Gauko Gaukema Frisius, quondam indignus percelebris hujus templi canonicus;

O IGNOSCE, O SERVA, DOMINE IESV: = 1613
O IESV CHRISTE, O DEVS MISERERE. = 1613

Lector, Hoc Epitaphium ille miser
VIVENS SIBIMET CONDEBAT. = 1613

Cui bono.—Ut haereret memoriæ,
Quòd Vita brevis, Quòd Occasio præceps,
Quòd Exitus ineluctabilis, Quòd Successus æternus.

DIXI AMICE,
TV PARITER DICTA RVMINA,
ÆTERNITATEM ANXIÈ CONSIDERA.
CREDITA ET RATIONES EXAMINA.
DIGNA PRO MERITIS EXPECTA, ET
IN ÆTERNVM DEVS TIBI PARCAT.
QVEM SERIO PRO TE, PRO DENATIS INVOCA:
FORTASSIS IDEM CRAS ITER AGGRESSVRVS. } each line = 1613

Lector.

FAVE MONITIS, ET VADE IN PACE. = 1613

Ipsi sui, prout es, nunc sum, quod tu quoque fies
Adæ progenies, horrida congeries.
Obiit anno ∞ . . . . ÆTAT . . MENS . . . DIE . . .

i.e. (As to the chronograms) *Pardon me, preserve me, O Lord Jesus: O Jesu Christ, O God, pity me. Reader! This epitaph he, miserable*

man, composed it for himself while living; for what good? That it might be borne in mind that life is short, that opportunity is sudden, that the end cannot be escaped, that success is eternal. I said, O my friend, Do thou in like manner meditate upon these sayings. Do thou consider eternity anxiously. Examine thy beliefs and the reasons thereof. Expect a worthy reward for thy good deeds, and may God spare thee for ever. Whom do thou anxiously invoke for thyself and for those who are departed. Reader! foster these precepts, and go in peace.

Ruardus Tapper, a learned man of Louvain, died in 1559—

AD sVPEROS abIENS MaVORTIs LVCE seCVNDA
VLTRO paVPERIbVs sVA DAT BONA CVnCTa rVARDVs. = *Bi* 1559

i.e. Ruardus departing to the dwellings above on the second day of March, gave voluntarily to the poor all his possessions. The letters D are not counted.

Balthasar Aiala, a jurist, died in 1584 at the early age of thirty-six; this chronogram was made by Judocus de Weert, a syndic of Antwerp—

feLIX INGENIO, RHETOR GRAVIS, ARTE DISERTVS,
LINGVISQVE, ET CLARVS IVRE PERITVS ERAT:
REGIVS IN BELLO IVDEX, DESCRIPSIT ET ILLA
BELLICA, QVÆ ÆQVALI IVRA BILANCE DABAT.
PRINCIPIBVSQVE VIRIS GRATVS DECORATVS HONORE,
OFFICIO, SEROS OCCIDIT ANTE DIES. = *Bi* 1584

i.e. Fortunate in genius, an influential orator, skilled in the art of languages, and an illustrious jurist. A royal judge in warlike affairs, he also set forth those principles of war which administer even-handed justice. He was dear to the great ones of his country, and died while yet a young man, graced with rank and honour. The letters D are not counted.

Abraham Ortell, or Ortelius, Flemish geographer and author, died in 1598; the following chronogram, however, makes 1599—

sCRIPSERAT ORTELIVS TERRAS, FRETA; SIDERA, ET VRBES,
HAVD POTIS ARDORI PONERE FRENA SVO.
VIDIT, AT INVIDIT TANTÆ PARCA ASPERA SORTI: ET
ORTELII DVRÂ STAMINA FALCE SECAT. = *Bi* 1599

i.e. Ortelius had described lands, seas, stars, and cities, it was not possible to put a check to his ardour. Rude fate saw and envied such a lot, and cut off with her cruel knife the threads of his existence. The letters D are not counted.

Another by Judocus de Weert, a syndic of Antwerp—

ORTELIVS TENET HIC EXANGVES CORPORIS ARTVS,
IVNGITVR ET SVPERIS MENS BONA CŒLICOLIS. = *Bi* 1598

i.e. Ortelius holds here the limbs of his bloodless body, his illustrious mind is joined to the denizens of heaven.

Christopher Plantin, the celebrated printer at Antwerp, 'Kal. quinctilibus CIↃ. IↃ. XXCIX, aged seventy-five. Rubens designed some of the grand title-pages of his folio volumes. This chronogram was was made by his son-in-law (gener), Francis Raphelengius— *Bi*

PLANTINVM, AVRORÆ LVCE APPARENTE, CALENDÆ
QVINCTILES TERRIS RAPVERE, POLOQVE DEDERVNT. } = 1589

i.e. In the morning, the Calends (the First) of July removed the renowned Plantin, and gave him to the heavens. The letters D are not counted.

Francis Fagel, keeper of the archives. A medal to him— *A*

PROFVIT HÆC BATAVIS DENIS FAX LVMINE LVSTRIS. = 1735

i.e. This torch profited the Batavians by its light for fifty years. Observe the pun on his name—Fagel=Fackel=Fax=A torch.

Henricus Velse. A medal dating his birth and death—

HENRICVS VELSIVS VERBI DIVINI MINISTER . NATVS VII . ID . *A*
SEPT. = 1683

i.e. Henry Velse, minister of the Divine word, born 24th September.

GAVDENT EXVVIAE TVMVLO SPIRITVS ARCE POLI . OB . III. JAN. = 1744

i.e. His remains rejoice in the tomb, his spirit in the citadel of heaven.

'Lux et decus ecclesiæ fuit.'

A. F. Kromayerus, a clergyman of Erfurt. Congratulatory verse to him on his birthday—

LVSTRA NITENS SENIOR DVODENA PER ÆTHERA VIXIT,
ANNOS TOT PROSPER VIVAT ADHVC VOVEO! = 1705

i.e. He has lived for twelve lustra (sixty years) as a celebrated man, may he live as many years to come, in happiness.

Epitaph on a certain poet—

PRINCEPS POETARVM DECESSIT, MDCCVII. = 1707

i.e. The prince of poets is dead.

Tobias Jacopo Reinhart, elected professor of the University of Erfurt in 1729. A medal bears this inscription—

ELECTORE . BONO . TENET . HVIVS . SCEPTRA . LYCEI.
REINHARTVS . DOCTOR . SIT . VOCO . DOCTVS . ERAT. = 1729

John Frideric Breithaupt, a learned man, patronized by the Duke of Saxony. He translated the works which are mentioned in this inscription on a medal struck to his memory—

EN . GORION IADEN ET RASCHI SCRIPTA NOTATA
ROMANO BREITHAVPT NOSTER AB ORE REFERT. = 1710

i.e. Lo! our Breithaupt translates from the Latin tongue the well-known writings of Gorion, Jadern, and Rasch.

Lucas von Bostel, poet, etc., of Hamburg, born 1649, died 1716. A medal is inscribed—

LVCAS VON BOSTEL HAMBVRGENSIS D: = 1716

i.e. Lucas von Bostel of Hamburg, died (Denatus).

John Joachim Hahn, Bishop of . . . A medal represents a poultry cock on the summit of a rock, against which leans a bishop's crozier, and the inscription, 'Lustrat et cantat,' in allusion to his activity and vigilance. The device is a pun on his name—

SÆPE DIES VENIAT IOCHIMVS HONORE VOCATVS. = 1724

i.e. May the day often happen when Joachim is called in honour.

D. Rivinus of the University of Leipzig. A medal to him is inscribed— *G*

ACADEMIA PHILYREA IVBILAT. = 1709

RECTORE RIVINO MEDICINÆ PROFESSORE. = 1709

i.e. The University of Leipzig rejoices, Rivinus, the professor of medicine, being now the rector.

Another medal to the same—

FORMET SORS AEDES CONCORS VRBI SIT IRINE. = 1709

i.e. May fortune regulate the house, may concord and peace be to the city.

FIT PHILVRES AVGVST: QVIRIN: RIVINVS IN VRBE,
RECTOR FIT QVATER ET TEMPORIS ORDO NOVVS. = 1709

i.e. O people of Leipzig, Rivinus becomes 'August Quirinus' in the city, he is made rector for the fourth time, and there is a new order of time.

Another medal to the same—

IVBILAT ALMA LIPSIA LÆTA DEO. = 1709

i.e. Fair joyful Leizpig shouts with joy to God.

Philip William, Count of Boineberg, a medal to him represents a town and a figure of Minerva, inscribed with hexameter chronograms— *G*

EIA ERFORT TANTO COMITE ET PRINCIPE GAVDE. = 1709

IPSA ETENIM PALLAS HÆC SIGNA TENENDO SVPERBIT. = 1709

i.e. Hurrah, Erfurt rejoices in such a count and such a prince, for Minerva herself rejoices in holding these signs.

The University of Halle, near Magdeburg, was established in 1694; the succession of its 'Pro-rectors' was thus commemorated in verse a few years afterwards— *Ra*

ANNO QVO STVDIIS STATIO NOVA QVERITVR HALÆ,
PVRPVRA RECTORIS BAIERI PRIMA NITEBAT. = 1694

i.e. The year when a new station was sought for studies at Halle, the purple of the rector Baier was the first that shone.

EXCELLENS STRYKIVS POSTHAC CAPIT INCLYTA SCEPTRA,
VIR TANTO ASSVETVS NON RARO MVNERE FVNGI. = 1695

i.e. The excellent Stryk after this takes the illustrious sceptre, a man not seldom accustomed to discharge so great an office.

TERTIVS HOFFMANVS PRORECTOR IN ORDINE VENIT,
SVB QVO NOSTRA SALVS ERAT INTEGRA; PROSPERA QVÆVIS. = 1696

i.e. Hoffmann the third in order comes as pro-rector, under whom our condition was sound; everything prosperous.

POST MVSAS REXIT CLARVS CELLARIVS ISTE,
TVLLIVS ALTER, ET IPSE ÆVI NOSTRI ALTER APOLLO. = 1697
i.e. Afterwards the illustrious Cellarius governed the muses, a second Tullius, and himself a second Apollo of our age.
HINC PIA SCEPTRA CAPIT CAPVT HOC VENERANDIVS ARTE
THEOLOGA, BREITHAVPT, QVI LATA LAVDE VIRETQVE. = 1698
i.e. Afterwards Breithaupt (broadhead) a head most venerable in theology takes the sceptre, and flourishes with extended praise.
DETRECTANTE ALIO, POST INCIPIT ISTA BODINVS,
CONSVLTVS SACRIS IVRIS, IVRISQVE CIVILIS. = 1699
i.e. Some one disparaging him, Bodinus afterwards makes a beginning, skilled in sacred and civil jurisprudence.
VESTE, MACHAONIA BENE STAHL EXPERTVS IN ARTE,
PVRPVREA INDVTVS, VIR SPARTAS EGREGIE ORNAT. = 1700
i.e. Stahl, well versed in the art of medicine, was clad with the purple, a man who elegantly adorns the robe of office.
NVNCQVE BONIS AVIBVS CESSIT BVDDEE, TIBI SORS,
ELECTVSQVE VICES GERIS HEIC PRO PRINCIPE REGIS. = 1701
i.e. Budæus! the lot with its favouring auspices fell upon thee, and being elected thou rulest here in place of the prince.
PAVLVS ET ANTONIVS SEQVITVR, QVI OB NOMINA SANCTA
LÆTOS SVCCESSVS CVRÆ FELICIS HABEBIT, = 1702
i.e. Paul and Antony follow, who on account of the sacred names will have joyful success in the happy charge.
EXCIPIT HVNC STRYKIVS, CELEBRATI PATRIS IMAGO,
PACATOSQVE GERENS VIRTVTE SVB AVSPICE FASCES. = 1703
i.e. Stryk follows him, the image of a celebrated father, and carrying a peaceful rod under the auspices of virtue.

Pietro Paolo Vergerio, Italian bishop of Capo d'Istria in Illyria, controversialist, died in exile at Tübingen, 1565—
VERGERIVS, FVERAT QVI CLARVS EPISCOPVS OLIM *Mb*
EX IVSTINOPOLI VIVAT IN ARCE POLI. = 1565
i.e. Vergerio, who had formerly been an illustrious bishop of Capo d'Istria, may he live in the citadel of heaven.

Friedrich Christian, Bishop of Münster. Inscriptions placed on a monument to him— *F*
MORS FRIDERICI CHRISTIANI, = 1706
DIŒCESIS MONASTERIENSIS EPISCOPI, = 1706
PRINCIPIS AC DOMINI NOSTRI; = 1706
CLERO ET MŒSTÆ PLEBI DVRA SORS, = 1706
MŒRORE PVBLICO DEPLORATA. = 1706
i.e. The death of Friderick Christian, Bishop of the diocese of Münster, our prince and lord; a hard condition for the clergy and sorrowful people, deplored by public mourning.

John Heinrich Horbinus, a clergyman of the church of St. Nicholas at Hamburg, who was prosecuted by some of his colleagues

until the period of his death, in the year denoted by this hexameter line on a medal to him— *F*

FELIX IVSTA fIDes qVeM sIC sVPer ÆTHERA VeXIt. = 1695

i.e. Happy is he whom righteous faith has thus carried above the sky.

Loyola. A medal commemorating the centenary of the presentation by him of the institutes of the Jesuits to Pope Paul III. in 1539 is inscribed—

ADSPICIS? EN CENTUM LOYOLA AMPLECTITUR ANNOS. = 100

EXVLTATE, EXVLTATE IVSTI IN DOMINO. = 1639

EXVLTAVIT SPIRITVS MEVS IN DEO SALVATORE. = 1639

i.e. Do you see? Behold, Loyola embraces a hundred years. Be glad in the Lord, and rejoice, ye righteous (Psalm xxxii. 2), *and my spirit hath rejoiced in God my Saviour* (Luke i. 47).

Bernhard VI., Count of Lippe, a brave soldier, who distinguished himself in the war in Westphalia. His territory of Lippe was abolished by this war in 1447. The following are said to refer to him—

NOLITE FIERI SICVT EQVVS ET MVLVS, IN QVIBVS NON EST INTELLECTVS. *F* = 1447

i.e. Be ye not as the horse or as the mule which have no understanding. From Psalm xxxii. 9.

Ein Dekel aus der Taschen — CIↃ = 1000
Vier ort an der Flaschen — CCCC = 400
Ein X ein L und sieben I — XLIIIIIII = 47
Da waren die Bohmen hie. *F* = 1447

i.e. A cover out of the pocket
Four marks on the bottle
An X *an* L *and seven* I,
There the Bohemians were here.

The meaning is very obscure; the chronogram is probably contemporary with the date, and the people of the period perhaps comprehended the joke.

Count Philip Ludwig. A memorial was put up in the Reformed Church at Hanau to him, inscribed with two hexameter lines, 'one expressing his year and natal day, the other his year and mortal day'— *F*

VITÆ ORTVS TIBI ERAT FLVIDÆ BIS NONA NOVEMBRIS. = 1576

NONA SED AVGVSTI CONSTANTER PRIMA BEATÆ. = 1612

i.e. The beginning of life to thee was the 18th day of damp November. But on the 9th of August was the first of perpetual blessedness.

Johann Heraclides Despota of Moldau, a Greek, born in 1523. He came to Germany, studied at Rostock, was in the wars of Charles V., became Prince of Moldau, and was killed in battle in 1563. A medal to him bears this chronogram— *F*

DESPOTA SVB NONAS HOSTILI OBIT ENSE NOVEMBRES. = 1563

i.e. Despota dies by the sword of the enemy on the nones of November.

William VII., Count of Henneberg. A coin is inscribed with the date of his death, thus—

GRATIA SALVATI ESTIS PER FIDEM. = 1559 *F*

i.e. By grace ye are saved through faith. Ephesians ii. 8.

FVRCHTE DICH NICHT, ICH HABE DICH ERLOSET. = 1559

i.e. Fear not, for I have redeemed thee. Isaiah xliii. 1.

George Ernest, the last Count Henneberg, died 22d December 1583. His coat-of-arms and seal were buried with him in 1584, and Sparenburg made these chronograms to mark the occasion—

ABIECTVS EST CLYPEVS FORTIVM, CLYPEVS SAVL AC SI NON FVISSET. = 1584 *F*

i.e. The shield of the brave is cast away, the shield of Saul as if it had not been. (See 2 Samuel i. 21.)

QVI PERSEVERABIT VSQVE AD FINEM SALVVS ERIT. = 1584

i.e. He who shall persevere to the end shall be saved.

VVER BIS AN SEIN ENDE BEHARRET VVIRD SELIG VVERDEN. = 1584

i.e. Same meaning as the foregoing.

The same Count restored the school at Schleusingen, and Sparenburg also made this chronogram thereon—

ER HAT VNSER VOLCK LIEB VND DIESE SCHVLE HAT ER AVCH SCHON GEBAVT. = 1582

i.e. He likes our people, and this school he has already built.

Francis Anthony, Count of Sporck, died at Lissa, 1738. A memorial was erected, with an inscription describing him as a very benevolent man, with this hexameter and pentameter chronogram—

SPORCKIVS HOC SITVS EST BVSTO, LACRIMARE VIATOR
NVNC LVGENT CHARITES RELLIGIO PIETAS. = 1738 *F*

i.e. Sporck is put in this tomb; weep, O traveller, religion and piety now mourn his graces.

Heinrich Witzendorff, a burgomaster of Lüneburg, is said to have written a book about chronograms, epigrams, etc., entitled, 'Eccomidia,' etc. etc., in 1618. I am unable to find or hear of a copy of it. This obscure chronogram was written in praise of him. It makes him forty years old—

'Eteomenehemerodistichon.

VNDENÆ PHŒBES VIGENA ET NONA VIGEBAT
FAX, VBI BVLEVTES ADIIT VVITZDORFFIVS VINAS. = 1618 *F*

Nicholas von Flue, born in the Canton Unterwalden, 1417, died 1487. It was owing to his patriotic exertion that in 1481 Freiburg and Solothurn joined the Swiss confederation. He was canonized in 1699. A medal relating to him is thus inscribed—

EXPOSITVS A IOANNE BAPTISTA DE BARNIS ARCHIEP: EDESS: NVNTIO APOSTOL: AD HELVETIOS. = 1732

The date assigned to the medal is 1732. See Catalogue of Swiss Coins in the South Kensington Museum, by R. S. Poole, 1878.

L. F. Krauss, bishop of Augsburg, is commemorated by a medal bearing his portrait—

PATRI POST DECEM LVSTRA OFFICII LIBERI GENERI ATQVE NVRVS PII ET GRATI. = 1830 *La*

i.e. The children, the sons, and the pious and grateful sons-in-law and daughters-in-law [dedicate this] to the father after fifty years' service.

Frederic de Popp, an eminent judge in Bavaria, was honoured by a medal bearing this date—

NESTORI IVDICVM BIS QVINQVE LVSTRIS PATRIÆ GLORIOSE SACRATIS. = 1834 *La*

i.e. To the Nestor of judges, for fifty years gloriously devoted to his country.

A book, 'Variorum in Europa itinerum deliciæ,' à Nath. Churræo. Paris, 1606. 8°. (Lambeth Palace Library, 75. F. 21), contains this eteostichon, said to be in the cemetery of St. Severin—

NVNCNE LEVES POSTQVAM LICVIT SHONBERGIVS AVRAS,
CERNIS, VT EXTINGVI GLORIA NOSTRA SOLET? = 1557

i.e. After Shonberg has left the world, dost thou not perceive how our glory fades?

Adrien Turnebe, philologist. A book, 'Viri clariss: Adriani Turnebi regiæ quondam Lutetiæ professoris opera.' Argentorati MDC. (Lambeth Palace Library, 16. F. 10.) The end of the volume contains his biography, and many laudatory poems in Latin and Greek concerning him; one of them concludes with this 'Distichon numerale,' giving the year of his death—

QVVM SOL ÆSTIVI LVSTRAT CANCRI IGNEVS ORTVS,
TVRNEBVS EXHAVSTO CORPORE FRACTVS OBIT. = 1565

i.e. When the fiery sun surveys the risings of the summer sign Cancer, Turnebe, exhausted and broken in body, dies.

Juste Lipse, philologist, antiquary, etc., of Belgium, died 1606. Epitaph made by Max: Vrientius. (The letters D are not counted)—

LIPSIVS HEV, PERIIT. QVID FIET? SCILICET ILLVD
LEGE NOVÂ VT DISCAS TV QVOQVE PHŒBE MORI. = 1606 *Pa*

i.e. Lipse alas is dead, what shall be done? Forsooth read this, that even thou, O Phœbus, may learn to die according to a new law.

LIPSIVS HIC SITVS EST, FLOS BELGICA ET ORBIS OCELLVS,
MANIBVS EXOPTET QVISQVE QVIETA PIIS. = 1606

i.e. Lipse is placed here, the flower of Belgium and the darling of the world, may each one wish rest for his soul.

Nicolas Claude Fabri de Peiresc, French philologist, antiquary, and astronomer, died 23d June 1637—

TERTIA LVX QVÀ SE CANCRO FAX EXTVLIT ORBIS, *Pa*
PEIRESCVM SEXTIS CONTVMVLAVIT AQVIS. = 1637

i.e. The third day on which the torch of the world (the sun) came forth in (the sign) Cancer, it also buried Peiresc at Aix. Faulty because one letter M is not counted. This is said to be in the cathedral at Aix in France; it correctly indicates the day of the month.

John Christopher de Tarnau, senator, died 5th April 1708. The following was part of a panegyric on the occasion—

TAVSEND SIEBENHVNDERT ACHTE, DEN FVNFTEN APRIL, STIRBT HERR VON TARNAV, EIN GEVVISSENHAFFTER RATHHERR, IHR BVRGER BEVVEINT IHN: *Ra* = 1708

Quo justior alter
Nec pietate fuit, patriæ nec major amicus.

i.e. A thousand seven hundred and eight, on the fifth of April, dies Herr von Tarnau, a conscientious senator; bewail him, ye citizens. Than whom none was more true in piety, or a greater friend to his country.

J. Franciscus Bonhomius, bishop of Vercelli in Sardinia, renowned in religion and science, died on 25th February 1587. These verses were composed by a bishop of Liége, to his memory—

CESSARAT VT FEBRVO QVINA AC VICENA, IOANNIS *B*
FRANCISCI, MOERENS LEGIA FVNVS HABET. = 1587

Plangite Vercellæ, periit pars optima vestri,
Quæ populis, fidei lumen in orbe dabat.
Justitiæ columen mirata est Belgica tellus,
Mœstaque deflevit, orba parente suo.

i.e. When the five-and-twentieth day of February had ended, Liége solemnly celebrates the funeral of John Francis. Weep Vercelli, the best part of you has perished which gave to the people of the world the light of faith. The Belgian land admired him as their pillar of justice, and weeps sadly as one bereaved of its parent.

Ferry de Locre, *alias* Ferreolus Locrius, author and ecclesiastic in the Netherlands, died 22d August 1614—

LOCRIVS OCCIDIT, HEI! DOCTÆ LVGETE CAMOENÆ. *Db* = 1614

i.e. Locre alas falls, mourn ye learned Muses. The letters D are not counted.

Nicolas Stochius of Leyden, rector of the public gymnasium or college. His epitaph in St. Peter's Church, Leyden, is dated by numeral letters, CIↃ. IↃ. XCIII, and chronogram—

TERTIVS VT LIBRAM SOL ÆQVO VISERAT ORBE, *Db*
CONCESSIT FATIS STOCHIVS, CŒLOSQVE PETIVIT. = 1593

i.e. When the third sun, or day, had beheld 'Libra' in the open sky, Stochius yielded to the Fates, and betook himself to the heavens [about the 25th September].

Gilbert Fuchs of Limbourg, died at Liége, 8th February 1567; 'some one made this verse'—

sEXto IdVs febrVI, MedICVs gILbertVs, In arte *Db*
ALtVs et eXCeLLens, fVnere VICtVs obIt. = 1567

i.e. On the sixth ides of February the physician Gilbert high and excellent in art, falls conquered by death. The letters D are not counted.

Remacle Fuchs, botanist, also of Limbourg, brother of the last mentioned, died at Liége, 21st December 1587. 'Some one' also made this chronogram—

JanI bIs seno VItâ, reMaCLe, CaLendas *Db*
eXCVterIs, fratrIs CLarVs et arte VIgens. = 1587

i.e. On the twice seven (14th) calends of January thou castest off thy life O Remacle, renowned and highly reputed in thy brother's art. The D is not counted.

Lambert Helm, *alias* Lambertus Ludolphi Pithopæus, died in 1596; he was an author in Netherlands. He commemorated the death of his father, who died at Deventer the day before the calends of July (prid : Cal : Quinctil :), by this numeral distich—

LVDoLfI IaCet haC pIthopæI CorpVs In Vrnâ, *Db*
aspeCtV frVItVr spIrItVs Ipse DeI. = 1545

And he made this to mark the date of the death of his mother, Luberte van Baerle, 'in patria postrid : non : Januarii'—

LVDoLfI hIC ConIVnX pIthopæI ConDItVr Vrnâ, *Db*
In Verâ Constans qVæ pIetate fVIt. = 1554

i.e. 1. *The body of Ludolf Pithopœus lies in this tomb, his spirit rejoices in seeing God.*—2. *The wife of Ludolf Pithopœus is here hidden in the tomb, she who was constant in true piety.*

Jean Baptiste Victor Schuttelaere, his epitaph ends thus—

hIC JACET *Db*
LVX aCaDeMIæ eXspIraVIt. = 1683

i.e. The light of the University lies here, he has breathed his last.

Cornelius Schulting, a Netherlands ecclesiastic, who died on St. George's day, 23d April 1604. His epitaph concludes thus—

Vt LVX aXe poLI fortIs CasVra georgI, *Db*
CoeLItVs a Charâ Morte VoCatVs abest. = 1604

The author of the book now being quoted, remarks, 'Ce n'est pas la beauté de ces vers, qui m'engage à les reporter.'

Henri von dem Himmel, *alias* Henricus Uranius, of the town of Rees in Cleves, philosopher and theologian, rector of the College, died at an advanced age, 7th December 1578. His epitaph ends with this date (observe the play on his name, *Anglicè* 'Heaven')—

RECTOR IT VRANIVS : NICOLAI FESTA PEREGIT ; *Db*
SIT, BENE PRÆSAGO EX NOMINE, CŒLICOLA. = 1578
Joannes Warderholt gratitudinis ergo posuit.
i.e. The rector Himmel departs : he finished on the festival of St. Nicholas, let him be (I presage well by the name) an inhabitant of heaven.

Jean Francis Herthals, philosopher, of Louvain. His epitaph in St. Quintin Church thus concludes—
Natus erat annos tantum eheu ! L. Obiit viii. Id: Decem. Quid, obiit? Dormit, et resurrectionem pro sua pietate felicem expectat : immo—
VIVIT NON MORIENS IN DECRETALIBVS HERTHALS. = 1720 *Db*

François Winchant of Mons, scholar and author. His epitaph is thus dated, from Matth. xxxiv. 44—
ESTOTE PARATI, NESCITIS QVÂ HORÂ DOMINVS VESTER *Db*
VENTVRVS SIT. = 1635
i.e. Be ye ready, ye know not in what hour your Lord will come.

François Fabricius, an eminent scholar, a native of Boland in Limbourg, died 23d February 1573—
SEPTENAS VOLVENS BELLI CITA LVNA CALENDAS, *Db*
FATO FABRICII TRISTIA SIGNA DABAT. = 1573
i.e. The swift moon bringing with her seven calends of war [i.e. of Mars = the month of March], gave sad warnings to the destiny of Fabricius. The day vii. ante Calendas Martis of the Roman Calendar is equivalent to the 23d of February.

Antoine Ghenart died on 1st March 1595 ; some verses on the event conclude thus—
OCCIDIS, ANTONI, MARTI VT VENERANDE CALENDIS, *Db*
TE INCLITA FLET VIRTVS HEV PIETATIS APEX. = 1595
Various readings were suggested by learned commentators of the period to remedy an apparent obscurity ; VT VENÉRE CALENDIS, INCLITA ; or, VT VENÉRE CALENDÆ, TE INCLYTA. The letters D are not counted. This translation will express the meaning : *Thou diest, O Antoine, when the calends of March arrived, alas thou highest ornament of piety, even the most illustrious virtue weeps for thee !*

Johannes Stösselius was known in Saxony as a professor and theologian, and he became a 'distinguished man' when he died in 1576, by this hexameter chronogram (said to be his epitaph)—
STOSSELIVS DVBITAT MISERÈ ATQVE ITA SENTIT OBITQVE. = 1576 *I*
i.e. Stössel doubts miserably, and so thinking he dies also.

APPLAUSE AND LAMENTATIONS.

FLATTERY is the leading feature of the chronograms in this group. In addition to compositions of a similar character in other pages of this volume, here are some birthday and marriage odes, and applauding addresses to imperial personages, as well as lamentations on the occasion of their funerals ; all composed in a fanciful and elaborate style, which it is to be hoped brought an adequate reward to the writers of them. Other persons of local renown who in a similar manner, though in a lesser degree, have been commemorated by chronogram, are included in the group.

THE visit of the Emperor Leopold I. and his son Joseph to Augsburg in 1689 is the subject of a volume, a copy of which is in the library of the Society of Antiquaries, London, bearing this title, 'Kronen zur Zierd und Schutz des Heiligen Römischen Reichs, auf dessen Käyserin und Königs Eleonora und Josephi, etc. Nuremberg, 1690.' 4°. 27 plates. Accompanying the narratives are some exceedingly curious chronogrammatic compositions and odes in honour of the Emperor, and among them is an imitation of the *Te Deum laudamus*, also an imitation of the *Benedicite omnia opera ;* and thirdly, the Emperor, Empress, and Joseph are extolled in an ode as the 'Trinity of the world;' the first of these compositions, at p. 27, is thus introduced—

Applausus Augustanus, ex Divino Hymno SS. Ambrossii et Augustini, Te Deum laudamus, concinnatus felicissimo adventu Augustissimi Romanorum Imperatoris Leopoldi I. et Augustissimæ

Imperatricis, nec non serenissimi principis Josephi, regis Hungariæ, Vienna Austriæ Augustum Vindelicorum intrantis.

Die 31 Augusti. Anno MDCLXXXIX.

TE NVMEN LAVDARE IVVAT SVPERÆTHERA REGNANS
NOBIS TV ASTRA REGENS CONFITEARIS HERVS. } = 1689

TE PATER OMNIPOTENS TELLVS VENERATVR, ET ÆTHER,
A QVO STAT AXES, SIDEREIQVE GLOBI. } = 1689

SPIRITVS ANGELICI TIBI, CŒLI, ET QVÆQVE POTESTAS
CVM CHERVBIN, SERAPHIN LÆTA TROPHÆA CANVNT. } = 1689

SANCTVS IO! SABAOTH DEVS, ANTE EST SÆCVLA SANCTVS,
LAVDE IO! ET ÆTERNA IN SÆCVLA SANCTVS ERIT. } = 1689

REX MAIESTATIS SVNT PONTVS, TRRRA POLVSQVE,
GLORIÆ ET ÆTERNÆ, SIDERA PLENA TVÆ. } = 1689

SANCTVS APOSTOLICVS GAVDENS CHORVS, ÆTHERE FAVSTVS,
ILLE INCESSANTER, TE CANIT ORE, DEVS. } = 1689

TE LAVDANT VATES, SEV SANCTA PROPHETICA TVRBA,
VOCE ET DIVINÂ CANTICA SACRA FERVNT. } = 1689

MARTYRIO AFFECTVS SACER, AC EXERCITVS INGENS,
IO! CÆLESTI PSALLIT IN AXE TIBI. } = 1689

ET TVA SPONSA PATENS, GENITRIX ECCLESIA LVCENS,
TEQVE PATREM CŒLI SANCTA FATETVR OVANS. } = 1689

AC VENERATVR OVANS TE, ANTE OMNIA SÆCVLA NATA,
EX CŒLIS PROLES VNICA SANCTA PATRIS. } = 1689

EX PATRE, ET AGNATO PROCESSIT SPIRITVS ALMVS,
A SE ABS ÆTERNO TRINVS, ET VNVS ADEST. } = 1689

GLORIA, HONOR, VIRTVS, TIBI SIT REX CHRISTE REDEMPTOR,
QVI BONITATE POTENS ÆTHERA, NOSQVE REGIS. } = 1689

VERVS AB ÆTERNO TV PATRIS FILIVS ÆVO,
TV GNATE ÆTHEREE ES, SPES MEA, CHRISTE DEVS! } = 1689

SCILICET, VT SOLVAS ÆTERNO CARCERE CLAVSOS,
TV TERRÆ ABS VTERO ES VIRGINEO ORTVS HOMO. } = 1689

IN CRVCIS HEI! LIGNO CRVDELI FVNERE VINCIS,
IN TE CREDENTI TV REFERASQVE POLOS. } = 1689

CREDERIS ESSE SOLO VENTVRVS AB ÆTHERE IVDEX,
INDE INSTANS TERRIS FINIS ET ORBIS ERIT. } = 1689

CHRISTE REDEMISTI PRETIOSO SANGVINE SERVOS,
QVÆSO HIS SVBVENIAS LARGITER ERGO TVIS. } = 1689

PLAVSV INTER SANCTOS FACIAS NVMERARIER ILLOS,
GLORIA IN ÆTERNÁ SCILICET AXE FRVI. } = 1689

TV CELSE EX CŒLO BENEDIC HÆREDIBVS ORO,
SALVOS FAC SERVOS, CHRISTE BENIGNE, TVOS, } = 1689

QVOTIDIE BENEDICTVS ERIS DEVS, ARBITER ORBIS,
PERPETVO IN NOSTRO LAVS SIT IN ORE TVA. } = 1689

ET LAVDARE IVVAT IESV VENERABILE NOMEN,
TOTA, A QVO, TERRÆ EST ORTA NITORE SALVS. } = 1689

NOS SINE PECCATIS LVCE HAC DIGNARE TVERI,
DIVE EA PVRIFICA SANGVINE CHRISTE TVO. } = 1689

tV nostrI MIserere DeVs pIetate sVpernâ,
sVsCIpe saLVator tV bone pastor oVes, } = 1689

InfInIte DeVs VeLVtI speraVIMVs In te,
nos sVper hæC pIetas fIat ab æth're patens. (*sic*) } = 1688

In te ConfIDo, nVLLo ConfVnDar In æVo,
spe ChrIstI InnIXVs, sCILICet astra peto. } = 1689

***

CæsareIs æqVILIs fortVna aVgVsta nItesCIt,
CæsarIs IntroItVM ConCeLebrantqVe poLI. } = 1689

Ex sancto Cantico Trium Puerorum. Dan : 3.
Benedicite omnia opera Domini Domino.

VoCe CreatorI beneDICIte CVnCta Creata,
eXVLtate Deo, qVI est sVper astra regens, } = 1689

aLIgerI pLaVsV beneDICIte CVnCtIpotentI,
perpetVâqVe poLI DICIte VoCe bene. } = 1689

et beneDICIte aqVæ, qVæ sVnt sVper aëra CœLI,
CVnCtæ et VIrtVtes ore DeCente Canant. } = 1689

appLaVsV beneDICIte soL, et LVna IehoVæ,
et steLLæ CæLI LVCe VoVete Deo. } = 1689

rIte eXVLtantes, sVperIs beneDICIte nIMbVs,
et ros In terra, et spIrItVs ætherel. } = 1689

IgnIs, et æstVs eI et beneDICIte, frIgVs et æstas,
VnVs, qVI oMnIpotens, soLVs et astra regIt. } = 1689

et DICant rores, MatVtInæqVe prVInæ,
frIgVs, et ore geLV per sVa Vota bene. } = 1689

et gLaCIes, saCrIsqVe nIVes beneDICIte VotIs,
noX, et IVre DIes CantICa saCra ferant. } = 1689

aVrea LVX phœbI, et tenebræ beneDICIte noCtIs,
aC nVbes sanCto, et fVLgVra CeLsa, Deo. } = 1689

et VIrtVte pIâ beneDICat terra perenne
et sVper eXVLtet, nVMen In orbe potens. } = 1689

Vos CanIte et Montes, sVperIsqVe Io psaLLIte CoLLes,
qVotqVot et eXCresCens arbor, et herba soLo. } = 1689

eXCeLso In CœLIs terræ beneDICIte fontes,
DICIte et oCeanI, Vos fLVVIIqVe bene. } = 1689

Vestro faCtorI beneDICIte granDIa Cete,
pLaVsVs CæLestes en VoLVCresqVe ferVnt. } = 1689

bestIæ Io et peCora, et qVæVIs anIMaLIa CLangant,
Vos qVoqVe fILII eVæ CantICa ferte saCra. } = 1689

IVre Io ! VotIs beneDICat IsraeL IpsVM :
perpetVo regnans, qVI fVIt, est erIt. } = 1689

VosqVe saCerDotes saCrâ beneDICIte VoCe,
serVIqVe ILLIVs psaLLIte LætItIIs. } = 1689

spIrItVs æterno IVstI sanCtIqVe pVsILLI.
CantICa Cantantes saCra hVMILesqVe ferant. } = 1689

ANANIA, AZARIA ET MISAEL, BENEDICITE PATRI
PERPETVO ABS IPSO VIVITVR VSQVE PATRE. } = 1689

TE BENEDICAMVS PATER, FT FILI, TE ET SPIRITVS ORE,
INFINITO ÆVO TRINVS ET VNVS ERAT. } = 1689

ET BENEDICTVS IO! LAVDABILIS, ORE BEATO,
EXTOLLATVR PER SÆCVLA CVNCTA REGENS. } = 1689

***

ELEONORA TIBI RVTILANS BENE DIXIT OLYMPVS,
ET TVA POSTERITAS STAT SINE FINE VIRENS. } = 1689

CHRONO-PROGRAMMA.

AVGVSTA AVGVSTI LEOPOLDI A LVMINE VIVAT. = 1689

CHRONO-ANAGRAMMA.

A IOVE MILLE PLVIT VATES NOVA GAVDIA GVSTV.[1] = 1689

CHRONO-ACROSTICON ad Regem Hungariæ.

FLLVXIT PHŒBVS VIDEO POST NVBILA PER QVE = 1689
EX CŒLIS VENIVNT VERE AVGVSTISSIMA DON = 1689
SVNT PLAVSVS MVNDO, IO FELIX IVBILAT ÆTHE = 1689
CIVATQVE EXCLAMANT IOSEPHVS AB ÆTHERE DIV = 1689
SIC PIVS EX VOTIS VIDEAT REX TEMPORA LONG = 1689

MARIA.

CHRONO-PROGRAMMA.

VIVAT IOSEPHVS NEO LVX DE LVMINE SOLIS.[2] = 1689

CHRONO-ANAGRAMMA.

EXVLTANS HODIE LVSV VI VENIS OLIMPO. = 1689

(*The author's signature*)—
VOVEBAT AVGVSTINVS CASIMIRVS REDELIVS. = 1689

These chronograms also occur separately—

AVGVSTÆ, AVGVSTO PRO REGE ELECTVS IOSEPH
AVGVSTO IPSE DEO PRÆERIT IMPERIO. } = 1690

IOSEPHE REX ET ARCHIDVX, IN ORBE FELIX IMPERA! = 1690

The following ode (?) is printed in a column of short lines and single words—

LEOPOLDVS MAGNVS[3] PIVS IVSTVS ET GLORIOSVS VIREBIT! = 1690

CONSILIO ET INDVSTRIA IMPERATOR EX SVO NOSTROQVE
VOTO BEATVR! } = 1690

AQVILA ET LEO VIGEBVNT, PERENNIQVE IMPERIO ROBVSTE
FLORENTES GAVDEBVNT. } = 1690

ELEONORA MAGDALENA THERESIA[4] VNIONIBVS AVROQVE
AVGVSTÆ RITÈ ET GLORIOSÈ ORNATVR! } = 1690

IOSEPHVS[5] A FORTI FORTIS FAVENTE DEO, ELIGITVR[6] ET
CORONATVR[7] REX ROMANVS. } = 1690

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[1] There is one letter E too many in this line, otherwise the chrono-anagram is perfect.
[2] There are two redundant letters, E, S, in this line, otherwise the anagram is perfect.
[3] Born 9th July 1640. [4] Born 6th January 1655.
[5] Born 26th June 1678; he succeeded Leopold as Emperor in 1705.
[6] 24th January 1687. [7] 26th January.

DeLICIÆ IMPerII eXOPTATO gratIÆ ANNO et perennITER VIVANT, VIreant, VIgeant. = 1690

LeopoLDVs MagnVs IVpIter IoVIaLes IVXta ! = 1690

eLeCtor MogVntInVs,[1] nestorea DonatVs sapIentIâ, eX regIonIs sVÆ Voto reget ! = 1690

eLeCtor treVIrensIs sVos VIrtVtVM raDIos aVgVstÆ spargIt ! = 1690

IosephVs CLeMens[2] agrIppInense sIDVs, perennITER ornabIt sVos et ab eIs, pIÈ et rITÈ eXornabItVr ! = 1690

IMperatorIs[3] gener, eLeCtor baVarIÆ fortVna IVVante, aVDentIor VsqVe perget ! = 1690

Iohannes georgIVs III.[4] eLeCtor, saXonVM heros fortItVDIne perennITER VIgebIt ! = 1690

eLeCtor branDenbVrgensIs,[5] MagnI parentIs et heroIs natVs, VestIgIIs InsIstIt par fVtVrVs ! = 1690

phILIppVs[6] gVILheLMVs nerobVrgensIs nestor, foVente Deo, natabVs et natabIs ter beatVs ! = 1690

This is followed by five pages of eulogy on Leopold, Eleonora, and Joseph, and some of the Princes of Germany, printed in irregular lines, and composed in chronogram. The words are as follows (and there is no stint of flattery)—

LeopoLDo qVoVsqVe MILItant sVperI frVstra À sInIstra fortVna tentatVr. = 1690

eX VotIs LeopoLDe tIbI qVIa MILItat æther prospera te qVærIt sors, et InIqVa perIt. = 1690

Auf Ihro Käyserl. Majestät.

I.

LeopoLDVs aVgVstVs trIVMphator gLorIosVs In terrIs eVropæIs. = 1690

DeVotIs LeopoLDe tIbI pVgnabItVr astrIs, Vt IoVe propItIo præLIa DIVa geras. = 1690

II.

LeopoLDVs trIVMphantIbVs aqVILIs sVos sVbIVgat hostes = 1690

esto trIVMphator, toto LeopoLDVs In orbe ! hostIs erVnt aqVILÆ terror VbIqVe sVÆ. = 1690

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[1] Anselmus Franciscus, Elector of Mayence.
[2] Joseph Clement, Archbishop of Cologne.
[3] Maximilian Emanuel, born 1662, Elector of Bavaria, 1679-1726.
[4] John George III., born 1647, Elector of Saxony, 1680-1691.
[5] Frederick III., born 1657, Elector of Brandenburg and Duke of Prussia. He was crowned King of Prussia in 1701.
[6] Philip Wilhelm von Neuburg, Elector-Palatine, died 1690.

Auf Ihro Majestät die Kayserin.

eLeonora, aVstrIæ aVrora, gratIa DeI aVgVsta IMperatrIX CoronatVr. = 1690

VIVa eLeonora IMperante aVgVsta ! VIVa regIa Casa D'aVstrIa ! } = 1690

Auf den neuen Romischen König.

I.

IosephVs, reX VngarIæ, faVore DeI pro rege roMano eLIgItVr, et CoronatVr. = 1690

aVgVstæ, aVgVsto pro rege eLeCtVs Ioseph aVgVsto Ipse Deo præerIt IMperIo. } = 1690

II.

sVaDentIbVs astrIs eLIgente oCtoVIratV Ioseph reX est roManVs = 1690

Magna patratVrVs tenerIs præLVDIt ab annIs aVstrIaCo Ioseph, reX patre rege satVs. } = 1690

Auf alle Drey.

I.

LeopoLDVs pater, eLeanora Mater, reX IosephVs gnatVs, aVgVsta et regIa trInItas orbIs.[1] = 1690

tV LeopoLDe pater, Mater Leonora IosephVs gnatVs, reX orbIs regIa VIVe trIas.[1] } = 1690

II.

soL et LVna CœLo LeopoLDVs, eLeonora, IosephVs VeLVt astra, trIna pIæ VItæ LVCe terrIs spLenDent. = 1690

soL aC LVna poLIs : LeopoLD, Leonora IosephVs LVCent VIVa VeLVt sIDera trIna soLo. } = 1690

Auf Ih. Churf. Gnaden zu Mayntz.

anseLMVs franCIsCVs Coronat CoronatI regIs VngarIæ CapVt CoronÂ aVgVsta teVtonIæ. = 1690

rege Coronato aVgVsto, tVa regIa DeXtra anseLMe, InsIgnI prorsVs honone VIret. } = 1690

Auf Ih. Churf. Durchl. zu Cölln.

I.

CLeMens raDIante VIrtVtIs nItore rheno Vt phœbVs eXorItVr. = 1690

aVreVs arrIDet CLeMens VIrtVtIs ab astro phœbVs rheanI spesqVe serena sInVs. } = 1690

II.

CLeMentIa aVrora baVara rhenI eXortas sInV proDIgIoso benIgnItatIs astro IntVentes attrahIt. = 1690

stIrpe satVs baVarÂ CLeMens VIrtVte serenVs præparet Vt nobIs, arDet In astra VIas. } = 1690

[1] Observe the flattering words, 'trinity of the world,' etc.

Auf Ih. Churf. Gnaden zu Trier.

I.

hVgo ab aDVerso VaLDè VeXatVs, ferebat aspera, prVDenter et Constanter. = 1690

serVs honos LaVs Larga tIbI DebetVr ab orbe,
hVgo, qVà prVDens atqVe fIDeLIs agIs. } = 1690

II.

hVgoneM sInIstra sors aCrIter VeXare potVIt, haVD VIoLare. = 1690

hVgo par aVro, VeL Vt aVrI ponDVs ab Igne
sanCta sVI, DIrâ sorte, probata fIDes. } = 1690

Auf Ih. Churf. Durchl. in Bayern.

I.

eManVeL DVX baVarIæ, qVo In præLIo non generosIor aLIVs. = 1690

DVX boIæ fortes oppVgnat fortIbVs hostes,
aVgVsta est beLLI gLorIa MartIs honos. } = 1690

II.

Leo baVarVs IMpaVIDVs barbaros hostIs InsVLtVs eLVsIt. = 1690

DentatI aVffVgere Canes, rVgIente Leone
tVrpIor abstraXIt rostra sVperba tIMor. } = 1690

Auf Ih. Churf. Durchl. zu Sachsen.

I.

georgIVs saXo DVX, et MILes, nVLLI InferIor. = 1690

fortIter ense CaLet tVa DeXtera Magne georgI,
pro IoVe pVgnastI, teVtonIæqVe bono. } = 1690

II.

Magne georgI oLIVa rVtæ sponsata, ense ConneXa serta saXonIæ reDIntegraVIt. = 1690

fLorebIt seMper tVa gLorIa saXo georgI
ense qVo aDVernat rVta et oLIVa tIbI. (*sic*) } = 1691

Auf Ih. Churf. Durchl. zu Brandenburg.

I.

frIDerICVs per arMa IneXpVgnabILIa eXpVgnat. = 1690

fortIa prosternIs qVæVIs frIDerICe, VaLore
Mars Vt In ense VIges, IVpIter Igne tonas. } = 1690

II.

frIDerICVs Marte feLIX, et qVo VIX fortIor. = 1690

ferreVs oppVgnat, frIDerICVs, et IgneVs hostes,
gLorIa qVâ pVgnat, MaIor an esse qVeat. } = 1690

Auf Ih. Churfürstl. Durchl. zu Pfaltz.

I.

phILIppVs VVILheLMVs paLatInVs, prInCeps eLeCtor, gestIs et ConsILIIs gLorIosVs. = 1690

rIDeat aVgVsto VVILheLMVs pLenVs honore
astra serena sIbI fronte faVente nItent. } = 1690

II.

HORTI PALATINI VIRENT, AVGVSTIS ET REGIIS, AVSTRIÆ ET HISPANIÆ PLANTIS, APPARATV MAIESTATIS FLORIDI. = 1690

FLORA PALATINIS, AVGVSTIS VIVIDA PLANTIS, MAIESTATE VIGET, PROSPERITATE VIRET. } = 1690

Schlusz-Rede.

TEVTONIA TRIVMPHAT GLORIOSÈ CONTRA ADVERSARIOS QVOVSQVE VNITA EST. = 1690

MAGNATES INTER DEVOTA EST VNIO, FELIX FLOREAT AVGVSTÆ GLORIA TEVTONIÆ. } = 1690

JOSEPHUS PRIMUS,

Rex Romanorum, novissime electus atque
Augustae Vind: Coronatus, natusque
Rex vngarorvm
Archidvx Avstriae,
Dvx bvrgvndiae, et
Comes tirolis

ANAGRAMMA
METRICO-ETEOLOGICUM.

Ergo tvis heros, ac rex, avgvste, coronis
Ipsi addant palmas, marsqve minerva novas!
Maxime nvnc vivas dvx! vi hosti terror vtriqve!

O VNVS REGVM LVX, VT ET ORBE DECVS! = 1690

Regiæ svæ Majestati,
Dicat Humillimus
(*Signed*) *Marcus Christophorus Merer.*

There are some engravings of medals relating to Leopold and Joseph, with German translations of the Latin inscriptions, some of which are in chronogram. I extract the following—

JOSEPHVS LI GERMANIÆ REX DIV VIVAT AC GVBERNET. = 1690

GLVCKLICH VND LANG LEBE VON NVN AN IOSEPHVS DER KONIG VNSRER TEVTSCHEN REICHE.[1] 51 = 1690

IOSEPHVS I. FELIX IMPERIO GAVDEAT AVGVSTÆ CORONATVS 26. Jan: = 1690

IOSEPH I. DER DIE KRON IN AVGSPVRG TRVG DAVON, ERFREV SICH LANG OB VNSERN TEVTSCHEN THRON.[2] (*sic.*) } = 1790

[1] This is a singular chronogram. The letters LI must be counted with the other numeral letters (=51) to make the date 1690. Joseph was the fifty-first king in succession, reckoning from Charlemagne.

[2] There is a discrepancy of 100 years between the Latin inscription and the German translation.

Oder:

ES FREV SICH LANG OB VNSERN TEVTSCHEN THRON
IOSEPH I. DER DIE KRON (*sic*) } = 1790
IN AVGSPVRG TRVG DAVON. 26 Jan:[1]

IOSEPHVS LEOPOLDVS ET ELEONORA TRIVMPHENT AVGVSTI
VIVANT SORTIS HONORE PARES. = 1690

KAISER SOHN VND KAISERIN
SIEG BLEIB EVRER KRON GEVVINN ! } = 1690
IA ES HEB EVCH DAS GESCHICK
REIFF AN EHREN, GLEICH AN GLVCK !

A BIRTHDAY poem addressed to the infant Arch-Duke of Austria, Leopold, the son of the Emperor Leopold I., a thin volume of large folio size (British Museum, press-mark 603. l. 23). It consists of only twenty pages and seven beautiful copperplate engravings, or rather mezzotints. The title-page is printed all in capital letters, of various sizes, and is as follows—

Genethliacon serenissimo neo-nato Archiduci Austriæ Leopoldo, augustissimi Romanorum Imperatoris Leopoldi primi, ac magni magno nepoti, augusti Germaniæ, Hungariæque regis Josephi primi primo-genito, veteris ac novi sæculi Jano, profundissima submissione adornatum, et symbolis exornatum à P. Engelberto Bischoff è Societate Jesu. Anno quo Archi-ducale hoc genethliacon

LEOPOLDO DEDICO. = 1701

(Printed at Vienna.)

Leopold I. is complimented as the modern Janus, who closes the door of the past and opens that of the then present century, the year 1701, alluding probably to his being able to settle the peace of Europe. A large portion of the subject is composed in chronogram, and to that portion the excerpts will, as far as possible, be restricted.

At p. 3 is 'Prolusio ad Genethliacum hunc applausum,' in which Leopold is applauded in high-flown Latin phrases, and a playful use of jingling words; he is the Janus of the period, the maker of peace or war, and he is congratulated on the birth of a son, the young arch-duke. These words bring the 'prolusio' to a conclusion—

Ut compendio Genethliacum hoc proloquium absolvam
Chronologicum duntaxat votum Serenissimo Jano persolvam

CRESCAT NEO-GENITVS ARCHIDVX LEOPOLDVS
VETERIS AC NOVI SÆCVLI IANVS ! } = 1701

SIC NOVO IANO PRECATVR
SVBIECTISSIMVS IN CHRISTO SERVVS
(*The author's signature*)— } = 1701
ENGELBERTVS BISCHOFF SOCIETATIS IESV.

[1] There is a discrepancy of 100 years between the Latin inscription and the German translation.

The author then proceeds with his dedication; these lines occur in it—

VIVAT sIt sanVs, MoDò LapsVs ab æthere IanVs! } = 1701
VItaqVe Longa fLVat, non nIsI serò rVat! }

fIes MonarCha LeopoLDe, = 1701
erIs soL Mente, Leo CorDe. = 1701
aDneCto hIC Meas = 1701
CoMpenDIo preCes. = 1701

(*Signed*) Prostratissimus Author.

At p. 7 is a long poem containing frequent play upon the name Leopold, such as 'Mitis erit et fortis; Agnus et Leo; Agnus in subditos Leo in hostes.' Flattery is unbounded; it concludes with this 'ominous' anagram on his name [*omen* on *nomen*]—

Programma. Leopoldus.

Anagramma. Pullos { deo. / edo.

At page 8 the author introduces the following—

VOTUM CABALISTICUM AD
LeoneM De pIo Cæsare Leone: = 1701

Adolescat Magni Leonis Nepos!

1 4 2 1 1 3 24 3 2 4

Collectio numerorum.
1421
13
243
24

Supputatio facit annum. 1701

CLAVIS CABALÆ.

A.	E.	I.	O.	V.
1.	2.	3.	4.	5.

Programma. Leonis Nepos.

Anagramma. Leones Ponis.

EXPLICATIO EPIGRAMMATICA.

Nate Leo *ponis* Geticos, Sternisque *Leones*,
Annon, dum cresces omnia monstra premes?

De Leone CarMen LeonInè.[1] = 1701

gaVDet Cæsar aVVs, saLIt Inter gaVDIa DraVVs,[2] } = 1701
tota sono sVaVI perstrepIt ora saVI.[2] }

[1] The 'Leonine verses' are here used as conveying a play on the name of Leopold. They usually consist of Latin hexameters and pentameters, in rhyme; the most common is that in which the cæsura in the fifth syllable rhymes with the end of the line, as in the above verses. Other metres are, however, used in the Leonine hymns of the Roman Catholic Church. The name is said to have been derived from Leoninus, a monk of the twelfth century. He may very possibly have revived the use of these rhymes, but they are found composed as far back as the third century.

[2] The names of rivers in Eastern Europe, the scene of Leopold's success in war.

CIVes gratantVr LItVIsqVe, tVbIsqVe IoCantVr,
aC sCLopeta sonant, fVLMIne VaLLa tonant. } = 1701

Iste aVVs est DIgnVs, CVI sIt taM nobILe pIgnVs,
astraqVe, sorsqVe faVent, barbara regna paVent. } = 1701

hInC patrIa aVgesCet; DVX hIC VbI pVsIo CresCet,
aLter erIt gnaVo par LeopoLDVs aVo. } = 1701

attrahIt Ingentes à taLI Cæsare Mentes,
DVX orbI natVs qVI VenIt aXe satVs. } = 1701

InnVIt en VVLtVs, qVanDo regnabIt aDVLtVs,
rVgIet Iste Leo pro patrIa, atqVe Deo. } = 1701

At page 9 the author proceeds to extol the mother of young Leopold, the Empress Eleonora—

eXaVDIta fVIt preCatIo tVa fortVnata aVIa
IMperatrIX eLeonora! } = 1701

MererIs De CœLo eLeonora = 1701
LeopoLDos Cernere geMInos; = 1701
sIC steLLa speM Dat, = 1701
Ad quam symbola Tua navis stat.

fortVnante Deo, patrIIsqVe faVentIbVs aVstrIs
seCVro naVIs traMIte tVa VoLa! } = 1701

naVIgII CLaVo DeVs assIDet Ipse, VehetqVe.
aD fortVnatos aVra sVperna sInVs. } = 1701

VOTUM CABALISTICUM.

Vivat! perennet Aviae Magnae Nepos!

3 1 2 2 2 1 312 1 12 2 4

Demonstratio Cabalistica.	Vivat!	31	*N.B.—In hac Cabala, V, nullibi Vocalis est.*
	Perennet.	222	
	Aviae.	1312	
	Magnae.	112	
	Nepos.	24	
In hac summa conficitur annus		1701	

Programma. Augusta Eleonora.
Anagramma. O Nate Lauros auge!

EXPLICATIO EPIGRAMMATICA.

Augustam Austriadum gentem Leopoldulus auxit;
Lauros augebit, dum Leopoldus erit.

Programma secundum. Fortunante Deo.
Anagramma secundum. O Fortuna tende.

Then an epigram is followed by these lines—

eIa DoCtæ CaMœnæ = 1701
aMœno De parnassI CoLLe = 1701
eLeonoræ nepoteM DIgnè CeLebrate! = 1701

eLeonora! DatVs DVX est In gaVDIa natVs, } = 1701
pIgnVs sVaVe poLI, spes pretIosa soLI.
pLaVsV IVCVnDo, te partV IVno seCVnDo, } = 1701
ILLeCebrIsqVe beat, IVbILa Læta Creat.
te DeVs ornaVIt, pVLChrâ te Dote beaVIt, } = 1701
teqVe aVXIt DonIs, æthereIsqVe bonIs.
DIVIte thesaVro, pVro est qVoqVe CharIor aVro } = 1701
Iste nepos, MatrIs LVsVs, honorqVe patrIs.
VIVe DIV Lætè, tetrâ sIne nVbe, qVIetè! } = 1701
nVMen, sorsqVe faVe, fata sInIstra CaVe.
Iste nepos Vernet, pLaVDat faVstVsqVe gVbernet! } = 1701
In soLIo VIbret, IVra sVpreMa LIbret.[1]

At page 11 the author proceeds to extol the Emperor Joseph, and concludes his verses with these lines—

haC paLMâ hæreDe Lætare Iosephe! = 1701
aMata Deo, Chara Cæsari, = 1701
seMper De CæLo fLorebIt; = 1701
aVgVstoqVe, aVgVstæqVe
CresCet patrI, CresCet MatrI, } = 1701
aVstrIæqVe, patrIæqVe,
totI CresCet LatIo.

ALLUSIO CABALISTICA.

Austria Palmarum Humus.

1 5 31 1 1 5 5 5

Collectio horum numerorum.	1531	*Clavis Cabalæ.*				
	115	A.	E.	I.	O.	U.
	55	1.	2.	3.	4.	5.
Summa facit annum.	1701					

Programma. Palma.

Anagramma. Ampla.

EXPLICATIO EPIGRAMMATICA.

Virga fuere, modò feriunt quæ Sydera, Palmæ
Ampla, erit et nobis, quæ modò *Palma* datur.
Ut poeticis sua fides fidibus sit,
Sequentia vates chronographus non tam dicit quàm prædicit.

fILIVs optatVs taLI DVX sangVIne natVs[1] } = 1701
LaVrVM fronte feret, regIa sIgna geret.
est aqVILa fœtVs trans æthera tenDere sVetVs, } = 1701
VnqVIbVs Ista CaVis arMa rotabIt aVis.
sVnt aqVILæ nVLLI nIsI CeLso peCtore pVLLI, } = 1701
qVIqVe sCIant natI fVLMIna VIsa patI.
fers aqVILæ Mores, Iosephe, paresqVe VIgores, } = 1701
trans fVLgVr nVbIs fVLgIDVs astra sVbIs.

[1] Observe the 'Leonine' composition of these verses.

eX aqVILa natVs pVer oMnI est Dote beatVs,
sangVInIs est rarI, fVLgor honorqVe LarI. } = 1701

In renItente sago, sI fVLgeat Ista propago,
DVX aqVILInVs erIt, qVI VIgIL arMa gerIt. } = 1701

nVbIbVs InsVrget, Venas VIgor IgneVs Vrget,
LVnaM fVsCabIt, sæpe trophæa DabIt. } = 1701

At page 13 the author extols the royal family, and particularly the Empress Amalia, 'augusta Romanorum regina'—

Mater DeCora sanCtæ speI. = 1701

Nunc etiam optima Patriæ mater! etc. etc.

GRATULATIO CABALISTICA.

Gratulemur Parenti Charam Prolem!

1 5 2 5 1 2 3 1 1 4 2

Exposito superiorum	1525	
Numerorum.	123	*Clavis Cabalæ.*
	11	A. E. I. O. V.
	42	1. 2. 3. 4. 5.
Summa designat annum.	1701	

Programma. Regina Mater.
Anagramma. Regna Merita.

EXPLICATIO EPIGRAMMATICA.

Dum *mater regina* paris, *merita* aurea *Regna* es,
Quæ Regem Regnis pluribus una dabas.

De hoC MetrICè. = 1701

eX astrIs, pLenIs VenIVnt tVa gaVDIa VeLIs;[1] } = 1701
regIa Mater oVa proLe beata noVâ!

fasCIoLIs strICtVs IaCVLatVr LVMIne nICtVs, } = 1701
Vt rosa qVæ gLabro pVrpVrat orta Labro.

neC taM pVLCheLLIs VenVs aVrea VIbrat oCeLLIs, } = 1701
troIanVsqVe parIs fronte VenVsta CharIs.

os CharItes fIngVnt, aC sVaVI neCtare tIngVnt, } = 1701
VnDe fLVVnt LætIs osCVLa DVCta fretIs.

est DeCVs InsontI, nIXqVe hæret ebVrnea frontI } = 1701
sVnt Labra forMosIs eXsatVrata rosIs.

pVrpVra IVCVnDIs sVper os LeVe fLVCtVat VnDIs, } = 1701
aC roseo pLenas CIrCInat Igne genas.

hIC neo-reX patrIs LVX est, faX Ignea MatrIs, } = 1701
hanC repLet Iste IoCo, CorqVe VaLente foCo.

nato non Vno beet aVLaM pronVba IVno, } = 1701
DIIqVe VoLent æqVI pIgnora pLVra seqVI.

At page 15, a poem concludes thus—

MagnÂ Dote præCeLLens Infans, = 1701
Atque olim adultior utriusque imperium

[1] Observe the 'Leonine' verses here and two following pages.

MONENTE DEO, aCCIpe, = 1701
CAPESSE, possIDe, aC DefenDe. = 1701
interim verò
noMEN granDe CresCat orbI, = 1701
oMEN granDe CresCat patrIÆ, = 1701
aDoLesCat fLos gerManIÆ! = 1701

OMEN CABALISTICUM.
De utriusque Orbis Imperio.

Et adorabunt hunc regnantem in omnes gentes.

2 1 4 1 5 5 2 1 2 1 4 2 2 2

Collectio horum numerorum.

2
1415
5
212
3
42
22

Summa conficit annuum. 1701

Clavis cabalæ.

A.	E.	I.	O.	V.
1.	2.	3.	4.	5.

Programma. Virtute reget.
Anagramma. Tutè vir geret.

EXPLICATIO EPIGRAMMATICA.

Parvus cum picto ludit, nec luditur, orbe,
Nam *tutè*, *vir* ubi factus, utrumque *reget.*

Subscribit Chronodisticha Poesis.

LVbrICa sors MVtat tItVLos, Vaga sCeptra VoLVtat,
sI per pernICes VertItVr aCta VICes. = 1701

seD sI sCeptra gerIt pIetas, VbI sIDera qVærIt,
non peDe nIXa LeVI stant fVgItIVa breVI. = 1701

VIrtVs sVbstantIs LeopoLDo erIt Instar atLantIs,
Vt nVnqVaM pronVs prorVat Iste thronVs. = 1701

sVntqVe Deo grates: soLIDI VIrtVte penates
aVstrIaCI stabVnt, IVsqVe perenne DabVnt. = 1701

InqVe basI fIXa LeopoLDI est gLorIa nIXa,
et neqVIt Igne feri Martis, et VnqVe terI. = 1701

stIrps tVa spe MVLtâ stat te, IosephVLe, fVLta;
faVstos VIVe DIes sItqVe serena qVIes! = 1701

MagnaqVe regna geres DVX parVVLe sangVInIs hæres,
hVngarICosqVe thronos, stIrpIs et orbIs honos. = 1701

sCeptra fer, et fLore proaVorVM VIVe tenore,
VIrtVtIsqVe pIâ sIDera qVære VIâ. = 1701

Ten epigrams follow on the glorious name of Leopold, and then follows

'Horoscopus serenissimo neo-nato Archiduci Leopoldo constructus,' in which the supposed astrologer addresses both the

Leopolds in the jargon of his profession, mingled with the language of Court flattery. This chronogram occurs in it—

Io VIVat LeopoLDVs seCVnDVs reCens natVs prInCeps paCIs, pater fVtVrI sæCVLI! } = 1701

At page 19 is another flattering effusion, wherein the larks are made to sing the praises of Leopold and his son. It commences with a pun on the Latin name of the bird, thus—

A laude nomen sortitæ Alaudæ
Quid Tibi Neo-nate Princeps adferunt? nisi laudes,
Quibus ad sidera eveharis.
etc. etc. etc.

And it thus concludes—

aVrea progenIes, faVstæ noVVs InCoLa LVCIs, DVLCe CoronatI patrIs, aVIqVe DeCVs! } = 1701

Tu verò Austria Leopoldum lauda,
Cui cantu applaudat Alauda!

Alauda 1. Meo CorDe CongregerIs, = 1701
Meo CorDe reCreerIs, = 1701
Meo CorDe CoronerIs = 1701
LeopoLDe Chare MI! = 1701

Alauda 2. fLos DILeCte Deo Date, = 1701
CresCe terrIs aDaMate, = 1701
aD CoronaM ConsIgnate = 1701
LeopoLDe Chare MI! = 1701

Alauda 3. MIro pLene fLos DeCore, = 1701
sIs CanDore, aC aMore, = 1701
Magno CeLebrIs spLenDore = 1701
LeopoLDe Chare MI! = 1701

Alauda 4. CresCe Infans DeaMate, = 1701
aD speM orbIs CœLo Late = 1701
Charo Deo DeDICate = 1701
LeopoLDe Chare MI! = 1701

Alauda 5. sIC aMœnâ DeCantabo = 1701
te CaMœnâ præDICabo, = 1701
Dona Dabo, Cor DICabo = 1701
LeopoLDe Chare MI! = 1701

ADHORTATIO CABALISTICA AD AUSTRIAM.

Adesto! Cor offer Austria!

1 2 4 4 4 2 1 5 3 1

Collatio Numerorum.

124
4
42
1531
Supputatio exprimit annum 1701

Clavis cabalæ.

A. E. I. O. V.
1. 2. 3. 4. 5.

Programma. Cor demus Jano
Anagramma. Adi! Coronemus.

EXPLICATIO EPIGRAMMATICA.

Orbis adi ! nato pronusque advolveri Jano !
His Tua nam Cunis maxima cura jacet,
Corde coronemus ! quid enim pretiosius Orbi ?
Nulla potest melior Corde corona dari
Nunc auctor actor esse desinat !
Ipsa siquidem Austria Serenissimis Cunis
Accinam, et ACCIDAM. = 1701

CoMponIt beLLos CVbItVrVs pVsIo oCeLLos,
grata IoCo LenI noXqVe, soporqVe VenI. } = 1701

VosqVe VoLate Deæ, CVnasqVe foVete napææ,
In soMnos pronVs sVbstrepat aVre sonVs. } = 1701

sVaVes DVLCores, CyprIos qVoqVe sternIte fLores,
sVaVIter ILLe CVbet, sIC Dea fLora IVbet. } = 1701

Lento ContaCtV, tenero CVnabVLa traCtV,
aVstrIa Læta MoVe, parVaqVe CrVra foVe. } = 1701

MIte ferant VeLLVs CIVes, sVbIeCtaqVe teLLVs,
sI Cor Lene ferVnt VeLLerIs Instar erVnt. } = 1701

CharIor est Canâ, IosephVLe, CVLCItra Lanâ,
sVaVIs pVLVInVs pLenVs aMore sInVs. } = 1701

hIC reX InCLIna, reX beLLVLe, teq: sVpIna,
Cor aMor hIC VrIt, nIL IbI trIste fVrIt. } = 1701

hIC IVs eXerCe, sVbstrataqVe CorDa CöerCe,
hIC feLIX Deges, sVaVIter Ista reges. } = 1701

sVaVe Cor es gentIs, LVX ILLeCebrosâ parentIs,
fLosCVLVs es, MIrè perge, VIgesCe, VIre. } = 1701

fLos pVLCher Verna, gere sCeptrVM, CresCe gVberna,
et Lætos soLes VIVe qVoVsqVe VoLes. } = 1701

Finem scribendi, non plaudendi facio ;
Hinc calamum plura conantem depono,
Et totius hujus Genethliaci

CoronIDeM Corono. = 1701

The engravings are very fine and elaborate ; the subject of them can only be indicated partially here, to elucidate the chronograms which embellish them.[1]

The first has a figure clad in Roman costume, with the date MDCC. on his girdle, taking leave of an old man, above whom is the motto, 'clauditque vetus,' and pointing to a winged child sitting by the royal cradle, with the inscription, 'Aperuitque novum.' Above, in the air,

[1] The engravings are by artists of repute, and are signed Petrus Schubert v. Ehrenberg Del:—Elias Christophorus Heiss. Sculp.

is Mercury, bearing a bust of Janus and a crown. Below is this chronogram—

NEOGENITO ARCHIDVCI AVSTRIACO LEOPOLDO IOSEPHO VETERIS AC NOVI EXORIENTIS SÆCVLI NOVO IANO. = 1701

The second exhibits two Genii supporting the portrait of Leopold I., and a crowned lion viewing himself in a mirror, with the words, 'Cæsar avus similem sibi spectat amatque nepotem,' and below is—

LEOPOLDO MAGNO CÆSARI. = 1701

The third represents the portrait of Leopold among elaborate emblems of palm-trees, etc. These words are on a scroll—

ROMANO REGI CONDECORAT. = 1701

Josephus ut Palma florebit.

The fourth is a royal cradle, in what may be a hall in the palace; underneath is, 'His cunis sese substernunt subdita corda,' and above all is—

OFFERENDA LEOPOLDO IOSEPHO CORDA. = 1701

The fifth represents the royal infant playing with two terrestrial spheres under celestial protection, with this chronogram—

LEOPOLDO IOSEPHO DECANTANDO. = 1701

The sixth is highly emblematical, and relates to the Empress Amalia, the infant's mother. It is inscribed—

AMALIÆ CHARÂ PROLE DONATÆ. = 1701

The seventh and last represents a ship in full sail, and a large guiding-star above. This chronogram is below it—

SACRÆ ELEONORÆ MAGDALENÆ THERESIÆ. = 1701

A VOLUME, folio size (British Museum, press-mark 10795. f.) is a collection of tracts in Latin and German, principally gratulatory addresses to royal personages in Germany; some of them are rich in chronograms.

Tract No. 1. 'Vota Academica' (an address to Maria Anna, Archduchess of Austria, by Joannes Müller of the Clementine College at Prague), Anno, et die, quo Archi-Diœcesis Pragensis COLIT SS. APOSTOLOS PER OMNES TERRAS DIVISOS. = 1708

The title-page contains no other date.

Tract No. 4. 'Applausus genethliacus quo serenissimas Cunas Neo-nati Archi-ducis Austriæ Caroli Francisci (and six more names), submissime venerata est,' etc. etc. ['A birthday applause, wherein the most serene earliest childhood of the new-born Archduke of Austria, Charles Francis Joseph Winceslas Balthasar John Antony Ignatius, is most humbly venerated by the College of the Jesuits at Prague, 1685, when the day was celebrated by bonfires, and happiness and long life supplicated for him.'] This Archduke became Emperor of Germany, as Charles VI., in 1711.

A triumphal structure was put up in the Church of S. Salvator,

covered with decorative emblems and inscriptions, and among them the following chronograms—

CaroLo, franCIsCo, Iosephio, VVenCesLao, baLthasarI Ioannl, antonIo, IgnatIo soCIetas VoVet perpetVItateM. = 1685

CaroLVs aVstrIæ arChIDVX CzeChIæ Cor, totIVs orbIs DeCor. = 1685

CaroLVs VrbIs et orbIs VnIVersI gaVDIVM. = 1685

nasCerIs astreæ In sIgno DVX CaroLe LIbræ,
æqVo Vt Constanter ponDere CVnCta LIbres. = 1685

In LIbra CapIs aVgVstæ prIMorDIa VItæ,
IVstItIæ præfers sIgna beata tVæ. = 1685

Tract No. 5. 'Imago Cæsaris Leopoldi Magni ultimâ rerum lineâ per Umbram Mortis transumpta e tempore'—(on the occasion of the funeral obsequies of the Emperor Leopold I. performed during three days in the Metropolitan Church of Prague)—

Anno InCarnatIonIs DoMInICæ, à die Mensis Julii. = 1705

A 'mausoleum' was put up with many inscriptions, some cabalistic, making the date 1705, and only this one chronogram over a copy of the Emperor's portrait—

CopIa IMagInIs LeopoLDInæ. = 1705

Tract No, 6. This is the title-page, Plenitudo Dierum Majestatis, et Gloriæ in Augustissimo ætatis flore; dum

IMpLeta pLenItVDIne ætatIs ChrIstI. = 1711

Per maturam æternitati virtutem, plurimo seculorum miraculo consummatus in brevi explevit tempora multa Augustissimus occidentis monarchia josephus I. Præpropero fato Regnis, atque Imperio, cum omnium universim Provinciarum, ac peculiariter

boheMIæ LVCtV et DoLore = 1711

Ereptus quæ

DoLorVM VeCtIgaL = 1711

persolutura In Pragensi Metropolitana Diviti Basilica, per continuas Triduum Exequias Pompa funebri Justa persolvit, Anno

a DoLore atqVe LaCryMIs sVppresso.

(Printed at Prague at the Jesuits' College, 1711.)

The funeral obsequies of the Emperor Joseph I. performed at Prague are described, and allegiance to his successor, Charles VI., is declared; and the whole subject is profusely adorned by the chronograms which here follow. A 'mausoleum' and other public decorations were put up with a great variety of inscriptions. These chronograms were among them—

INSCRIPTIO DEDICATORIA.

Iosepho oCCIDentIs IMperatorI et regI sVo = 1711

Quam potest Immortalitatem

Mœrens Merenti contribuit

CorDIVM affeCtV = 1711
VotorVM ConCorDIÂ, = 1711
DesoLata LVCtV boheMIa, = 1711
Invitatoria ex veteri Indictivorum
Funerum Formula:
aDeste speCtatVM o! CIVes! = 1711
Augustum in Vere: Sæculorum fructus
In Augustissimo Majestatis Flore:
gLorIæ pLenItVDIneM
In fato præCIpIte. } = 1711

VoLate aD CorpVs roManæ aLItes! = 1711
Aut, si Magnam Augustissimi Cæsaris Animam insequi vultis
aXeM ConsCenDIte, = 1711
CœLorVM sIDera transVoLate. = 1711

hVC aDVoLa et Leo boheMIæ, = 1711
aD InVICtIssIMI CæsarIs trophæa; = 1711
aDhVC Cæsar trIVMphat. = 1711

The Lion of Bohemia is depicted in the midst of a grove watching the royal tomb, sVper LeCtVM DoLorIs (Psalm xl. 4.) = 1711
cujus argumentum expressit fideli proposito
neC DIVeLLar ab VMbra. = 1711
ostenDent sCeptrIs hVnC tantVM fata; (Virg. Æn: 6. 869.) = 1711
Sed quem
In pLenItVDIne MaIestatIs, aC gLorIæ = 1711
Manent æternæ sæCVLa LaVDIs. (Juvenal.) = 1711
MVnDI oCeLLVs! = 1711
arChIDVCVM spes! = 1711

This title precedes some verses—
IosephInæ DeVotIonI enCoMIastICon. = 1711
Another—regIæ In paVperes MIserICorDIæ epænetICon. = 1711
VIX VenIt, VIDIt, VICIt, trIVMphaVIt
aVgVsta IosephI gLorIa. } = 1711

Another title to some verses referring to the conquest of the fortress of Landau—
Magno fortIVDIne CæsarI epInICIon. = 1711
Another title to some verses—
MonarChæ VItâ DefVnCto, et = 1711
pIo prInCIpI epICeDIVM. = 1711

Then follows an allegory, divided into twelve sections, with representations of the twelve signs of the Zodiac, conveying praises to the Emperor through extracts from ancient history; the last has this chronogram—
nVnC teMpVs taCenDI. = 1711
The narrative then proceeds to describe the mausoleum; it exhibited these chronograms—
perfeCta ætas est, DVM VIta perfeCta est. = 1711

JOSEPHUS.

IN aMabILI genethLIaCÆ DIeI aVRORA = 1711
MVnDo CÆSAREO In VOTO, aC spe. = 1711
In nataLIs orIente orbIs DeLICIVM. = 1711
abIt reLICto orbe In MŒRORIS DeLIqVIo. Claud. 1. in Ruf. = 1711

JOSEPHUS.

In gLorIÆ MerIDIe eVropÆ feLICItas. = 1711

JOSEPHUS.

oCCIDente VItâ orbI In DesIDerIo. = 1711
soL aC LVna aDMIrantVr, = 1711
steLLÆqVe VnIDeCIM. = 1711
aVstrIaCa IosephI steLLa (Gen. i.)
In sIgna, et teMpora, DIes et annos. } = 1711
spLenDebIt VICInIssIMa soLI. = 1711
aDorabVnt steLLÆ CÆsarIs astrVM. = 1711

The seven foregoing lines were associated with emblems of constellations and stars, typical of the glory of the Emperor, and a 'Genius' of the stars stood forward pointing to this inscription—

aDorabVnt steLLÆ CÆsarIs astrVM. = 1711

Itaque Genius Antelucani sideris *lucebat Ei cum jucunditate.* Baruch iii. 35.

Manè a DILVCVLo = 1711
Porrò
DVCe steLLa MatVtIna = 1711
Genius stellæ serotinæ ferebat tesseram ;
sVb oCCIDenteM hesperVs. = 1711
Genius constellationis Austrinæ cum epigraphe ;
Ipso In MerIDIe ConsteLLatIo aVstrI. = 1711
arCtVrVs noCte MeDIa. = 1711

Finally appeared these chronograms and Cabalas—

pIÈ DeCessIt anno VITÆ trICesIMo tertIo. = 1711
aDeptâ sæCVLorVM gLorIâ = 1711
CIrCVMDatVs. = 1711

SUPREMA APOSTROPHE.

Replêsti Austriacis o! Cæsar sæcula factis.
369 583 50 180 320 209 = 1711
En jam tam brevibus pereunt ingentia fatis.[1]
45 40 131 588 490 211 206 = 1711
Pro meritis Cœlum tantis Auguste dederunt
Citò Dî. Mart. l. 5. Ep. 65.
per spLenDoreM LVCIs perpetVÆ. = 1711

[1] These last four words are marked as a quotation from Claudian 2. in Ruf. The two lines are a Cabala, and are thus printed in the original without any explanation. The key given at page 311, *ante*, will fit the puzzle; the numbers come out as above, and when added together the date 1711 is the result.

Tract No. 7. The title-page begins, Sidus publicæ lætitiæ. Novâ gloriæ accessione Austriam, etc. (on the marriage of the Archduke Joseph I., the son of Leopold I., with Wilhelmina Amalia of Hanover), Ominantis Patriæ voce, Paci, fortunæ, securitati publicæ, imperaturis, D. MATHIÆ ANNVÂ FESTAQVE LVCE, PROSPERAS, ET FORTVNATAS SORTES AVGVSTIS NVPTIIS AVGVRANTE. = 1699

[A gratulation from the city of Olmütz, on 24th February 1699.]

There are about ten chronograms mixed up with the descriptive narrative, which would require long extracts to render them interesting or intelligible. They appear as auguries drawn from the 'Eagle' (in the armorial bearings) of various cities in the dominions of Austria in Eastern Europe.

Tract No. 9 is a lamentation on the death of the Empress Eleonora, from the Abbey of Gradisca in Hungary. Printed at Olmütz. The title-page is, 'Cum Augustissima Eleonora Magdalena Theresia,

OCCIDENTIS IMPERATRIX IN AVGE ET ÆTATE BONA. = 1720

OCCIDVVM IVBAR E TERRIS ASTRA PETIIT. = 1720

[Here is represented a funeral bier.]

HVIC GRADICENSIS ABBAS
MOESTVS, ET GRATVS INFERIAS } = 1720
FEREBAT.'

The next page presents the following 'Chronostica Epigrammatica ad nominis Eleonoræ Litterarum numerum cum Beatitudinibus Symbolizantem adaptata, concinnata'—

1. AMODO CÆCATVR FVRVO PROSTRATA SVB ANTRO, = 1720
Tellus, luce carens Eleonora tuâ.
2. MAGDALENA CELER, FVERAT QVÆ FOTA SVB AVSTRO. = 1720
Celsa petit, merus Spiritus illa fuit.
3. MENTE DEO ACCENSÂ QVÂ FERVOR FORTÈ FOVETVR? = 1720
Flamma Theresini pectoris, alta petit.
4. OMNE DECET COR FVNVS VT ORNET, THVRA SABÆA, = 1720
Aspergat Loculo vixit odore bono.
5. METRA DATE ACCANTVS, NOVVS HOSPES VESTRA PENETRAT, = 1720
Atria Cœlicolæ, qualia amabat, avet.
6. MAGNA DECORA, CORONÂ EX TERRA PAR ERAT AXES, = 1720
Ut peteres superûm, semper eras humilis.
7. NOMEN AD OCCASVS TERRAS PROPERÈ VSQVE FERATVR, = 1720
Effusum Nomen, percolat omne solum.
8. MORS TE DECOLLET, VERNANS RVBEVSQVE PERENNAT, = 1720
In nostro Dominæ pectore vivet amor.

The 'mausoleum' is next described; and three pages of epigrams, concluding with 'Apostrophe ad pientissimè defunctam Imperatricem.'

POMPA, DECOR, CÆTVS, HONOR: EN TVA FATA SEQVNTVR. = 1720
Hæc sunt virtutis præmia Diva Deûm.

[No date whatever is given in figures.]

Tract No. 11 is in the Bohemian language. The title-page begins, 'Polestna Zalost, a Zalostna Bolest nad Smrti, etc. etc.' (A funeral sermon by Antonin Jozeff Dreser. Kolomancy, 1738.) It has this chronogram at the end of the last page—

FAVE DEVS, VT PATER NOSTER REQVIESCAT IN PACE, ET FRVATVR VITÀ ÆTERNA, AMEN. } = 1738

Tract No. 12. The title-page begins, 'Wolverdiente Ewigkeit — dess — Furstens — Antonii Floriani — Regiers dess Hauses Liechtenstein von Nicolspurg, etc. etc.' By Leopold Grimm of the Society of Jesuits. Olmütz, 1721. The first part is a funeral sermon in German from John xi. 26.—The second part is a funeral panegyric, and a Latin inscription, commencing with this chronogram—

ANTONIVS FLORIANVS
STIRPE ET DOMO LICHTENSTEINIVS = 1721
DOMI PRINCIPALIS TER FELIX GVBERNIO, = 1721
PRINCEPS FIDE INTEGRA SVBIECTVS NVMINI = 1721
DVX SEMPER CHARVS CÆSARI, = 1721
AMORE, ET PATERNIS IN SVOS GRATIIS ACCEPTVS SVBDITIS = 1721
VNDECIMA OCTOBRIS E VIVIS ABIIT, = 1721
IN CORDIBVS AMANTER OBSTRICTIS VIVIT. = 1721

Tract No. 13. The title-page is entirely in German, and at the end the author's name is put in the form of a chronogram; it commences—Der Gute von Adel in Geblüt und Gemüth: das ist Lob-Leich- und Ehren-Predig unter dem Grund-Sprach Luc xix. 12. Bey drey Tagig gehaltenen EXEQUIEN des . . . Herrn—

IOHANN IOACHIM REICHS-GRAFFEN VND HERREN VON ZIEROTIN. = 1716

etc. etc. etc.

Unterthänig dediciret.

VON ANDREA ANTONIO RICHTER, DIESER ZEIT SEELSORGERN IN GVLDENSTEIN. = 1716

etc. etc.

[Printed at Troppau at the date thus indicated.]

The next tract, No. 14, is a sermon on John i. 47, by the same author, and contains these two chronograms (after quoting that on the foregoing title-page, Johann Joachim, etc.)—

WIE OFFT! ZV TILLOWITZ, VND MESERITZ EINEN GVTTEN VERSEHENEN TISCH. = 1731

ATQVE ITA ZASCHOVIÆ FVNDATOR PIVS PATRVM SANCTÆ TRINITATIS ERAT. = 1731

Tract No. 15. 'Trauer-Bühne welche bey denen Exequien, oder Leich-Begängnuss des . . . Herrn F. L. Graffen von Zierotin . . . ist auffgestellet worden. Troppau, 1734.' The ceremony observed

at the funeral of Count Zierotin in the Church of the Trinity at Zaschau on 21st August 1731. There is a large folding engraving of the cenotaph put up, which was thus inscribed—

Subsiste Viator Leo trino fulcitus Monte Unica dejectus Morte Franciscus dinasta Zierotin.

ROSNOVVII FALCENBERGÆ ET IN TILOVVITZ
DOMINVS } = 1731

CRESCENTE ÆTATE
DVCATVS OPOLIENSIS AC RATIBORIENSIS
IVDICII PROVINCIALIS
ASSESSOR. } = 1731

Then follows a biographical notice of him, printed in irregular lines, after the fashion of an inscription, in which occurs this further chronogram—

— In Montibus Basilicam erexit
ATQVE ITA ZASCHOVIÆ FVNDATOR PIVS PATRVM
SANCTÆ TRINITATIS. } = 1731

etc. etc.

Some family legend about lions forms the main point in the narrative, and it was illustrated by pictures of events related in the Bible, in which lions were conspicuous, and these pictures were arranged as decorations of the cenotaph, of which there is a large engraving in the tract.

A rare book, 'Die Betrübte Pegnesis[1] den Leben, kunst und Tugend-Wandel des Seelig-Edlen Floridans H. Sigm: von Birken, Nürnberg, 1684,' contains memoirs and eulogies on a man of local renown named Birken (*Anglicè* Mr. Birch), with twenty-five pretty emblematic plates of birch and other trees, etc. etc., with allegorical prose and poetry relating to him, also a sermon with hymns to his memory. The chronograms (which here follow) are extracted from the book.

At page 17. This was over the door of a building covered with agreeable and pretty plants, appropriated by Herr Birken to the purposes of literature and art—

APTVS VT HIC LVCVS SIT MVSIS VSQVE SACRATVS,
FAXIT IÖVA IVVANS, CORCLA BENIGNA IOVES! } = 1678

i.e. May Jehovah by his help cause this suitable grove to be devoted continually to the muses, and mayest thou, O kind 'Corcla,' assist.

Also the same in Anacreontic metre—

IOVES, BENIGNA CORCLA,
IVVANS IÖVA FAXIT,
SACRATVS VSQVE MVSIS
SIT LVCVS HIC VT APTVS. } = 1678

[1] 'The sad Pegnesis, the life and works of that noble "Floridan," Sigismund von Birken, etc.' The scene of his career was at Pegnitz, in Franconia. The river Pegnitz flows through Nuremberg.

Also these lines—

ES STEHE GOTTES HVLF DEN NORIS-GÖTTERN BEII
DASS DIESER LVST-FORST LANG FVR FRIIE KVNST SEII. } = 1678

i.e. May God assist the Norican-Deities [?] and may this delightful forest be long dedicated to the liberal arts.

At page 44. The date of a circumstance in his early career—

ME BEET ET DECORET BONA NEX, ET FAX BONA VITÆ! = 1626

i.e. May a good death and the good torch of life adorn and bless me!

To which a friend added this—

GVTER GOTT LASS MIR EIN EHREN-LEBEN
EINEN SEIN-VND VVEHRTEN HINTRIT GEBEN! } = 1626

i.e. Gracious God, let me live a noble life, and save me at the hour of death!

At page 327. This memorial line occurs at the end of the sermon, on 17th June 1681—

VNSER GOTT VVIRDS VVOHL AVSMACHEN! Amen! Amen! = 1681

i.e. Our God will certainly bring it to pass!

At page 391. In a part of the 'forest,' which is described, the admiring friends of the deceased Mr. Birch put up a tablet with these lines—

BETVLA GENTIS HONOR LAVS VITÆ CONTINET ANNOS
CÆSARIS ET CŒLI PRÆCO COMESQVE FVI. } = 1681

i.e. Betula (Birch), the honour of the nation, the glory of life contains the years (the date). I was the herald and companion of the Emperor and of heaven.

KREBSGANGIG VVIRD DIE SONN, ZVGLEICH ALL VNSER LIECHT
SPRICHT NORIS, ALS HINAB, INS GRAB HERR BIRKEN KRIECHT. } = 1681

i.e. The sun, at the same time all our light, becomes retrograde, says Noricum, when Mr. Birch creeps into his grave.

At page 394. At the same spot these lines were put up, signifying the period of the death of some one; the first line gives the year of his birth, the second of his age, the total the year of his death—

MVSAS OFFICIIS GRATIS PEGNESIDAS ORNAS. = 1610
ISTA TEGI TENEBRIS GLORIA SEXTE NEGAT. = 64
1674

i.e. Thou providest the muses of Pegnitz with pleasing duties. This glory, O Sextus, refuses to be covered with darkness.

DER VNS SO TREVLICH HAT GEDIENT
HIER STÄTS IN EHR VND SEGEN GRVNT. } = 1674

i.e. He who has served us so truly, is here ever-green in honour and blessing.

A tract (British Museum, press-mark 1213. l. 16.-2), 4°. 'Trophæa Parallela. Sive Veterum Boicæ gentis heroum, qui ante Christum natum claruerunt, etc. etc.—à Coll. Soc. Jesu. Monacensi, 1623.'

[Parallel trophies or memorials of victory, and the illustrious deeds of the ancient heroes of Bavaria who flourished before Christ, compared with the triumphs of Maximilian Count-Palatine, Duke of Bavaria, etc., on the occasion of his inauguration as 'Septemvir' of the Holy Roman Empire by the Emperor Ferdinand II., offered by the College of Jesuits at Munich, 1623.] It commences with an address to Maximilian, and proceeds to narrate events in the ancient history of Bavaria, and to bring them into comparison with the events of his life and time, arranged in a series of chapters attributing to him certain noble qualities and virtues. The last page contains a list of real or supposed statues representing those virtues by name, each inscribed with an appropriate motto, which is a chronogram of the date of the inauguration of Maximilian. The page is as follows:—

Chronostichides duodecim statuis triumphalibus subscriptæ indices anni Christiani, quo Sereniss: Boiorum Princeps, etc., Maximilianus septemvir Imperii inauguratus est.

Sub Statua,			
Religionis.	DEO, VIRTVTI, RELIGIONI MILITAVI.	=	1623
Prudentiæ.	VERA PRVDENTIA CAVSA TRIVMPHI.	=	1623
Justitiæ.	IVS PERDITVM REVOCAVI.	=	1623
Temperantiæ.	TEMPERANTIA DVX VICTORIÆ.	=	1623
Fortitudinis.	ARDVA AGERE, ET FERRE CHRISTIANVM PVTAVI.	=	1623
Vigilantiæ.	EXCVBIIS FIDEM TVEOR.	=	1623
Magnificentiæ.	MAGNIFICENTIÆ SVASV THESAVROS EFFVNDO.	=	1623
Politiæ.	POLITIÆ LAPSÆ DEXTERAM PORREXI.	=	1623
Occasionis.	VENI, VIDI, VICI, TEMPORI INSISTENS.	=	1623
Pacis.	PACEM PATRIÆ ET IVRA REDVXI.	=	1623
Fortunæ.	FORTVNÂ DANTE CAVSA IVSTIOR TRIVMPHAT.	=	1623
Bellonæ.	BELLONÆ FVRORES IVSTÂ VI DOMVI.	=	1623

A book, 'Vox laeta acclamans, amans; ac devota vota, etc. etc.' [An address to the most reverend Joseph Anselm Francis Werbrouck, the tenth Bishop of Ruremonde, and Primate of Gelders, on his departure from Ypres]—

Hic meritissimo ac perenni observantia colendissimo præambulum,
Nuper quærebam, quis erit quoque quando petebam
Præsul? narrabat fama, metrumque dabat:
HOC NOSTER LVCENS APPARET EPISCOPVS ANNO.
Nomina quærenti, respondit voce sequenti: } = 1743
IOSEPHVS ANSELMVS FRANCISCVS VVERBROUCK.
Nomina quæ dederat, carmen et annus erat.
Ideo vivat! Geldria canat, ac te Deum laudamus.

VIrtVs eXaLtat Ioseph VVerbroVCk aD InfVLaM = 1743
Hunc ita plaudo, laudo, clamore, amore, more, ore, re.
[From 'Le Bibliophile Belge.' Brussels, 1845. Vol. i. p. 256.]

A tract, 'Applausus metricus, chronometro, ac metro-achrostico congratulatorius illustrissimo ac reverendissimo Domino Felici-Gulielmo Brenart, ex-senatori regis Mechliniæ, et collegiatæ ecclesiæ Lyris decano xvii. Brugensium episcopo, perpetuo ac hereditario Flandriæ cancellario, etc.—cathedram solemniter adeunti a fratrIbVs CapVCInIs, qVI De faMILIa brVgensI reVerenter exhibitus. = 1777
brVgIs Me præLo Dabat Van praet, sUb sCVto aVstrIaCo. = 1777
The tract is 8°, pp. 18. 'Toujours des chronogrammes, des anagrammes, et des acrostiches; mais parmi ces derniers quelques-uns de très remarquables. [From 'Le Bibliophile Belge.' Brussels, 1845. Vol. i. p. 256].

A tract, 'Carmen congratulatorium in adventu excellentissimi, etc. Joannis Batistæ Josephi Ignacii Antonii Oswaldi Christiani S. R. I. comitis de Berg, etc. etc. (seven lines of titles, mostly of Flemish localities), etc. etc.' Printed at Brussels, 1747. 4°. pp. 16. The subject consists of complimentary verses by the curé of Boxmeer to the Count de Berg on his marriage with the Comtesse de Lodron, in which is a quintuple acrostic on this chronogram—
DIV VIVat, VoVeo, Ioannes batIsta CoMes bergensIs noVIter IVnCtVs. = 1747
At the end of this *chef-d'œuvre* is the author's 'signature' in chronogram—
Vers nVptIaLes qVe VoVs offre aVssI Le CVré De boXMeer. = 1747
[Extracted from 'Le Bibliophile Belge.' Brussels, 1845. Vol. i. p. 258.]

A book, 'Proteus poeticus palindromus, quem sub metro χρονοστικω, rite-salutari et vera pro pace, priorum sexcenties repetita et ultra, denuo sic prosequi suspiria spe fidei fecit Warnerus Oporinus, anno—hIs In qVo tanDeM nos LIberet Ipse IehoVa eX trIbVLatIonIbVs.' (Psalm xxxvii. 37, 38.) = 1638
The following verse is printed in 670 different ways, by transposing and changing the places of the words[1]—
IesV, DVX VItæ, fer tV noVa teMpora paCIs. = 1638
The book was printed in 1638. [Extracted from 'Le Bibliophile Belge.' Brussels, 1845. Vol. i. p. 146.]

[1] See 'Paci precatio,' by T. Crumpe, at pp. 32, 33, *ante*.

A tract, 'Joannis Strumii precatio pro pace, per versum proteum et numeralem pro anno 1640.' Small 8°, pp. 30. The following verse is printed in upwards of 500 different ways by transposing the words[1]—

DENT HIS MoX SANCTI REGIONIBVS VT VENIAT PAX. = 1640

[Extracted from the same vol. p. 255.]

A book, 'Metamorphosis Angelica Mariana in ter mille figuras transformata QVAM BRVGIS EXHIBVIT JVLEVS DE CESAR XI AVGVSTI.' = 1711

Remarks translated from the French: 'Here is a prodigious thing; and here we might say is a cheap miracle! One must use it to believe it. The letters which compose this phrase, the angelic salutation "Ave Maria gratia plena Dominus tecum," are anagrammatized,[2] changed about in 3300 different ways, presenting always a meaning applicable to the Virgin Mary! Each page contains 31 anagrams in 31 lines, of which the first letters form in acrostic the anagrammatized words "Ave Maria," etc. It is the work of one Dom: Luc de Vriese, abbé des Dunes à Bruges; and it was published from his manuscript by a physician named Pierre Smidts, in homage to its author in 1711.' Small 8°, pp. 100. [Extracted from 'Bibliophile Belge.' Brussels, 1845. Vol. i. p. 200.]

At page 145 of the same volume another very remarkable book is mentioned, 'Poemata, chronometra, anagrammata, epigrammata, et alia his affinita. In Monte Parnasso. Typis musicis.' No date or place. 8°, pp. 292. It is by a monk of Ninove, by name Van Halen, and it was printed at Alost in 1784. It describes a jubilee festival. There are chronograms in Dutch and Latin many pages long, requiring the avoidance of the high numeral letters M. D. C. L. in order to compose chronograms of such length.

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[1] See 'Paci precatio,' by T. Crumpe, at pp. 32, 33, *ante*.

[2] See 'Conceptus chronographicus,' also 'Sancta Familia,' later on in this volume.

NETHERLANDS PAGEANTS AND PANEGYRICS.

THE arrival of the Spanish-Austrian Governors in that portion of the Netherlands provinces which remained to Spain after the general revolt against the Spanish rule, at the latter part of the sixteenth century, was usually celebrated at the principal cities and towns by pageants and processions of the civic and ecclesiastical dignitaries and the trade guilds, accompanied by allegorical groups and scenic decorations ; triumphal arches were erected of a costly and imposing character, and although but temporary, they had the appearance of solid architecture, and were not, in the fashion of this present time, a mere framework covered with evergreens and paper flowers. Elaborate odes, addresses, and panegyrics were written, and chronograms were used in every possible manner, artists[1] and scholars spared no pains to give effect to the public congratulations. Ecclesiastical pageants[2] were at other times held on the festival days of the patron saints of certain of the cities, even down to the first quarter of the nineteenth century. And in Holland I find instances of congratulations offered to the Princes of Orange by pageants of a similar though of less elaborate character. These proceedings are described in some remarkable books with beautifully engraved illustrations, portraying the admirable quality of the structures and their decorations, and the chronograms which gave to them so peculiar a finish have been fortunately preserved in like manner.

[1] Rubens himself designed many of the structures and furnished the pictorial emblematic decorations.

[2] See also pp. 239, 262, *ante*.

The first in order of date relates to Albert, Archduke of Austria, and Isabella,[1] his wife (Isabella Clara Eugenia), the daughter of Philip II. of Spain.[2] This Albert was the son of the Emperor Maximilian II., and was Cardinal-Archbishop of Toledo. On his intended marriage with Isabella he resigned his Cardinalship, and Philip, shortly before his death, by a solemn act, on the 6th of May 1598, ceded to them the sovereignty of Burgundy and the Netherlands, and settled some important matters for the government of the country. They were to have the joint title of 'Archdukes,' and in case of having no children to inherit, the possessions were to revert to Spain.[3] Albert was solemnly inaugurated at Brussels on 22d August 1598, and the marriage took place on 18th April 1599.

A BOOK, 'Historica narratio profectionis et inaugurationis—principum Alberti et Isabellæ Austriæ archiducum,—et eorum optatissimi in Belgium adventus, etc.' 'Auctore Joanne Bochio. Antwerp, 1602.' Folio. (British Museum, press-mark 807. i. 2.) It describes the inauguration and congratulatory ceremonies and pageants at Antwerp and other places in Flanders, with numerous engravings. Some of the public decorations bore chronogram inscriptions in praise of the royal family and their military achievements. [Subject to a few exceptions, the letters D are not counted, as usual in Flemish chronograms.]

A triumphal arch represented Philip II. of Spain, and date of his birth—

VIVe phILIppe dIV neC debeLLare rebeLLes
despera, doneC MILItet VNa fIdes. = 1527

Another arch represented the arrival of the 'Cardinal' Albert—

eCCe paLVdatVs beLLo, paCIqVe togatVs,
qVod VIs VeLLe, tVIs pendet ab IMperIIs. = 1596

An ode addressed to Albert and Isabella concludes thus—

LVX IsabeLLa tIbI brVXeLLæ aLberte refVLsIt
qVInto septeMbrIs, beLgICa LætItIa. = 1599

The following lines accompany some verses of congratulation—

aLbertVs ende IsabeLLa zeer VVIIs en pLaIIsant
aLs hertoghe ende hertogInne nV VVeert ghepresen,
onIfIngen te LoVen het oVdt Landt Van brabant
den XXV. daCh Van noVeMber VVIItge Lesen. = 1599

[1] At Petworth House, in Sussex, there is a portrait of Isabella, representing her as a very pretty woman, magnificently dressed in the costume of the period.

[2] There are illustrated books describing pageants of a similar character and earlier dates, such as those of Philip II. by Cornelius Graphæus *alias* Scribonius or *Schryver;* and others of later times; but not adorned with chronograms.

[3] There were no children, and Flanders consequently reverted to Spain.

i.e. (Literally), *Albert and Isabella very prudent and agreeable, are now praised as duke and duchess, commence to praise this old country of Brabant; the 25th of November outread.*

sOLe sagIttIferI CeLsIs ardente sVb astrIs,
eCCe dIes sanCtæ CostIdIs ILLa fVIt:
qVa dVCIs aVstrIaCo ConCessa tIara brabantI est
LoVanII aLberto, aC CLara IsabeLLa tIbI. } = 1599

i.e. The sun of the archer [the month of November] shining in the high heavens, lo! the day was that of the holy Costis; in which the crown of the Duke of Brabant is yielded to thee the Austrian Albert at Louvain, and to thee the beautiful Isabella.

A great model of the interior of a theatre was constructed at Antwerp, with spectators sitting on most uncomfortable tiers of benches, representing heathen deities and allegorical figures. 'In appenso theatro tabella legebatur hoc carmen chronographicum cum anagrammate et duplici acrostichide.'[1]

ALBERTVS ET ISABELLA AVSTRIACI CONIVGES.

Anagramma.

AVREA SATURNI BELGIS CITO SECVLA LABI.

aVrea satVrnI beLgIs CIto seCVLa LabI
LætaqVe ConspICIes renoVarI In gaVdIa fLetVs
beLgIa gradIVVs Vadens ad barbara regna
eXtorresqVe fVgIt gentes regIonIs et aChab
rVrICoLas; abeVnt fVrIæ, fraVs, Ira, fVrorqVe
tVta qVIes restaVrat agros, astræa trIbVnaL
Vera fIdes aras, VIrtVs redIt haCtenVs eXVL
sIC beat aVstrIaCVs beLgas torVs et noVa tæda. } = 1599

A description is given of some statues of metal, made at the mint, with this inscription—

VIX sVrgVnt geMInI, Vt traDVnt hI arVa aVrea soLes. = 1599

There was a pageant at Ghent; this chronogram was in allusion to the death of Philip II. of Spain and his revival personified in his royal successors in Brabant—

oCCIdIt aC sVperest nato doMInante phILIppVs,
sIC CVbat atqVe orItVr phoebVs In orbe noVVs.[2] = 1598

A device represented Albert and Isabella supported by figures of all the virtues, with those of the contrary vices under their feet; and this chronogram on their happy marriage. [The same as in another page of this collection. See Index, 'Austriaca austriaco.']

There was a pageant at Lille; a triumphal arch with a column, 'est erecta cum *lilio* in fastigio et crucis signo æneo his notis asscriptis'—

[1] The anagram is contained in the two first lines; the chronogram in the eight following; the acrostic in the initial letters of the eight lines meaning ALBERTVS; and the final letters ISABELLA. The chronogram is slightly different from similar lines at page 416.

[2] See the epigram at p. 115, *ante*.

DE IESSE CHRISTVS FLOS VIRENS SPINAS VT INTER LILIVM,
CVSTODIIT SIC INTEGRAS VOBIS FIDELIS INSVLAS.[1] = 1600

Then follow some verses concerning Maximilian I. and his wife Mary of Burgundy, in which occur these lines—

HANC HILARIS VIDI CAROLVSQ: ET VTERQVE PHILIPPVS
ASPICIENT ET VOS CVRRITE MITE GENVS. = 1600

And some verses concerning the Emperor Charles V. of Germany, concluding with these lines—

Deinde Insulas Cæsar sic alloquitur:

TELLVRE SOLVI GALLICA
PACIQVE ET ARMIS KAROLVS
VT IVGITER NEPOTIBVS
ESSET VIDENDA LIBERA. } = 1599

'Nor was Philip II. absent;' he is shown sitting with Indian people about him, with some verses, and, 'In tabula permagna hæc carmina numeralia lectorem curiosum diutius morabuntur'[2]—

♓ CONSPICIOR GEMINIS FVLGENTIBVS ÆDITVS, À TE O QVINTE CÆSAR CAROLE. = 1527

♋ AN NON VICTOREM CANCER SPECTAVIT AD ORAM[3] CEDENTE REGE ALGERIÆ. = 1563

♌ SVCCVBVIT PVGNAX GRAVELINGIS TERMINVS ECCE ID TORRIDVS VIDIT LEO. = 1558

♍ FRANCISCVS EXVTVS CASTRIS REX SOMONA VICTVS, ISABELLA NATA IN VIRGINE EST. = 1557

♎ PINON INACCESSO À MAVRIS, INCOLLE RECEPI TROPHÆA LIBRÆ INSIGNIA = 1564

♏ TVRCICA DE CIPRO REDIENS QVÆ TERRVIT ORBEM DEPRESSA CLASSIS SCORPIO. = 1571

♒ ANGLIA PAPALES LEGES CHIRONE RECEPIT COACTA NON À MARIÂ. = 1554

♑ ACCIPIVNT PROCERES, SVBIGATA LISBOA IN ELVA REGEM LVBENTER SVB CAPRO. = 1580

♐ CERNITE IANE BIFRONS CONSORS ISABELLA PHILIPPO EST MATER ISABELLÆ PRINCIPIS. = 1560

♐ OMNIA FAVSTA PATRI PISCES, BELGISQVE TVLERE EDICTA PACIS PVBLICÆ. = 1577

♈ SCANDE ARIES CŒLOS, IAM NASCITVR VNICVS HÆRES HISPANIÆ AC ORBIS NOVI. = 1578

♉ PAX CŒLO DELAPSA REDVX; ET FRANCICA CONIVX DESPONSA, NVM TAVRE ID VIDES? = 1559

Then followed a representation of Philip the Good, Duke of Burgundy, and some verses containing these words—

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[1] Lilium = Insula, the Latin name of L'Isle or Lille.

[2] The application of the signs of the Zodiac is not explained; the name of each occurs in its adjoining chronogram, and may signify a period of the year.

[3] The second chronogram is bad because one letter M is not counted. These chronograms relate generally to the military and political events and victories in the reigns of Charles V. and Philip II.

aC deCVs heroVM statVens ego danda phILIppVs
, nobILIbVs CondIgna trophæa. = 1430

The description of the proceedings at Lille concludes thus—

eXCIpIt arChIdVCes hæC InsVLa Læta trIVMphIs
qVInta dIe LaVdanda febrVarII. = 1600

There was also a pageant at Arras, in Artois (Atrebatum Artesiæ metropolim), which is described at great length, but with this chronogram only at the conclusion, 'A populo declamatum, sparsa missilia, ac in solemnem inaugurationem hoc carmen evulgatum'—

ConspICVa arthesIæ trIpLeX hæC orDo theatra
prInCIpIbVs strVXIt statVenDI pIgnora paCtI. = 1600

Then follows an allegorical pastoral ode having this title and commencement, 'In faustissimum adventum serenissimorum archiducum Alberti et Isabellæ Claræ Eugeniæ felicissimorum Belgii principum DD. NN.—

SILVA

en Late aVstrIaCo proCeDIt ab æthere sIDVs:
VaLLICoLa InfLVXVs ter Venerare noVos. = 1600

qVIs nIVeas nIVIbVs LVCes aDsCrIbat? ab ortIs
hæC nIVea aVstrIaDIs seCVLa beLgIs habet. = 1600

IaM prope ItVra trVCes VaLLIs Cygnea sVb VndAs
Vestra, dIosCVrI, speCtat Vt ora LVbens? = 1600

qVaLe poLo deCVs est fratrIs proCVL orbe dIana
taLe soLo aVstrIaden IVXta IsabeLLa sVVM. = 1600

aVstrIaCI adVenIVnt, Lætare VaLentIa, pennIs
eXCIpIt aC nIVeI VeCtat oLorIs aMor. = 1600

febrVe, Vesper adest bIs nonVs et VnVs: at eCCe
VaLLICoLIs fVndVnt aVstrIaCa astra dIeM. = 1600

The four pages of verse which follow are thus subscribed, 'Felicissimis principibus patriæque dulcissime canebat Emeritus Phoebi miles Henr: D'Oultremannus.'

There was a pageant also at Valenciennes, 'apud Valentianos.' The first chronogram which appears is on the death of Philip II. of Spain and the Netherlands, and is incorporated with the narrative, 'Quorum prius chronographicum ex pluribus unum, quæ hoc argumento composui, sed huic loco maximè conveniens, regis optimi discessus annum ingredientibus aperiebat;

non fatI VIs dIra noCet, sVper astra phILIppVM
hInC deVs eXCIpIens, ad noVa sCeptra VoCat.' = 1598

The proceedings in the province of Hainault 'ad montes Hannoniæ' are described, and especially at the town of Binche (Binsium), which was visited by Albert and Isabella, the inhabitants came out to meet them reciting verses; this was inscribed over the portal of the 'palace'—

bINSANOS ISABELLA sVbIT CVM CONIVGE fINES,
EN PHAËTONTÆVS tIbI LVCET pISCIbVS aXIS. = 1600

i.e. Isabella visits the country of Binche with her husband, Lo! the chariot of Phaëton (the sun) shines on thee in the sign Pisces; that is somewhere late in February or early in March; the narrative says that the visit took place 'quinto calendas Martias.'

THERE is an appendix to the foregoing narratives, with verses in commemoration of the departure of the enemy from Bois-le-Duc (Silvaducis) in Brabant, on the 7th of November 1601, 'the sun being in the fifth degree of the sign Sagittarius,' the author being Judocus de Weerdt of Antwerp, as follows—

LVCEBAT CHIRON, ET qVINTO PHOEBVS AB ORTV
VRBS CVM sILVADVCIS LIBERA FACTA fVIT.[1]

Another—

sILVA dVCIS BATAVIS SEPTA, ICTAqVE SÆPE SAGITTIS,[2]
INVICTA ARCHIDVCIS, tVTAqVE MANSIT OPE. = 1601

Another—

SEPSERAT AVRIACVS[3] sILVAS dVCIS, ATQVE COHORTES
AVSTRIACAS CERNENS, MoX INHONORVS ABIT. = 1601

Another—

ANTE tVBAS dISCEDIT, ABIT, fVGIT oCIOR eVRIS
MAVRICIVS,[3] sILVÆ TECTA dVCIS qVATIENS. = 1601

Another—

NIL tIbI CVM sILVIS PONTI INCOLA, ES APTVS. IN VNDIS
BATTAVE, SED sILVÆ CVLTOR INEPTVS ERAS. = 1601

Another—

qVOD SVNT tVTA dVCIS NVNC MOENIA, TECTAqVE sILVÆ
ILLA GROBENDONQVI EST, GLORIA LAVS ET HONOR. = 1601

Retrogradum.

Silvaducis sua nunc miratur mœnia, multo
Milite cingebat quæ modo Nassovius.[4]

Verte.

Nassovius modò quæ cingebat milite multo
Mœnia, miratur nunc sua Silvaducis.[4]

i.e. Now Bois-le-Duc admires her own walls, which recently the Prince of Nassau had surrounded with many soldiers.

[1] This line is so in the original; something is wrong; it gives the impossible date of 1701. Chiron is the centaur, and the zodiac sign Sagittarius.

[2] A slight pun on the Hollanders being struck by Sagittarius.

[3] Auriacus, Mauricius, is Prince Maurice of Nassau and Orange, the general.

[4] The words of the two first lines are the same as those of the next two, read backwards; each of them scans well and fulfils the rules for making Latin hexameter and pentameter verses. This sort of composition is called 'retrograde,' and is allied to the 'palindrome' in which the words themselves can be read the same, both forward and back, as—

Lewd did I live & evil I did dwel.
Madam, I 'm Adam.
In girum imus noctu, non ut consumimur igni.
Νίψον ἀνομήμα μή μόναν ὄψιν.

See also the retrograde verses, pp. 323, 324, *ante*.

Exstant et D. Joannis Clarii in annum afflictionis ac liberationis ejusdem urbis hujusmodi epigrammata—

fVgIVnt rebeLLes bataVI
tenebrIsqVe CæCIs abdItI
obsessa LInqVVnt MoenIa
bVsCodVCensIs opIdI. = 1601

IterVM sVperbos bataVos
fregIstIs, o fortes VIrI
bVsCodVCenses, nobILIs
InVICta CLaVstra beLgII. = 1601

Composuit haud dissimili hoc est chronographico argumento carmen Maxæmilianus Vrientius, Senatui populoquo Gandavensi a secretis—

haVd sILVaM CædIs, trepIdVs sed CedIs et aVCtVs
ConspICVo naso battaVe geVse fVgIs.[1] = 1601

Here the chronograms end, and the book soon after reaches its 'finis.'

A German engraving (British Museum, press-mark 1750. c.—20) emblematical of peace in the Netherlands, Albert and Isabella prominently represented, contains some Latin verses, with this chronographic motto and signature—

'anno aVrea MeDIoCrItas. Gulielmus Salsman.' = 1607

i.e. The golden mean. The phrase is derived from Horace, Lib. 2. Ode x. 5.

A book, a thin small folio volume of about sixty pages, has this title, 'Concordiæ Belgicæ Panegyricus Parnassicus, a Jodoco de Weerdt urbis Antwerpiæ syndico decantatus.' Antwerp, 1609.

Abstract of the book.

Dedication to Albert[2] and Isabella Clara Eugenia, Archduke of Austria, Count of Flanders, and his wife, the restorers of public peace and rest, etc. 'Serene princes, behold this Parnassic panegyric on the Belgian treaty, and see therein a variety of chronograms and acrostics in that same evidence of peace,' etc. etc.

An address to the reader alludes to the antiquity of acrostics and anagrams, and, by examples given, justifies the omission of one or two letters for the sake of elegance and anagrammatic meaning. (He does not say as much for chronograms; though it will be seen throughout the following extracts that the letter D=500, is not counted.)

Prologue,—acrostic verses to Albert and Isabella, the lines commencing with the initial letters of Albertus and ending with those of Isabella.

A poem of seven pages addressed 'Potentissimis principibus patriæ patribus.'—'Psallit Phœbus.'

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[1] See the same epigram at p. 116, *ante*.

[2] See note, p. 411, *infra*.

Phœbus[1] consequently sings 182 lines of Latin hexameter verse, every word commencing with his own initial P, and then in three similarly constructed lines he addresses the Nine Muses, and sets forth the plan of the panegyric, in which the three Fates by prophetic presages, and the Muses by their poetic song, declare the praises of the Archduke, and extol the establishment of peace.[2]

Throughout the composition, anagrams, acrostics, and chronograms are scattered with marvellous liberality. I confine myself, however, to the chronograms and a few of the anagrams, with sufficient of the author's remarks to link them together and indicate their meaning.

It is needful to give the prophecies, and first that of the three Fates jointly—

Aurea saturni Belgis scito secula labi.
Second, that of Clotho,
Ille beat cestus, raras cane Belgia laudes.
Third, that of Atropos,
Christe cubile beans, tedas curato jugales.
Fourth, that of Lachesis,
Belgica vera salus, cæli es Diana Brabanti.

Polymneia explains the prophecies of the Fates as relating to Albert and Isabella, and adduces this anagram to interpret the first—

Albertvs, Isabella, Avstriaci, conivges.
Anagramma.
Avrea satvrni Belgis scito secvla labi.

Polymneia, by a double acrostic chronogram on the year 1609, alludes to the first prophecy—

aVREA satVRnI beLgIs CIto saeCVLa LabI
LætaqVe nVnC VIdeas renoVarI In gaVdIa fLetVs
beLgICa ; gradIVVs properans ad barbara regna
eXtorresqVe fVgIt gentes, regIonIs et aChab
rVrICoLas, fVgIVnt fVrIæ, fraVs, Ira, fVrorqVe.
tVta qVIes restaVrat agros, astræa trIbVnaL,
Vera fIdes aras ; VIrtVs redIt haCtenVs eXVL :
sIC beat aVstrIaCVs beLgas torVs, et noVa teda. } = 1609

Melpomene declares an anagram upon the prophecy of Clotho—

Albertus et Isabella Clara Egenia Dvces.
Anagram.
Ille beat cestvs raras cane Belgia lavdes.

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[1] Phœbus, the god of poetry, eloquence, etc., received from Jupiter the power of knowing futurity. His oracles were in general repute over the world.

[2] The use of the initial letter P is attempted in this sentence. The reader may refer to a conspicuous use of the same letter in 'Pugna porcorum' to be found in 'Specimens of Macaronic poetry,' edited by W. S. Sandys, 1831.

Melpomene also explains by chronogram the year of the marriage of the Archduke, 1599—

CInthIVs heLLæI MIgrans de VeLLerIs aXe,
Ibat ad eVropæ VeCtorIs LVCIda taVrI. = 1599

Sidera, cùm Archiduces raro connubia ritu
Concelebrant, variis ornant quæ numina donis.

And so on for twenty-five more lines of mythological allegory.

Calliope then declares an anagram upon the prophecy of Atropos—

Albertvs, Isabela, archidvces et conivges.
Anagram.
Christe cvbile beans, tedas cvrato ivgales.

And she explains the prophecy by an elaborate acrostic on the names Albert and Isabella.

Thalia then declares an anagram upon the prophecy of Lachesis—

Isabella Clara Evgenia dvcissa Brabantiæ.
Anagram.
Belgica vera salvs, cæli es Diana Brabanti.

And also explains the prophecy by a chronogram on the year 1609.

regIs fernandI Consors IsabeLLa VIrago,
heroIna sVI sæCLI deCVs eXtItIt, atqVe
hesperII tVteLa soLI, qVando hostIs abIVIt
Vrbe granatana[1] Capta : tV CLara IsabeLLa, = 1609
Vt nVbes dIana fVgans CIVILIa beLLa,
beLgICa Vera saLVs, CæLI es dIana brabantI.

Clio then follows with six chronographic presages on the new Belgian treaty, addressed to Albert and Isabella—

I.

aVspICIIs aLberte tVIs nVnC beLLa resIdVnt:
paX, et LeX VenIant, IVstItIa, aLMa Ceres. = 1609

II.

CedVnt eVMenIdes CoCItI ad stagna, bIfrontIs
dVX senIs aVstrIaCVs fanaqVe CLaVdIt oVans. = 1608

III.

arChIdVCes beLLIqVe abIgVnt odIIqVe MInIstros,
Vt soL eXorIens nVbILa LVCe fVgat. = 1609

IV.

aXIs erIt gLadIVs, faLX CVspIs, CassIs aratrVM :
qVæ fVIt In beLLIs LanCea, VerrIt agros. = 1609

V.

LaVs ILLa aLbertI, qVI beLLVM sVstVLIt, atqVe
dIsIVnCtos IVnXIt, fœdere, paCe, fIde. = 1609

[1] The city of Granada. The Moors were expelled from Spain in 1609.

VI.

VIVANT, eXVLtent dVCe et Isto prInCIpe beLgæ,
aVspICe qVo beLLI tIMpana VbIqVe sILent. = 1609

Terpsichore then offers five chronograms upon the treaty of peace (de induciis) of Albert and Isabella, 1609—

I.

IaM noVVs eXorItVr IanVs, bona gaVdIa CVnCtIs
nVnCIat, IndICens aVrea sæCLa darI. = 1609

II.

sIderIs aspeCtV MeLIorI hIC VertItVr æther,
eCCe redVX paX est, sanCtaqVe IVstItIa. = 1609

III.

eXILIo reVoCata VenIt paX; eXVLat et Mars,
et CLaVdVs faber, et beLLICa persephone. = 1609

IV.

LVCIferVM seqVItVr soL, nVbes CLarIor aXIs;
fœdera sIC pIa paX, trIstIa beLLa qVIes. = 1609

V.

faX beLLI eXtInCta est; LVCent In tVrrIbVs Ignes:
hos dedIt et paX, et paCIs aMICa qVIes. = 1609

Themis then comes with two prophecies hitherto occult, and the rest of the muses follow with a complete labyrinth of verse and anagram in explanation of prophecy made to apply to Ambrose Marquis Spinola, the Spanish General in the Netherlands, and an acrostic poem on the words 'Ambrosivs Spinola Marchio Venafri dvx sanseverianvs,' the letters of these words being the initial letters, in succession, of each line. This is followed by a poetical address to him in Latin on the taking of Ostende by the Austrian-Spanish forces under his command; and by a chronographic effusion emanating from the muses, on the death of Philip II. the Catholic, in 1598. It is preceded by his motto—

Nec spe nec metu.

I.

Constans VIta fVIt, Constans Mors, gLorIa Constans;
Vt sVpero Constans tV deVs aXe CVbas. = 1598

II.

dVM CLarIs soCIandVs aVIs reX astra phILIppVs
ConspICIt, erIgone soL tVVs hospes erat. = 1598

III.

phoebVs CæLICoLæ perLVstrans VIrgInIs IgneM,
ConspeXIt LVgens bVsta phILIppe tVa. = 1598

IV.

spIrItVs aLta petIt, sVnt CorporIs eXta sepVLCro
CLaVsa, tVIs sCeptrIs terMInVs orbIs erat. = 1598

V.

ORTVS ET OCCASVS, BOREAS ET CÆRVLVS AVSTER
PLANXERVNT CINERES MAGNE PHILIPPE TVOS. = 1598

VI.

ITALVS, INDVS, AFRI, LVSITANVS, BELGICA, IBERVS,
MAVSOLÆA TIBI CLARA PRECESQVE DABVNT. = 1598

VII.

VRNA TEGIT CINERES, CÆLI CONVEXA TVETVR
SPIRITVS, HIC SCEPTRI FAMA SVPERSTES ERIT. = 1598

VIII.

CVNCTA PHILIPPE TIBI CESSIT REX REGNA PHILIPPVS
MORTVVS, VT SVPERIS REGNA PARATA COLAT. = 1598

And these two chronograms, the first making the year 1598, the year in which the provinces were ceded to Albert—

DVX ALBERTE TAMEN DITIO TIBI BELGICA CEDET,
VXORIS CLARÆ DOSQVE ERIT ILLA TVÆ. = 1598

The second designates the year 1596, in which Calais, Ardres, and Hulst succumbed to Duke Albert—

ICCIA SED PRIVS VRBS SEPTA ET DEVICTA CALETI,
ARDEAQVE, ATQVE HVLSTVM LAVREA SERTA DABIT. = 1596

Tiresias[1] the prophet sees Morpheus[2] approaching, and submits a Cabalistic arrangement of the words of the subjoined chronogram, on the taking of Ostende in 1604, viz.—

OSTENDÆ FRANGIS LIMOSAS SPINOLA SPINAS. = 1604

Then the nine muses supply chronograms on the victories which followed in consequence of the taking of Ostende—

Urania sings of the ineffectual attempts of the enemy against Antwerp—

LVX HÆC QVÆ BATAVAS VIDET ADVENTARE CARINAS
ADVATICAM,[3] CÆSOS VIDIT ET HÆC BATAVOS. = 1605

Melpomene congratulates the Marquis on arriving at Antwerp, and presages the Schelde being spread across by planks—

FLANDRICVS ALCIDES, DVX SPINOLA FORTIS ADIBIT
ADVATICAM,[3] ET FLVVIVS PONTE LIGANDVS ERIT. = 1605

Thalia Lingensis castri expeditionem posteritati consecrat—

TE VICTRIX HISPANA PHALANX DVCE VADIT IN ORAS
ET POPVLVM FRISIÆ, LINGICA SEPTA CAPIT. = 1605

Clio Oldenselam occupatam extollit—

OLDENSELA TVIS CERVICES FASCIBVS VLTRÒ
SVBIICIT, IMPERIIS SEQVE SVOSQVE TVIS. = 1605

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[1] Tiresias was endowed by Jupiter with the gift of prophecy; his oracles were infallible.
[2] Morpheus among the gods had the power to imitate the words and gestures of mankind.
[3] Aduatica = Antwerp.

Erato ; Wachtendoncum oppidum et Cracoviæ castrum eodem duce extinguata profert Erato—

VVaChtendonCa rVIs, fortIsqVe CraCoVIa: spInIs
InVIa Magne tVIs spInoLa nVLLa VIa est. = 1605

Terpsichore applauds the recovery of Grolle and its deliverance from siege—

groLLa reCepta fVIt, MoX eXpVgnanda ; sed hostIs
perCVLsVs CeCIdIt, te VenIente fVgIt. = 1606

Euterpe, the town of Berchem, strong by nature and by art, yields to the general Spinola—

berCa seCVnda ostenda LICet foret, eXtItIt aVsIs
eXpVgnata taMen, VICta, sVbaCta tVIs. = 1606

Polymneia prognosticates favourably to the States of Holland concerning Spinola, on the matter of public security, and by chronogram gives the year—

spInoLa paCator bataVas VbI pergIt In Vrbes,
oMIne ter faVsto nIX fVgIt atqVe geLV:
sIC gradIVe feroX, teqVe ô beLLona fVgabIt
fœdVs, et eX Ipsa paCe reVIsa qVIes. = 1608

And by this the day and month is expressed—

ortV septeno phoebo apparente sVb Vrna
frIgora deCedVnt, soLVItVr aCre geLV :
ortV septeno phoebo apparente sVb Vrna
LegatVs paCIs spInoLa VadIt oVans.
feLIX aVgVrIo, VentVræ præsCIa sortIs,
ILLa dIes aLbo dIgna CoLore fVIt,
Vt frIgVs, nIX aLba, geLV se separat æstV;
fœdere sIC aCto, beLLICVs horror abIt.[1] = 1603

Calliope presages the coming of the Marquis to Antwerp to promote peace, by this double chronogram—

I.

CLara serenato LVX peLLIt ab aere nVbes,
CVM antVVerpæ portVs dVX spInoLa paCIfer Intrat. = 1609

II.

aVgVrIVM adVatICIs feLIX, sIC beLLa resIdVnt
fœdere, tVta qVIes eX paCta paCe redIbIt.[1] = 1614

Calliope sings on the assistance of Spinola in making the Belgian peace inviolate—

I.

spInoLa te foLIIs CIngIt VICtorIa LaVrI,
paX IterVM et dVpLeX LaVde Corona datVr. = 1609

[1] These chronograms are thus in the original ; they should make 1608.

II.

FELIX MARTIS OPVS, FVIT ET VICTORIA, FELIX
PAX PATROCINIO, INCEPTA, PERACTA TVO.[1]

III.

VT CARET INTERITV VIVAX TVA GLORIA BELLI,
SIC EXPERS CASVS NOMINE PACIS ERIS. = 1609

Morpheus and the Fates confirm all these sayings.

The European Sibyl appears with five prophecies hitherto unknown, through which a certain Joannes Richardotius, president of council, is brought under notice, together with acrostic verses, each line commencing with the letters of his name in succession, and the three Graces pronounce these presages concerning him—

Thalia, about the peace with France—

PLAVSVS VBIQVE FVIT BELGIS, TIBI LAVS, VBI PACEM
SIGNARVNT REGES, FRANCICVS, HESPERICVS. = 1609

Aglaia, about the peace with England—

CONDVPLICANT PLAVSVS QVÆ MAGNA BRITANNIA SANXCIT
FŒDERA ET EX ILLIS LAVS TIBI BINA DATVR. = 1609

Euphrosyne, about the Belgian peace—

EXPECTATA DIV, IAM TERTIA PAX VENIT, ILLA
LAVDESQVE, ET CVNCTIS GAVDIA PERFICIET. = 1609

Urania utters the second prophecy of the European Sibyl, introducing Joannes Mancicidorus, a herald of the peace, by an anagram and acrostic verses on his name, and a triple chronogram to him as secretary to Duke Albert—

I.

ACCIPE PIERIOS À PACIS FŒDERE FLORES,
MANCICIDOR HONOS NOBILIS HESPERIAE. = 1609

II.

CIVICA TE EXORNAT PAX LAVRO, AVROQVE PHILIPPVS,
QVI TENET HESPERICI SCEPTRA TIMENDA SOLI. = 1609

III.

DILIGET ALBERTVS PRINCEPS TE, BELGICA HONORE
PLACATA ATTOLLET, NOMEN AD ASTRA FERET. = 1609

Urania unfolds the third prophecy of the European Sibyl by naming Joannes Nei, the commissary-general, the paranymph of the seraphic order of peace; and by acrostic verses on his name showing the state of Belgium flourishing, fallen, and at length restored through the care of John Nei; together with these three chronographic presages concerning him and the Belgian peace—

I.

TE CELEBREM FACIVNT PRVDENTIA, PRAXIS, ET VSVS,
ET NVNC QVÆ EX FACTA FŒDERA PACE VIGENT. = 1609

[1] This chronogram makes only 1559.

II.

tV fœdVs, beLLa eXosVs CIVILIa, regI
sVasIstI, arChIdVCI, et beLgIadVM popVLo. = 1609

III.

hIC CarIes, VeL LIVor edaX obLIVIa faMæ
nVLLa tVæ IndVCent; VIVa, perennIs erIt. = 1609

Urania adduces the fourth prophecy of the European Sibyl, and an anagram on the name of Lodovicus Vereicen (who closed the doors of the temple of Janus three times), with acrostic verses thereon; and illustrates it by this triple chronogram—

I.

o VIr VIVe dIV ter CLaVdens ostIa Iani
CLarIVs, eXternIs aCCVMVLate bonIs. = 1609

II.

VoVIt Ita dVrIs eX beLLI eXeMpta periCLIs
et feLIX trIna beLgICa paCe frVens. = 1609

III.

franCIa te eXornat, LaVroqVe brItannIa, Læta
beLgICa, CVM stVdIIs paX fVIt ICta tVIs. = 1609

Erato pronounces five chronograms concerning the Belgian peace, to the country and its people—

I.

beLgIa dIV dIsCors fVIt eXItIaLIbVs arMIs,
nVnC fXpers LVCtVs fœdera paCIs habet. = 1609

II.

InfeLIX VIdIt CIVILes beLgIa MotVs,
qVæ pVLCro feLIX fœdere paCIs oVat. = 1609

III.

fVnVs erIt beLLI, eX CæLo paX beLLa redIbIt,
LaVretI foLIIs paX redIMIta CapVt. = 1609

IV.

nVLLa saLVs beLLI tIbI beLgIa pLVrIMa paCIs:
eXpeCtata IgItVr paX Veneranda VenI. = 1609

V.

VIVIte paCIfICI Vos IaM ConCordIa beLgæ
ConIVnXIt neXV et fœdere perpetVo. = 1609

Phœbus undertakes the last prophecy of the European Sibyl, and declares it to be deservedly applicable to Baltasar de Robiano, the Archducal Quæstor-general, by an anagram on his name, and by singing an allegorical Latin ode to him declaring his services in the matter of the peace; and furthermore Phœbus, by three chronograms, tells of Antwerp having returned to Neptune and Mercury[1] through the care of the same Baltasar—

[1] The gods who presided over navigation and commerce.

I.

VInCVLa qVÆ IMposVIt sChaLdI beLLona, reLaXat paX; IgItVr prorIs CVrrIte, et Ite rates. = 1606

II.

rVrsVM eX oCCasV, eX ortV properate CarInÆ; sChaLdIs, et adVatICÆ portVs apertVs erIt. = 1609

III.

eXI faMa LoqVaX; popVLIs sVb VtroqVe reLICtIs Igne poLI, beLgas dICIto paCe frVI. = 1609

Phœbus pronounces this 'retrograde'[1] about the Belgian peace, a set of verses in which the words of one couplet are to be read the reverse way in good metre in the next couplet—

I.

Austriacum genus hæc Belgis dat tempora pacis :
Condito mucronem Mars fere sanguineum.

Ita verte.

Sanguineum fere Mars mucronem condito : pacis
Tempora dat Belgis hæc genus Austriacum.

II.

Letitiæ bona pax Belgis dat gaudia, veram
Ferree cedenti Mars tibi tristitiam.

Verte.

Tristitiam tibi Mars cedenti ferree veram,
Gaudia dat Belgis pax bona letitiæ.

'FINIS.'

And so endeth this fanciful panegyric.

A chronographic congratulation by the Society of Jesuits at Brussels, to Ferdinand, Infanta of Spain, on his arrival in the Netherlands as governor. It is dedicated to St. Michael, the tutelar saint of that city. The opening line has been quoted and requoted, with a puzzling mistake in spelling, so as to render it unintelligible, and with a remark that the whole composition is a 'most extraordinary' one.[2] The book is probably very rare in England. I believe that there is no copy of it in the British Museum Library; it is a notable example, among many, of the skill of the Jesuits as chronogram makers. The date 1634 is repeated throughout in one hundred hexameter verses. The following transcript is from the copy in the Bodleian Library, Oxford, where it is catalogued under 'Ferdinandus, etc.' This is the title-page,[3] 'Chronographica Gratulatio in Felicissi-

[1] See retrograde verses at pp. 323, 324, *ante*.

[2] The most extraordinary that I have met with is a book containing 2068 hexameter chronogram lines. See Index, 'Annus sexagesimus.' The reader will see it described later on in this volume.

[3] All printed in Roman capital letters.

mum Adventum Serenissimi Cardinalis Ferdinandi Hispaniarum Infantis a Collegio Soc. Jesu Bruxellæ publico Belgarum gaudio exhibita; Antverpiæ, ex officina Plantiniana Balthasaris Moreti. MDCXXXIV.' [Dedication.[1]] 'S. Michaeli Angelorum omnium Archangelo, annorum et astrorum omnium Moderatori, exercituum omnium cœlo terraque imperatori, principum omnium principi, Urbium principis Bruxellæ et ædis Soc. Jesu in eadem urbe principi tutelari, ob indultam serenissimo semper principi Ferdinando Hispaniarum Infanti S. R. E. Cardinali Post victoriam Nortlinganam, In Belgium suum adventanti inauditam sæculis, toto autumno aeris serenitatem, Ex quo ipsa S. Michaelis Festa Luce cœlo serenissimo Bruxellæ triumphatum est sereno semper et propitio Temporum Temperator Tempori attemperatum Votum, Chronographicorum Centuria adornatum.'

ANGELE[2] CŒLIVAGI MICHAËL, LVX VNICA CŒTVS, = 1634
PRO NVTV SVCCINCTA TVO CVI CVNCTA MINISTRANT = 1634
SIDERA QVIQVE POLO GAVDENTIA SIDERA VOLVVNT; = 1634
QVIQVE IVBENT FINES ET VITÆ TEMPORA DVCVNT; = 1634
VELIVOLASQVE REGVNT AN IMAS, ET SEGNIBVS VNDIS = 1634
ET RATIBVS SVA IVRA CIENT; MITESQVE REFVNDVNT, = 1634
TRISTESVE INVERGVNT AVRAS, TE IVDICE RERVM: = 1634
AVSPICIIS[3] PRÔ QVANTA TVIS EDVXERAT ARMA = 1634
CÆSAR, ET INNEXIS EX FŒDERE REX IBER ARMIS, = 1634
IMPAVIDOS AVSV SÆVO FVRIISQVE REBELLES, = 1634
VIRIBVS EXVTOS DIRO MERSISSE SVB ORCO! = 1634
OLLI[4] REX GNATVS, DVX ISTI FRATER IN HOSTEM, = 1634
ACRIS VTERQVE ANIMI, ATQVE OSTRO DIGNATVS VTERQVE; = 1634
ALTER TEVTONIDVM VI NIXVS ET ALTER IBERÂ, = 1634
HÆRETICÆ EXITIVM GENTIS FERNANDVS VTERQVE. = 1634
PVGNATVR, FREMITVR, BALISTA EXPLODITVR[5] INGENS = 1634
TORMENTO EXILIIT GLOBVS, ATROX, FŒDAQVE PESTIS = 1634
GRANDI (HEV!) FLAGITIO SVPEREVOLAT, INTER VTRVMQVE = 1634
TRAVOLAT HEROEM, ET VALIDO TRVX IRRVIT IGNE; = 1634
MOX CAPVT ADSTANTIS QVATIENS SPARGENSQVE TRIBVNI, = 1634
FATA DVCVM REVERETVR, ABIT SINE VIRIBVS HORROR. = 1634
STAT[6] COLLIS; BELLI HVC MOLES CONVOLVITVR: HVIVS = 1634
VTRIMQVE INTERERAT: GRANDES TER QVINQVE SVB ICTVS = 1634
HORRIBILI DVRANS INSVLTV, TVRPÈ FVGATVM, = 1634
VIRIBVS ET RABIE EXHAVSTVM DARE TERGA COËGIT = 1634

[1] All printed in Roman capital letters.

[2] Michaël regens omnes angelos, per eos et sidera regit, et volvit cœlos, agitque tempestates.

[3] Prælium Nortlingarum. [The defeat of the Swedes at Nordlingen, 27th Aug. 1634.]

[4] Serenissimi rex Hungariæ pro Patre, et Cardinalis Infans pro Fratre exercitus ducunt.

[5] Globus tormento ab hoste excussus inter utriusque Principis humeros innoxius adstantem discerpit.

[6] Conatur hostis collem occupare in quo victoriæ momentum erat; eum nostri insederant, et 15, irruptionibus fatigatum, ipsi integri in fugam stragemque compellunt.

hosteM VICtor eqVes. paVIDVs rVIt In sVa septa, = 1634
eLabI VaLIDVs. seD Vah fVgIentIbVs aVDens = 1634
obstat Iber, VastatqVe aCIes, VnDante VIrVM VI = 1634
DIVVLsas LanIare feroX. heV teVtonIs arMIs = 1634
IVnCtVs Iber (VoX[1] hostIs erat) qVæ DaMna propInat! = 1634
qVæ probra hæC! qVæ Monstra! aVt rVpIbVs aVt stygIIs DIs = 1634
CertatVr! trVX rIDet Iber, satIs VnVs In oMnes = 1634
stare LVtheranos, IVgVLIsqVe InterrItVs VnDaM = 1634
sangVIneo DVCIt rIVo; MoX hoste potItVr. = 1634
paLMa VenIt; sVbItVs ferIt aVrea sIDera pLaVsVs. = 1634
post, VbI festIVos CastrIs DVXere trIVMphos, = 1634
VICtor oVans VIrIDI neXVs per teMpora serto, = 1634
VnDIqVe speCtanDos eDIXerat VrbIbVs Ignes. = 1634
saCra tIbI, bone spIrItVVM DVX, hoste fVgato, = 1634
saCra[2] fVIt tVnC DICta DIes; brVXeLLa CorVsCIs = 1634
pVLChra foCIs, pVLChro CoLLVXIt In astra trIVMpho, = 1634
totaqVe beLgIaDVM soboLes. noX IgnIbVs VnIs = 1634
oMnIs aDVLatVr; IgneoqVe nItentIa VVLtV = 1634
astra reDVCIt oVans æstIVo MItIa neXV, = 1634
ConCILIatqVe Choros pLaCIDI DVX aVrea CœtVs. = 1634
Interea[3] fLVIt aVtVMnVs; geLIDasqVe prVInas = 1634
Vrget hIeMs, nebVLasqVe sInV VaLIDosqVe trIones = 1634
eXCIpIt; an fraCtI In LVCtVs sVCCVMbere beLgæ = 1634
CogIMVr? aVt CæCos sIne prInCIpe VoLVere fLVCtVs? = 1634
DVX aLberVs VbI est? VbI MartIa regnat eLIsa? = 1634
CœLVM habItant. VbI nVnC VICtor? sVCCVrrere beLgIs = 1634
qVI poterIt fernanDVs Iber, CVM noXIa nVbes = 1634
obVoLVet CœLos MIXtIs CaVa nVbILa fLoCCIs = 1634
LaXabVnt pLVVIos InaMænà granDIne rIVos, = 1634
DensabVntqVe LVtVM pLateIs? VenIt eVge. nItentI = 1634
angeLe panDe VIaM: LætI noVa faX VenIt ÆVI, = 1634
soL noVVs oCCIDVIs proCVL aDVoLat InCLytVs orIs. = 1634
panDe VIaM, LaXa VIoLas, et hIantIbVs arVa = 1634
sparge rosIs VernIsqVe soLVM tege fLorIbVs.[4] InDeX = 1634
LætItIæ LVX Vna VenIt; nItet hebDoMas Vna. = 1634
sIC[5] IVbet e CæLIs MIChaël arChangeLVs: eXLeX = 1634
annVs eat: prIMI DVX frIgorIs aXe rebeLLes = 1634
sCorpIVs aMoVeat fVrIas; stet pVrIVs VDIs = 1634
eXVtVs septIs: geLIDVsqVe MInantIa teLa = 1634
teMperet arCItenens, InnoXIVs VnDIqVe sæVas = 1634
absqVe geLV, nIVIbVs, pLVVIà ManDare sagIttas. = 1634

[1] Hornius captivus, Hispanos milites rupium et ferri instar inexpugnabiles stetisse, questus.

[2] Festo S. Michaelis Bruxellæ (urbe S. Michaëli sacrâ) et tota Brabantiâ ignes triumphales erecti sunt victoriæ Nortlinganæ; cœlo tum serenissimo.

[3] Belgæ serenitatem aëris celeri adventui Principis orant.

[4] Incipit indulgere S. Michaël.

[5] Imperat omnem serenitatem.

ERGO FEROX VARIO DVM SCORPIVS INGRVIT ANNO, = 1634
AVT QVATIT EXPOSITO SVA DAMNA SAGITTIFER ARCV, = 1634
NVLLVS ADEST IMBER, VENIVNT IN VOTA FAVONI; = 1634
TVRBIDVS OCTOBER MAIO TER SVAVIOR EXIT, = 1634
ATQVE AVDET FLEVISSE ROSIS VIOLISQVE NOVEMBER. = 1634
HOS ERGO VVLTVS FAMVLANTIBVS INDVIT ASTRIS; = 1634
ET QVÆCVMQVE DATVR PATRIOS VIA VISERE FINES, = 1634
CVRAT ITER, FERNANDE, TIBI. VER VNDIQVE FVNDVNT = 1634
IN NVTVS ELEMENTA TVOS; TIBI SVBDITA LVDVNT = 1634
DEVIA TERRARVM; NON[1] HIS EXERCITVS ARVIS = 1634
HORRET ITER. PLAVDANT ZEPHYRI; VIX MVLTA PVTANTI = 1634
SÆCVLA SOL VOLVCRES SIC LVCIDVS ISSE QVADRIGAS = 1634
CREDITVR, OCCIDVO NVLLVS CVI SCORPIVS ANNO = 1634
TAM FERVS INVISÂ VIX TINGERET AËRA CAVDÂ. = 1634
LABITVR INTEREÀ TARDI LVX QVARTA NOVEMBRIS, = 1634
VERIS OPES AMPLEXA SINV: SED[2] NVBILA IVSSA, = 1634
SOLE ORIENTE NOVO, VETERIS SIBI SVBDERE VVLTVM; = 1634
NVBILA, SED PLVVIOS TENVIT REVERENTIA MOTVS. = 1634
QVANTVS ADES BELGIS! MOX LÆTIS QVANTVS IBERIS! = 1634
ORE,[3] GENIS; VVLTV, SPE SANGVINIS VNDIQVE BELGAM = 1634
CONCLAMANT: VIVAX OCVLIS, VI PECTORIS ACER = 1634
VIVAT IBER: EXPLEBIT AVOS, SPES ALTERA MVNDI, = 1634
MIXTVS IBER BELGÆ, SEV BELGA VIDETVR IBERO. = 1634
ILLE[4] VBI BELLA MARI CRESCVNT, NIXVSQVE PROCELLÂ = 1634
BATTAVVS INFREMVIT RATIBVS FRETAQVE HORRIDA CVRRENS = 1634
BACCHATVR; VINCET, PLACIDASQVE HIS FLVCTIBVS VNDAS = 1634
EXCVTIET. CÆCO STABIT FAX CIVICA CAMPO; = 1634
CONCVRRENTQVE ACIES, VMBRISQVE EXCITA COACTIS = 1634
TRVX HYDRA PRORVMPET SPINIS, TVRBASQVE CIEBIT? = 1634
EXIGET HAS FVRIAS, HOS FRONS BLANDISSIMA VVLTVS. = 1634
SIC SVBIGIT CVNCTOS ARCHANGELVS ILLE TVMVLTVS, = 1634
QVI TVA CASTRA REGENS, TIBI TEMPVS ET ASTRA REDVXIT. = 1634
VOTA CANO: HÆC LEVIBVS QVAMVIS NVNC INCLYTE
PRINCEPS = 1634
VERSICVLIS INCLVSA, FLVENT IN SÆCVLA CENTVM. = 1634

[Here follows the approval, and licence to print the gratulation.]

ANOTHER congratulation to the Infanta Ferdinand as Governor of the Netherlands is intituled, 'Emblematica Gratulatio serenissimo principi Cardinali Ferdinando, etc.,' by the Society of Jesuits at Mechlin, MDCXXXV. It consists of 44 pages. The following

[1] Exercitus regius universus toto itinere mirâ serenitate est usus.

[2] Adveniente Principe totus dies inter omnes alios serenos nubilus fuit, quasi novum Solem orbi proferret nullâ tamen pluviâ.

[3] Vota et faustæ acclamationes populi.

[4] Optant eâdem facilitate et lenitate vultus et formâ animi et corporis rebelles tumultus mari terrâque sedari, eâ ope S. Michaëlis Archangeli, quâ nunc serenam hiemi auram et faciem dedit.

chronograms are extracted from the copy in the Bodleian Library, Oxford, where it is catalogued under 'Ferdinandus.' The dedication ends thus—

FERDINANDO HISPANO AVSTRIACO IN BELLIS INVICTO, IN VICTORIIS FELICI VITA ET GLORIA. = 1635

The joy at his arrival is indicated by many public inscriptions, etc. Among them are these chronograms—

AVGVSTISSIME PRINCEPS TIBI BELGICI CÆLI NOVO SOLI TOTA CONGRATVLATVR PATRIA. = 1635

IO PRINCEPS TVA TIBI VICTORI MECHLINIA FAVSTA FELICIAQVE PRECATVR. = 1635

BELGARVM NOVVS HESPERIIS SOL EXIIT VNDIS. = 1635

FERDINANDO AVSTRIACO REGIS FRATRI PIO, SAPIENTI, IVSTO, BELLICOSO LIBERALI SOCIETAS IESV IRGRATA NE ESSET PONI CVRABAT. = 1635

IO VIVAT VIVAT IO DOMVS AVSTRIACA. = 1635

NORTLINGÆ AVXILIVM SVIS DEVS.[1] = 1634

FERDINANDI FORTITVDINI AVXILIATI SVNT ANGELI.[1] = 1634

AVXILIVM SVIS IN BELGIO DEVS. = 1635

IACOBVS HISPANIÆ PATRONVS TIBI PATRIA EX ASTRIS ERIT PRÆSIDIVM. = 1635

FERDINANDVS DVX FORTITER PVGNANS VICIT.[1] = 1634

PRINCIPI FORTI AC BELLICOSO VICTORI VNI EX MILLIBVS. = 1635

ANOTHER book, also in the Bodleian Library, is intituled, 'Serenissimo Ferdinando, Hispaniarum Infanti, S. R. E. Cardinali, pro Philippo IV., Belgicæ et Burgundiæ gubernatori Militiæ Regiæ archistratego Gandæ vota. Antverpiæ, MDCXXXV.'

At page 23 his arrival at Ghent is extolled in an elegiac poem, with this 'chronicon'—

ERGO VENISTI MIHIQVE EXPECTATA TVERI ORA DATVR? = 1635

At page 27 is another poem and this 'chronicon'—

VICIT ITER DVRVM VIRTVS TVA. = 1634

These chronograms occur also in a book, 'Serenissimi Hispaniarum principis, etc.' By Gulielmus Becanus. Antwerp, 1636. (British Museum, press-mark 564. i. 8.)

A BOOK entitled, 'Triumphael Incomst Doorleichtichsten Prince Cardinael Ferdinandus Infant van Hisp. Binnen Antwerpen den 17 April 1635.' Printed at Antwerp, 1635. 4°. (British Museum, press-mark 811. d. 48.) It is in the Flemish language, and consists of about 44 pages of narrative and laudatory verses, with some chronograms both in Latin and Flemish, concerning the pageant held on the arrival at Antwerp of Prince-Cardinal Ferdinand the

[1] The date of the battle of Nordlingen, the defeat of the Swedes.

Infant of Spain (son of Philip III.), as governor of the Netherlands—

I extract only the chronograms which were inscribed on triumphal arches and other temporary decorations along the line of procession—

FERDINANDO AVSTRIACO IN REGNIS CÆSARIS SORORIO, HISPANIÆ FRATRI VNICO, PANNONIÆ LEVIRO, BELGICÆ GVBERNATORI PONITVR.[1]

Dat is te seggen.

TER EEREN VAN FERDINANDVS INT KEYSERYCK SCHOONSOON INT SPAENS-RYCK BROER, INT HONGERS-RYCK SVVAGER, INT NEERLANTS-RYCK GOVERNEVR, GESTELT. = 1635

The meaning is: *A dedication to Ferdinand, who is variously related as son, son-in-law, brother-in-law, etc., to the royal families of Austria, Spain, and Hungary, and is also governor of the Netherlands.*

CHARO HISPANIÆ SIDERI, ANTVERPIÆ HORISONTEM, FAVSTE INFANTI VOVETVR PERENNIS PROSPERITAS. = 1635

Dat is te seggen.

AEN HET NIEV SPANSCH STEERLICHT DAT HIER BINNEN ANTVVERPEN VERSCHYNENDE IS, SY ALLEGELVCK EN VOORSPOET. = 1635

i.e. To the dear star of Spain, the Infant, happily appearing on the horizon of Antwerp, perpetual prosperity is consecrated.

Inscribed on a triumphal structure put up by the Carmelite Friars, adorned with emblems alluding to the prophet Elijah, and the mysterious scenes which took place on Mount Carmel—

VENIAT IN TE INFANS HISPANIÆ SPIRITVS DVPLEX MAGNI PATRIS ELIÆ. = 1635

HEERE GEEST T'VIER DES DOBBELEN GEEST VAN VVVEN HELIAS AEN DEN INFANT VAN HISPANIEN. = 1635

i.e. May the double spirit of the great prophet Elijah come to thee, O Infant of Spain. [See 2 Kings ii. 9.]

VBIQVE ZELABITVR ZELVM DEI SVI VT THESBITA. = 1635

HY SAL VVAER'T SY IN ALLE PLAETSEN EN ALLE TYDEN GELYCK HELIAS THESBITA VVAS VIERICH VOOR GODTS EERE SYN. = 1635

i.e. Everywhere jealousy for his God shall be shown by him, as by the Tishbite. [See 1 Kings xix. 10, and 14.]

INIMICOS DEI, REGIS SVOSQVE SVPERANS SVPERATVRVS EST = 1635

OVER AL SAL HII OVERHANT HEBBEN VAN DE VVEDERSPANNIGHE VIIANDEN. = 1635

i.e. Destined to overcome the enemies of God whilst subduing those of the king and of himself.

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[1] This chronogram makes 1540. The Flemish version of it makes 1635, and is probably the date intended for both.

ITA tIbI ferDInanDe In aDVentV antVerpIÆ VoVent fILII heLIÆ. = 1635
soo VVensChen aen V ferDInanDVs VVII thesbItÆ kInDeren. = 1635
i.e. Thus, O Ferdinand, on thine advent to Antwerp, do the sons of Elijah (the Carmelite Friars) devote themselves to thee. [See 2 Kings ii. 16, etc.]

Inscribed on a grand triumphal arch leading to the mint, adorned with figures and emblems relating to metals and coinage—
soL et LVna operantVr hIspanIarVM regI, Deo faVente, aVrI et argentI thesaVros. = 1635
son en Maen, brenghen aen Den Vorst Van hIspanIen phILIppVs goVt en sILVer Voorts. = 1635
i.e. By the favour of God the sun and moon bestow on the King of Spain treasures of gold and silver. [The sun and moon were the names given by the alchemists to those metals.]

aVreo prInCIpI,
aVrea perV, argentIfer potosI ab aVrI, argentI et ÆrIs MonetarIIs DefertVr. = 1635
prIns, V ter eeren, hebben VVy MVnters 't antVVerpen hIer DIt geberghte potosI gestICht. = 1635
i.e. To the golden Prince is brought the golden Peru, and the silver-bearing Potosi, by the coiners of gold, silver, and copper money at Antwerp.
argentIfer potosI ÆrarIVM thesaVrI perpetVI nerVVs beLLo DatVr. = 1635
De goVt en sILVerVCke sChatkIste Vant perVaens potosI Is Den spaensen konInCks Legers CraCht. = 1625
i.e. The silver-bearing Potosi, the bank of perpetual treasure, the sinew of war is given to thee. The Flemish chronogram makes only 1625, an error which I am unable to correct.

RELATION de l'inauguration solemnelle de sa sacrée Majesté Marie Therese, etc. (Queen of Hungary and Bohemia, as Countess of Flanders, celebrated at Ghent on 27th April 1744), published at Ghent. Folio. The book is in the Library of the Society of Antiquaries, London. It describes the ceremonies, and contains two engravings.

The frontispiece is subscribed with this chronogram—
aUgUsta theresIa regIna, eXULtante fLanDrIa InaUgUratUr CoMes. = 1744

A very large folding engraving represents the chief structure put up for the ceremony; the above chronogram is among the decorations on a scroll held by 'two Seraphins,' and this one is over the throne—
MarIÆ theresIÆ CaroLI seXtI fILIÆ Vota sUa renoVantIbUs sUbDItIs. = 1744

A book in the library of the Society of Antiquaries, London. 'Description du Jubilé de sept cent ans de S. Macaire; patron particulier contre la peste, qui sera célébré dans la Ville de Gand, Capitale de Flandre, etc. (commencing 30th May to 15th June 1767, with the ceremonies, cavalcades, and processions), published at Gand. 4°. Illustrated by sixteen coloured engravings of the triumphal chariots, groups of (model) wild beasts and animals, the four seasons, etc. etc., composing the procession and the other decorations.[1] The whole is described in prose and poetry, in which 115 chronograms occur. A few extracts must suffice; I have not space for all, while several would be devoid of meaning apart from the text and the engravings—

MaCarII LaUDes eXtoLLo. = 1767
sIC septIngentIs ganDæ MaCarIUs annIs JUbILat. = 1767
septeM tUbIs, qUIbUs sUa JUbILa eXULterUnt Veteres, præDICatUr festIVItas. = 1767
bUCCInate, InsIgnI DIe soLeMnItatIs Vestræ. Psalm 80. = 1767
LaUDate CYMbaLIs JUbILatIonIs. Psalm 150. = 1767
eXULtate Deo psaLLIte MaCarIo. Ps. 97. = 1767
JUbILate eI In ConspeCtV regIs DoMInI. Ps. 97. = 1767
LaUDate noMen eJUs In Choro aC tUba. Ps. 149. = 1767

sanCto MaCarIo senatUs et popULUs ganDensIs. = 1767
ganDenses CIVes, taM sanCto præsULe, tUtI. = 1767

aUXILIo est VIrgo ganDensIs tUta LeonIs,
est qUoqUe MaCarIUs tUtor, et UsqUe fUIt. } = 1767

A triumphal car contained a group of St. Macaire sacrificing his life for the preservation of the city from the pestilence, with this allusion to the pelican—

Ut VIVant, refoVet peLICanUs sangUIne pULLos,
hIC perIt, Ut VIVat LIbera ganDa LUe.[2] } = 1012

The next alludes to the exhibition of the relics of the saint by King Philip I. of France on 9th May 1067—

patronI nostrI reLIqUIæ, aDstantIbUs hIs prInCIpIbUs,
pUbLICo CULtUI popULo eXposItæ fUerUnt.[2] } = 1067

reLIqUIarUM tantI patronI nos ganDa partICIpes
feCIt. } = 1767

The next alludes to King Philip the Good, who, as the twenty-eighth Count of Flanders, instituted the order of the Golden Fleece—

hIC reX phILIppUs fortIssIMUs eXtItIt ULtor
JUstItIæ, aC aCer beLLIger UsqUe fUIt.[2] } = 1567

[1] The Jesuits and the Augustins arranged and managed the proceedings.
[2] 'Retrospective' chronograms made 755, 700, and 200 years after the dates.

The next is Charles II. of Spain, as the thirty-seventh Count of Flanders—

REX CAROLUS, SUB QUO FELIX HISPANIA TELLUS SEXTA CELEBRAVIT JUBILA MACARIO. } = 1667

DUX CAROLUS LOTHARUS, PRINCEPS NON CHARIOR ULLUS DELICIÆ POPULI, TUTOR UBIQUE SUI. } = 1767

CAROLUS LOTHARUS PRO MAGNA THERESIA FLANDRIÆ GUBERNATOR. = 1767

PERPETUÒ FLORESCAT PIA DOMUS AUSTRIACA. = 1767

A swan is inscribed—EXPIRANS TAM DULCE CANIT. = 1767

DEO, URBISQUE PROTECTORI MACARIO SIT SINE GLORIA. = 1767

SENATUS ET POPULUS GANDENSIS SANCTO MACARIO. = 1767

PRAEL-TREYN, etc., a description of a jubilee held at Mechlin in honour of the patron saint Rumold, the processions and emblematical groups of figures in triumphal chariots, with many fine engravings of them, typical of the abolition of paganism and the establishment of Christianity. Published at Mechlin, no date. 4°. pp. 33. The book is in the Library of the Society of Antiquaries, London. The chronograms are less numerous than usual, only twenty-three. Here are a few of the characteristic ones, extracted from among the inscriptions and poetry in the Latin and Flemish (or Dutch) languages—

CANITE TUBIS BENESONANTIBUS HOC GRANDE JUBILEUM, = 1775

BLAEST MET BLYTSCHAP UYT HET DUYZENT-JAERIG JUBILÉ. = 1775

PRÆSULI SUO DEVOTA JUBILAT MECHLINIA, = 1775

. . . QUALIS CANDOR IN ORE PERMANET! ET VIRES AUGENTUR ET ACRIOR IPSA EST. (Ex Ovid.) } = 1775

At page 31 we find the last chronogram printed thus in prominent type; the date letters are ornamented—

SANCTO RUMOLDO APOSTOLO PATRONOQUE SUO OBTULERUNT } = 1775

PRÆNOBILIS ET PRUDENS SENATUS ET POPULUS MECHLINIENSIS } = 1775

UT GLORIFICETUR DEUS IN SANCTO SUO MARTYRE. } = 1775

The latest instance I have met with of the use of chronograms in a public festival is in 1825, in a book bearing this title, 'Prael-treyn plegtigheden, vreugde-feesten en vercieringen van het vyftig-jaerig Jubilé den martelie van den Heyligen Rumoldus,' etc., *i.e.* a jubilee festival held at Mechlin in honour of the patron saint of that city in 1825. The history of St. Rumold is given in the Dutch language, with a description of the festival. There are only these four chronograms. The first relates to misfortunes of war in 882, and again on 2d October 1572, when the city was besieged and taken by the Spanish army and cruelly plundered—

MeChLen zaL ten eeVVIghten daghen
den tVVeeden daCh oCtobrIs beCLagen, } = 1572

i.e. Mechlin shall in all coming time bewail the second day of October.
(The city was again plundered on 9th April 1580.)

eCCe rUMoLDUs eXULtat. = 1825
festIVIs aDMIXtUs CœLICoLIs. = 1825
senatUs popULUsqUe rUMoLDo ConseCrant. = 1825

✤✤✤✤✤✤✤✤✤✤✤✤✤✤✤✤✤✤✤✤

WILLIAM IV. was the last Stadtholder of Holland; he succeeded to that dignity in 1751, and the event was celebrated by ceremony and pageant. A book bears this title, 'Inhuldigeng van—Willem Karel Hendrik Friso, prins van Oranje,' etc. (The installation of the Prince of Orange as governor, celebrated at Flushing on 5th June 1751.) Amsterdam, 1753. Folio. The book is in the library of the Society of Antiquaries, London. It is in the Dutch language, with many engravings. There are only these chronograms; the letters d are not counted in the first and second—

aVrIaCVs prInCeps, hIspanI fraVde tyrannI
oCCVMbIt, VInCI non aLIter potVIt. *sic.* } = 1590

oCh den boVrgonsChen beVL Van dĕ tyran Van spanIgen,
heeft eLLendICh VerMoort den prInCe Van oraIgnen. } = 1584

gratVs aDes, prInCeps, tIbI prospera tota preCatVr
Vrbs nostra eX anIMo; VIVe, faVeqVe, frIso! } = 1751

wees[1] weLkoM, Vorst; Vw bVrgerII,
wensCht[1] V Van harten zegen;
Leef, frIso, en toon V Daar bII
ons VVVrIg toegenegen! } = 1751

Then follows the installation of the prince as Margrave of Vier, on 1st June 1751, with only these chronograms—

Wat[2] heILzon rIIst ons op! WII[2] zIen Vorst frIso
naDeren;
en Vere erLangt hII aLs het erfDeeL Van zIIn } = 1751
VaDeren.

[1] These letters w do not count. [2] These letters w count as vv = 10.

This was inscribed on an arch decorated with green foliage erected at the Sandsdyke gate of Vere—

rII In, DoorLVgtIg Vorst! De VeersChe bVrgerII
VerheVgt, ontsLVIt Dees poort heVr' prInse, en't hert } = 1751
hIer bII.

And these were over another similar arch—

nV zIen WII frIso, aLs Den zeVenDe' onzer heren,
Van't nassaVs heLDenhVIs, In VoLLen Vreê regeren. } = 1751

InDIen het zeVentaL VoLMaakt en heILIg zII,
zo Wagt[1] hIer VIt het heIL Voor Vorst en bVrgerII. } = 1751

This was at the Stadthouse—

prIns frIso, IngehaaLt tot Markgraaf Van ter Veer,
zWeert[1] VeersChe raaDt, en't VoLk getroVWheIt[1] aan } = 1751
zIIn' heer.

[1] These letters w count as vv = 10.

SOME REMARKABLE BOOKS.

AMAZEMENT should and probably would possess the reader, when for the first time he might have the advantage of inspecting the books, the extracts from which will occupy many of the remaining pages of this volume. My feeling was of that nature, when either through the help of friends or by independent research and discovery, I became acquainted with the books and their contents, even after considerable experience among the peculiarities of chronogrammatic literature, when curiosity, and perhaps interest also in the subject, had become a little weary by prolonged attention to it. Want of space for the multitude of chronograms thus acquired compelled me to shorten the transcripts as well as to abandon translations, and merely to direct my readers where to find some thousands more which I have not space enough here to put into print. The books themselves are described as we proceed, some of them are of a devotional or religious character and others might have been put into one or other of the historical groups in foregoing pages; the difficulty of making any precise arrangement of such a diversity of material as this volume contains has been sufficiently embarrassing, and I found it best to remand this most interesting assemblage to the separate place of distinction here assigned to it.

A VERY rare little book (British Museum, press-mark 11409. aa.), a chronographic imitation of Thomas à Kempis's Imitation of Christ, written by Antonio Vanden Stock, a Jesuit, and published at

Ruermonde in Belgium in 1658. Each line throughout the book, from the title-page down to page 87, with the exception of the preface, is a succession of chronograms giving the date 1658. The preface tells us that the author desires by this curious method to impart to his readers much moral instruction, and he proceeds to do so in Latin verse commencing at page 15, dividing his subject into 25 chapters of many stanzas each. The number of chronograms is about 1525; the following excerpts will serve to show the character of this singular work, without unduly increasing the bulk of my volume.

It is remarked of this book in 'Bibliothèque des écrivains de la Compagnie de Jésus,' by A. de Backer, ed. 1869, vol. iii. column 591, 'Que de patience et d'intelligence il a fallu pour produire ces *nugæ difficiles!*'

The frontispiece (of which a facsimile is on the following page) contains this chronogram—

CHRISTO ADHÆRENS NON AMBVLAT IN TENEBRIS. = 1658

The title-page (of which a facsimile is also given) is as follows; it bears no date in figures—

DE SPIRITALI IMITATIONE CHRISTI. = 1658
ADMONITIONES SACRÆ ET VTILES. = 1658
PIIS IN LVCEM DATÆ. = 1658

a R. P. Antonio Vanden Stock societatis Iesu. Ruræmundæ, Apud Gasparem du Pree.

Then follows this dedication of the work to Jesus Christ, somewhat fancifully printed—

DILECTO, ET PRÆPOTENTI REGVM REGI.
ORBIS DOMINO CÆLIQVE.
VERBO PATRIS COLENDISSIMO.
DEO VERO HOMINI SANCTO ET GLORIOSO.
SALVATORI ET REDEMPTORI CHRISTO
IESV PER OMNIA DILECTO:
REGI DVLCISSIMO.
MISERICORDI ET BENEVOLO.
DVCTORI AMABILI.
VERE SANCTO ET ADMIRABILI.
SVIS AD CÆLOS ITER MONSTRANTI.
MILITES AD SE VOCANTI.
AD SEQVELAM INCITANTI.
CÆLVM IIS SPONDENTI.

} each line = 1658

Cui servire, regnare:
Cui adhærere æternum vivere:
Quem sequi, non errare
Quem amare deliciosum:
Quem imitari, gloriosum:
Cui placere necessarium.

De spiritali imitatione Christi. admonitiones sacræ et vtiles. pijs in lvcem datæ.

a R. P. Antonio Vanden Stock Societatis Iesv.

RVRÆMVNDÆ, Apud Gasparem du Prez.

Facsimile taken, by permission, from the copy of the Book in the British Museum.

DE SPIRITALI IMITATIONE CHRISTI.
SACRAS ET VTILES HAS ADMONITIONES,
IESV AD GLORIAM SCRIPTAS:
PIIS IN LVCEM DATAS,
IESV DICATAS ET OBLATAS DESIDERAT.
Jesu Societatis Filius indignissimus.
ANTONIVS VANDEN STOCK.

} each line = 1658

The next three pages contain the following verses—

HORTATIO AD SEQVELAM CHRISTI.

AD SEQVELAM, CHRISTIANI,
DVLCIS REGIS: MENTE SANI,
LÆTI, SANCTI, NON MVNDANI,
LIMITATO CORDE VANI.
INDIT LVCEM TENEBROSIS,
DVLCIS IS EST NON MOROSIS,
QVI DECENTER MILITARE
CHRISTO DILIGVNT: AMARE
DISCENT ISTI, AMBVLARE,
MAGIS VIAS DECLINARE
MALEDICTAS VIATORI,
MALÈ VISAS CONDITORI.
[Here the first four lines are repeated.]
CHRISTVS OMNES DILIGENTES
DVCIT, REDDIT ET LIBENTES.
CVRRANT OMNES DILIGENTI
PEDE, FIRMO, VI PLACENTI.
DVLCIS ERIT MORS ET PIA,
NI DECLINET MENS A VIÂ:
NI SEQVARIS MALEDICTOS
DELINQVENTI ET ADDICTOS.
CONDIT LEGEM VERITATIS,
DOCET VIAM LENITATIS,
CÆDIT LEGEM VANITATIS
DVLCIS AMOR PIETATIS.
LENIS AMOR SIT DVCTORIS,
LENIS MVNDI CREATORIS;
LEVIS AMOR CONDITORIS,
LEVIS SANCTI REDEMPTORIS.
[Here the first four lines are again repeated.]
ISTO DVCE MILITANTES,
CHRISTI LAVDIS ET AMANTES,
SINT IN DVCEM HI FLAGRANTES
NVNC IN DOMINO LITANTES.
EO DVCE MILITATIS,
SI DIRECTÈ AMBVLATIS,
SI DELICTVM HORREATIS,
SI DOLOREM SVSCITATIS.

} each line = 1658

oMnes VanI, DeLICatI,
aD seqVeLaM InCItatI,
sVnt DILeCtI, et aMatI
CoeLo DIgnI, hVMo natI. } each line = 1658

[Here the first four lines are again repeated, and the 'hortatio' comes to an end.]

The preface before alluded to here follows, and after it the first chapter of the work begins. Here it is in full—

De spIrItaLI IMItatIone ChrIstI. = 1658
aDMonItIones saCræ et VtILes. = 1658

CAPVT. I.

De imitatione Christi, et contemptu omnium Vanitatum mundi.

§ 1.

ChrIsto aDhærens non aMeVLat In tenebrIs.
ChrIstI Mores attenDe, et seqVI Labora,
et InternÈ sentIes LVMen CorDIs.
freqVenter MeDItare ChrIstI Labores:

§ 2.

IesV DoCtrIna LongÈ oMnes præIt;
In ea DVLCIora MannÂ reperIes.
Verba DoMInI pLenÈ CapIes,
sI IIs stVDeas te pLanÈ ConforMare.
neC proDest aLta De trInItate DIspVtare;
sI non es hVMILIs CorDe,
MagIs Ita DIspLICebIs trInItatI.
aLta sapIentIs Verba, sanCtItateM non aDferent
VIta pIa, reDDet nos DILeCtos.
qVID est bIbLIaM Capere,
et phILosophorVM DICta retInere,
absqVe fLagrantI DeI aMore aC gratIa?
oMnIa VanItas, sI Deo non pLaCes.
Vera sapIentIa est, aD CoeLestIa Dona tenDere,
Vana oMnIa negLIgere et DespICere. } each line = 1658

§ 3.

VanItas aMare DeLICIas:
VanItas teMporaLIa aDeÒ seCtarI:
VanItas se attoLLere, et non soLIDa aMbIre;
VanItas CarnaLIa arDenter DesIDerare;
VanItas LongIore teMpore hIC Degere,
et De bonItate soLICItVM non esse:
VanItas præsentIa soLa hIC Magnopere attenDere,
et a Morte seqVentIa negLIgenter ConsIDerare.

§ 4.

sapIentIs DICtVM Lege:
satIetateM non DabIs oCVLIs,
et DICto non IMpLebIs aVres.

stVDe Cor ab aMore sensIbILI abstrahere,
et aD pIa et CæLestIa te statIM Vertere.
sensVaLItateM seCtantes orbant se DeI gratIá.
Væ hoMInI DeLICato!
Væ DeLICIas aManti!
Væ teMporaLIa non DebItè seCtantI!
Væ speM In terrenIs, non Deo LoCantI!

} each line = 1658

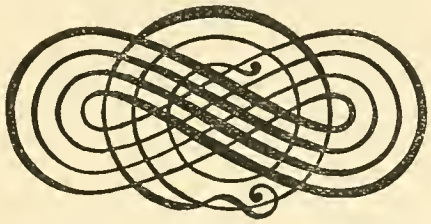
The twenty-fifth chapter terminates at page 83, and is followed by four pages of verse bearing this title—

paræneSIs aD ChrIstI seqVeLaM. = 1658

Then follows an index of the titles to all the chapters, and this final chronogram—

oMnIs ChrIsto DetVr gLorIa. = 1658

The last page contains the Episcopal approbation of the book, declaring that it is not contrary to right faith and good morals, and giving permission to print it.



A book, small 8°, of 879 pages. Title-page, 'Sancta familia, seu chronicum 1690 anagrammatum, super ly (*sic*) Salvator, Genitrix, Josephus, vel Joseph. Concinnè fabricatum, et in tres libros divisum genita in terris hujus Triadis, Turcarum Victricis, etc. etc. Authore R. P. F. Andrea de Solre. S. ordinis F. F. Prædicatorum conventûs Bruxellensis Filio. Antverpiæ, 1686.' On the back of the title-page is an engraving of this Trinity, viz., Jesus, Joseph, and Maria. (Jesus represented as a child led by his parents.) The book commences with a series of anagrams and threefold acrostics, preface, etc. The substance of the book is in Latin hexameter and pentameter verse, in sections of ten or twelve lines, on the subject of this Trinity or 'Triad,' each headed by the names, and an anagram on them, with a numerical sentence resembling a chronogram composed on a quotation from the Bible, and indicating the number of each section in regular order from No. 1 down to No. 1690; so that there are as many separate and different anagrams on the words 'Salvator, Genitrix, Joseph,' and the same number of chronograms.[1] The following extracts will suffice to illustrate the particular features

[1] I use this word here for convenience, not implying that a numerical line is strictly a chronogram.

of this singular volume, viz., the Program, the Anagram,[1] and the Chronogram[2]—

No. 1. Salvator, Genitrix, Joseph=O ! triplex gratia nos vise.
IN TE SPERABO. Psalm lxxi. 14. = 1

No. 6. Salvator, Genitrix, Josephus=Pios lux vegetans iis rorat.
ERO QVASI ROS. Hosea xiv. 5. = 6

No. 30. Salvator, Genitrix, Josephus=Nos pax terris, ast levi jugo.
PAX, PAX, ET NON ERAT PAX. Jeremiah vi. 14. = 30

No. 34. Salvator, Genitrix, Josephus=Hi ergo portus salutis in axe.
QVIA EGO VIVO, ET VOS VIVETIS. John xiv. 19. = 34

No. 100. Salvator, Genitrix, Josephus=Laus personis ita exurgito !
REGNA TERRÆ CANTATE. Psalm lxvii. 4. = 100

No. 149. Genitrix, Salvator, Josephus=In isto pavore, gratis lux est.
NOLITE INEBRIARI VINO, IN QVO EST LVXVRIA. Ephes. v. 18.
AT ERIT ISTE PAX. Micah v. 5. = 149

No. 250. Salvator, Genitrix, Josephus=Justâ lege pro anxiis ortus.
CONTERET SCELESTOS. Psalm xlv. = 250

No. 408. Salvator, Genitrix, Josephus=Ortus, ex privilegio astans.
ECCE VIRGO CONCIPIET. Isaiah vii. 14. = 408

I omit the anagrams from the remaining extracts.

No. 432. LVCERNA CORPORIS TVI EST OCVLVS TVVS. Matthew vi. 22. = 432

No. 689. VOX TVA DVLCIS. Cantic. ii. 14.
SION QVASI AGER ARABITVR. Jeremiah xxvi. 18. = 689

No. 698. DE QVA SALVTE EXQVISIERVNT, ATQVE SCRVTATI SVNT PROPHETÆ. = 698

No. 1004. SINE INTERMISSIONE ORATE. 1 Thess. v. 17. = 1004

No. 1013. NON EST PAX IMPIIS. Isaiah lvii. 21. = 1013

No. 1047. VIR IRACVNDVS PROVOCAT RIXAS. Prov. xv. 18.
QVIA CAPTVS EST IN PECCATIS NOSTRIS. = 1047

No. 1290. QVIPPE CORRVPTI SVNT, ET ABOMINABILES.
Psalm liii.
FACTI SVNT IN INIQVITATIBVS. = 1290

No. 1321. REGNABVNT IN SECVLA SECVLORVM. Apoc. xxii. 5. = 1321

No. 1558. INIQVITATES MEAS DELE. Psalm li. 9. = 1558

No. 1690. ITAQVE AD IPSAM CVRRIT IVSTVS ET EXALTABITVR. Proverbs xviii. 10. = 1690

From Nos. 1677 to 1690, there is a series of acrostics, triplex, quadruplex, and quintuplex, some of them being also anagrams and other ingenious conceits. At page 872 is a poem, headed 'Plausus[3] Predicatorum,' in 100 hexameter lines, every word commencing with the letter P, with this chronogram leading on from the hundredth line, giving the date of the year on the title-page—

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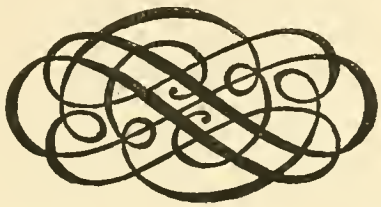
[1] The anagrams are sometimes slightly imperfect; the letter H must be dropped, notwithstanding the obloquy that usually follows such a lapse.

[2] I use this word here for convenience, not implying that a numerical line is strictly a chronogram.

[3] See note, page 416, *ante*.

INQVIENS: IVSTVS AVTEM QVASI LEO CONFIDENS ABSQVE TERRORE ERIT. Proverbs xxviii. 1. = 1686

At page 876 is an arrangement of letters in a square, with the letter V in the centre, from which point may be read, in four directions, this sentence—'Vivat is sol ros et pax regni,' the words being (a slightly imperfect) anagram on the 'Triad,' 'Salvator genitrix Josephus.' There is not space enough here to follow and describe all the quaint conceits in this volume; the author truly undertook and surmounted extreme difficulties. The volume from which I have quoted belongs to my friend the Rev. Walter Begley; it is of considerable rarity, and I believe that there is no copy of it in the British Museum.



A BOOK, of small quarto size, and I believe a rare one, consisting of 25 leaves, title-page, an engraved frontispiece, and ten engravings of Madonnas, with chronograms and anagrams throughout. The title is, 'Decas Mariana Marianorum anagrammatum e Marianis programmatis, utpote Marianis hymnis, textibusque Marianis metricè elaboratum. Cum Licentia superiorum. Vetero-Pragæ, 1673.'

On the back of the title-page is the dedication to the Emperor Leopold I., 'Arduo labore, et raro artificio contexta Duplex Cabala chronologica. Ad Martias in Domum Austriacam hoc anno concitatus tempestates alludens:' followed by this chronogram and cabala—

NE NVTA; FÆLIX RITE, ô LEOPOLDE TRIVMPHA! = 1673
PRÆLIA PRO DIVIS, BELLAQVE FVSA MOVES. = 1673

Proba primæ Cabalæ.							Summa.
N=40	N = 40	F = 6	R = 80	O = 50	L = 20	T =100	45
E= 5	U =200	A = 1	I = 9		E = 5	R = 80	341
	T =100	E = 5	T =100		O = 50	I = 9	341
	A = 1	L = 20	E = 5		P = 60	U =200	194
		I = 9			O = 50	M = 30	50
		X =300			L = 20	P = 60	214
					D = 4	H = 8	488
					E = 5	A = 1	
45	341	341	194	50	214	488	1673

Proba secundæ Cabalæ.						Summa.
P = 60	P = 60	D = 4	B = 2	F = 6	M = 30	176
R = 80	R = 80	I = 9	E = 5	U = 200	O = 50	190
A = 1	O = 50	V = 200	L = 20	S = 90	V = 200	312
E = 5		I = 9	L = 20	A = 1	E = 5	323
L = 20		S = 90	A = 1		S = 90	297
I = 9			Q = 70			375
A = 1			U = 200			
			E = 5			
176	190	312	323	297	375	1673

Key to the Cabala.

A	B	C	D	E	F	G	H	I	K	L	M	N	O	P	Q	R	S	T	U	V	X
1	2	3	4	5	6	7	8	9	10	20	30	40	50	60	70	80	90	100	200	300	

It will be seen that each of the above chronogram lines, by using only the Roman numeral letters, makes the date of the book, viz., 1673; and that the same lines, by using every letter according to the above 'Cabala' explained by its key, also make the same date, 1673. 'Cabala' may be taken to mean a combination of letters, words, and numbers, having a special or hidden significance. The key presents the usual arrangement of the letters of the alphabet, and their equivalent figures, each in their natural sequence; the method of composing a chronogram is tolerably simple, but a great difficulty has to be encountered in constructing a sentence combining both the features, cabala and chronogram, which shall represent one and the same date by the same words, and in addition satisfy all the strict rules of Latin hexameter and pentameter verse; and yet such compositions abound in the book now under notice, and they consist in most instances of many more lines than the foregoing couplet. Indeed the author remarks in a subsequent page (in Latin), 'such a thing was never done before.' Now, to proceed with the book—

The next page is the engraved frontispiece, exhibiting a laurel tree bearing ten oval-shaped pendants, containing miniature representations of the engravings of Madonnas before alluded to, disposed about the upper branches, and about the lower branches are sixteen heart-shaped pendants, bearing heraldic devices and initial letters of names of the 'Seniors.' At the base of the tree is a shield supported by a woman seated, and a lion couchant crowned. On a ribbon along the top of the tree is this hexameter chronogram—

DIVa VnA In MVLtIs grato speCtatVr honore. = 1673

Beneath the branches on another ribbon—

eX Ista VerÈ stat DepenDentIa DVLCIs. = 1673

And beneath the whole design—

DeXtra Corona VIge senIorVM, fLore perennI, = 1673
E DIVa, InstaVret penDVLa CorDa VIgor. = 1673

The next page contains this 'Metrica aggratulatio' addressed to Leopold I. 'Cujus singula metra chronologum exhibent.' (Hexameter and pentameter lines)—

GAVDIA LÆTA FOVET PRAGA, AVGVSTISSIME CÆSAR ;
EX TE INTENSA CAPIT LVMINA ; PHŒBVS ADES.
PHŒBE DIV LVCE PRAGA, AVGVSTISSIME PHŒBE ;
FVMEA DISPELLIS NVBILA? PHŒBVS OVA.
NVBILA DISPELLE, EXOPTO, MAVORTIA PHŒBE ;
REGNIS CEDE TVIS LVMINA ; PHŒBVS OVA.
BOIEMIS LEOPOLDE TVIS REX FLOREE VERNA,
BOIEMISQVE PLAGIS REX LEOPOLDE FAVE
HOSTILES FINES DEXTRO CONFVNDE GRADIVO :
INSPECTENT, DEXTRÆ FVLMINA INESSE TVÆ. } each line = 1673
VICTORI SVBSTRATA TVO STET PALMA GRADIVO ;
PROMPTÈ ADSIT CAPITI LAVREA TEXTA TVO.
IMPERIO LEOPOLDE TVO PAX LAVREA SPIRET,
IMPERIO SPIRET LVX LEOPOLDE TVA.
AVSTRIE SPONSE THORO FELIX LEOPOLDE TRIVMPHA,
HÆREDETQVE PII MASCVLVS AVSA PATRIS !
PRIME TVIS REGNIS FAVSTVS LEOPOLDE REFVLGE !
FILIVS È PRIMO PATRE SECVNDVS OVET !

Then follows an address to the magnates of Prague, in a page of hexameter and pentameter verses, followed by another page of chronogram lines, thirteen in number, making the year 1673. The first line is this—

DOMINIS SENIORIBVS REIPVBLICÆ IN VRBE NEO-PRAGENSI. = 1673

Then an address to other persons of importance at Prague, commencing with this chronogram—

DIVA VNA IN MVLTIS GRATO SPECTATVR HONORE ; = 1673
VOS MVLTOS SPECTAT SOSPITA DIVA SINV, = 1673

and then proceeding to explain the subject of the book, and particularly the emblematical frontispiece. Dated from the College of Prague, 2 Feb. 1673. (*Signed*) P. Laurentius Baptista S.

Then follows a hymn in twenty-eight lines in short metre, used in the Vespers to the Virgin, and here called the 'programma,' from which are worked out the three 'Marian' anagrams which follow ('quod antehac nunquam factum'); they are very curious, but somewhat beyond the purpose of this collection. The first anagram consists of twenty chronogram lines, each making 1673, with twelve more lines headed by this chronogram—

SVAVIS, ET DECORA VTI IERVSALEM. Cantic. vi. 4. = 1673

The accompanying engraving of a Madonna is inscribed—

DIVÆ SVPER NOS DEPLVNT BENEDICTIO SVPERNA. = 1673

The second anagram in twelve verses addressed to the Virgin, is headed by this chronogram—

PER QVAM SALVS IPSA CREDENTIBVS APPARVIT. = 1673

And an engraving of the Madonna, inscribed, 'Effigies SS. Dei Matris Pilsnæ[1] ad S. Bartholomæum e saxo mire formata, et miraculo facta.' 'Ad Divam Pilnensem[1] e saxo effigiatam,' with these lines—

CVM proLe IesV saXea DeI parens notarIs; = 1673
tV DIVa nobIs Cerea, MeL et faVVs probarIs. = 1673

The third anagram consists of twenty-six chronogram lines, followed by another of fourteen lines, headed by this chronogram—

InnIXa sVper DILeCtVM. Cantic. viii. 5, = 1673

with a special Cabala from which the same date, 1673, may be evolved.

The next 'programma,' No. 4, is a hymn of sixteen lines, from which is made an anagram of twenty chronogram lines, each giving the date 1673; followed by another anagram of ten lines, headed by this chronogram—

qVæ est Ista asCenDens De Deserto, VtI VIrgVLa? = 1673

Cantic. iii. 6, and Cantic. viii. 5, with a special Cabala, from which the same date, 1673, may be evolved.

The next 'programma,' No. 5, is a poem of six lines, followed by the anagram thereon of twenty chronogram lines, each line making the date 1673; then follows another poem of six lines headed by this chronogram—

gLorIosa DICta sVnt De te, eX toto pVra DeIpara. = 1673

Psalm lxxxvi. 3, with a special Cabala as before.

The next 'programma,' No. 6, is an address to the Virgin in Latin prose, followed by the anagram thereon, consisting of nineteen chronogram lines, each line making the date 1673; then follows another address, in nine verse lines, headed by this chronogram—

sVaVIs In DeLICIIs tVIs es nobIs MarIa, = 1673

with a special Cabala as before.

The next 'programma,' No. 7, is an address to the Virgin of four lines, followed by the anagram thereon, consisting of sixteen chronogram lines, each line making the date 1673; then follows another in three verse lines, headed by this chronogram—

aVe et gaVDe VIrgo gLorIosa sVper oMnes speCIosa, = 1673

with a special Cabala as before.

The next 'programma,' No. 8, is a prayer in four lines, commencing, 'Ave Maria gratiâ plena,'—followed by the anagram of thirty-three chronogram lines, each line making the date 1673; then follows another in five verse lines, headed by this chronogram—

DIffVsa est gratIa In LabIIs tVIs; propterea beneDICIt te DeVs. Psalm xliv. 3, = 1673

with a special Cabala as before. The accompanying engraving of a Madonna is inscribed—

aMICta soLe regIè tV DIVa pVrpVrata es: = 1673
CæLestIs IgneM regIæ eX aXe Da: beata es. = 1673

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[1] The church of St. Bartholomew at Pilsen, in Bohemia.

And another engraving of a Madonna, inscribed—
sVper nos a DIVa DesCenDat gratIæ pLVVIa. = 1673

The next 'programma,' No. 9, is the salutation 'Ave Maria gratiâ plena, Dominus tecum,' followed by the anagram of twenty-one lines, each line making the date 1673, and this chronogram—
o pVra MarIa! DepreCabILIs esto sVper serVos tVos. = 1673
Psalm lxxxix. 13.

This further anagram on the words of the salutation is added, Una veni Amica, grata Rosa, Templum Dei. (*Jamb.*). The accompanying engraving of the Madonna and dead Christ is inscribed, 'SS. Mater dolorosa Vetero Pragæ ad S. Jacobum.' 'In illud fasciculus myrrhæ dilectus meus.'—Cantic. i. 13; and with these lines—
VIrgo nItes DoLorIbVs, VenVsta fasCe Myrrheo: = 1673
tVIs trahar spLenDorIbVs, traharqVe IesV MeLLeo! = 1673

The next anagram, No. 10, is also on the words of the salutation (see No. 9), consists of seventeen chronogram lines, each line making the date 1673, and this chronogram—
eX toto pVra MarIa, In IaCob InhabIta, et In IsraeL hæreDItare. Ecclesiasticus xxiv. 12. = 1673

This further hexameter anagram on the words of the salutation is added—
Almè te puram, diva, aio carmine gnatus.
(Alma, id est serenè, pulchrè.) And this chronogram—
IesV, et eIVs VIrgIneæ parentIs MIserICorDIâ pLena est terra. Psalm xxxiii. 5. = 1673

A . M . D . G.
i.e. Ad magni Dei gloriam.

Among the contents of the latter part of the volume are the following cabala verses representing the figures of the date 1673—

Cabala duplex
sacratissimæ Virginis Deiparæ sine omni labe conceptæ sacrata.

Casta paris (purè en renites sine labe) Virago; = 1673
Pulchra, illata astris, visa Virago, micas. = 1673

Proba primæ Cabalæ.								Summa.
c= 3	p=60	p = 60	e= 5	r = 80	s =90	l=20	v=200	195
a= 1	a= 1	u =200	n=40	e = 5	i = 9	a= 1	i= 9	240
s= 90	r=80	r = 80		n = 40	n =40	b= 2	r= 80	345
t=100	i= 9	e = 5		i = 9	e = 5	e= 5	a= 1	45
a= 1	s=90			t =100			g= 7	329
				e = 5			o= 50	144
				s = 90				28
								347
195	240	345	45	329	144	28	347	1673

Proba secundæ Cabalæ.												Summa.
p =	60	i =	9	a =	1	v =	200	v =	200	m =	30	372
u =	200	l =	20	s =	90	i =	9	i =	9	i =	9	151
l =	20	l =	20	t =	100	s =	90	r =	80	c =	3	370
c =	3	a =	1	r =	80	a =	1	a =	1	a =	1	300
h =	8	t =	100	i =	9			g =	7	s =	90	347
r =	80	a =	1	s =	90			o =	50			133
a =	1											
	372		151		370		300		347		133	1673

Key to the Cabala. 'Valor litterarum.'

a	b	c	d	e	f	g	h	i	k	l	m	n	o	p	q	r	s	t	u	x	y	z
1	2	3	4	5	6	7	8	9	10	20	30	40	50	60	70	80	90	100	200	300	400	500

Cabala chronologica duplex. A congratulatory address to the nobles and men of distinction at Prague, which gives first the date 1673 by using only the Roman numeral letters, and the same date by using all the letters according to the above key—

ARTE ORBIS FAELIX, SENIORVM DEGE CATERVA! = 1673
TVM FAVSTÈ ES FOELIX, ARTE NITESCE DEI! = 1673

Proba primæ Cabalæ chronologicæ.												Summa.
a =	1	o =	50	f =	6	s =	90	d =	4	c =	3	186
r =	80	r =	80	a =	1	e =	5	e =	5	a =	1	231
t =	100	b =	2	e =	5	n =	40	g =	7	t =	100	341
e =	5	i =	9	l =	20	i =	9	e =	5	e =	5	504
		s =	90	i =	9	o =	50			r =	80	21
				x =	300	r =	80			v =	200	390
						u =	200			a =	1	
						m =	30					
	186		231		341		504		21		390	1673

Proba secundæ Cabalæ chronologicæ.								Summa.
t =	100	f = 6	e = 5	f = 6	a = 1	n = 40	d = 4	330
u =	200	a = 1	s = 90	o = 50	r = 80	i = 9	e = 5	402
m =	30	u = 200		e = 5	t = 100	t = 100	i = 9	95
		s = 90		l = 20	e = 5	e = 5		390
		t = 100		i = 9		s = 90		186
		e = 5		x = 300		c = 3		252
						e = 5		18
	330	402	95	390	186	252	18	1673

Clausula chronologica festivè et faustè acclamans—

DEGE CATERVA NOVÆ SENIORVM LÆTIOR VRBIS! = 1673
PROVECTVM VITÆ DEGE SENILE IVBAR! = 1673

The book concludes with the following fifty chronograms, and the quaint reason for their production—

'Ne pagina hæc poneretur vacua, adjecta sunt Decades quinque chronologorum e sacra scriptura, textibusque sacris desumptorum, pro anno 1673.'

i.e. Rather than leave this last page vacant, I throw in five decades of chronograms composed on texts from Scripture, for the year 1673.

Ad Deum et de Deo.

CONVERTE NOS DEVS SALVTARIS NOSTER, ET AVERTE IRAM A NOBIS, ad initium completorii.
DEVS SATIABOR, CVM APPARVERIT GLORIA TVA. Psalm xvii. 15.
INCLINA AVRES, ET EXAVDI ME. Psalm lxxxvi. 1.
EXALTARE QVI IVDICAS TERRAM. Psalm xciv. 2.
IN ASTRIS EXCELSVS DOMINVS. Psalm cxxxviii. 6.
VIDIT, CVM TRIBVLARENTVR. Psalm cvi. 44.
VINCVLA EORVM DISRVPIT. Psalm cvii. 14.
EXVLTAVIT COR IN DOMINO. 1 Kings (1 Samuel) ii. 1.
IN IEIVNIIS HVMILIATE CAPITA VESTRA DEO. Ecclesiastes.
QVONIAM TV VOLENS BENEDICES IVSTO. Psalm.
IVDICIA TVA ABYSSVS MVLTA. Psalm xxxvi. 6.
MEVS EST TOTVS ORBIS TERRÆ, AC PLENITVDO EIVS. Psalm l. 12.
DEVS NE OBLIVISCARIS PAVPERVM. Psalm x. 12.
BENEFAC DOMINE BONIS; PAX VERÒ SVPER ISRAEL. Psalm cxxv. 4, 5.

Ad Deum de hostibus Domûs Austriacæ.

HOSTES VELVTI FVMVS DEFICIENT. Psalm xxxvii. 20.
DEVS! TANQVAM VAS FIGVLI CONFRINGES EOS. Psalm ii. 9.

each line = 1673

Ad Jesum, et de Jesu.

IESV TV ES GLORIA NOSTRA, TV ES SVSCEPTOR NOSTER DOMINE. Psalm iii.
IN TERRA FORTITVDO, ATQVE LAVS MEA CHRISTVS. Psalm cxviii. 14.
PIÈ IESV EX TE, QVANDO CONSOLABERIS ME? Psalm cxix. 82.
EX TE IPSO, CHRISTE, SVPER NIVEM DEALBABOR. Psalm li. 7.
EX ANGVSTO STATVISTI LOCO SPATIOSO PEDES MEOS. Psalm xxxi. 8.
PARTHENIE IESV, SEDES TVA IN SÆCVLVM. Psalm xlv. 6.
LARGE MEDITABOR IN IVSTIFICATIONIBVS TVIS. Psalm cxix. 117.
O SALVATOR PIE IESV! TV ES SACERDOS IN ÆTERNVM. Psalm cx. 4.
IESVS EXALTAT TE, VT HÆREDITATE CAPIAS TERRAM. Psalm.
IVSTI IN TERRIS REPLETI SVNT MISERICORDIA TVA. Psalm lxxxix. 13.

CHRISTVS PRO NOBIS EST PIA OBLATIO, ET HOSTIA IN ODOREM SVAVITATIS. Ephes. v. 2.
IESVS NON DERELINQVET SANCTOS SVOS IN ÆTERNVM. Psalm xxxvii. 28.
PIE IESV LVNAM ET STELLAS TV FVNDÂSTI. Psalm viii. 3.
POSTHAC PIE EXVLTABO IN DEO IESV MEO. Habakkuk iii. 18.
IN TERRA CHRISTE ADIVVA A ME, ET SALVVS ERO. Psalm.
EXIN LAVDENT NOMEN EIVS IN CHORO. Psalm cxlix. 3.

Ad S.S. Dei matrem et de ea.

DEIPARA EDVCES DE TRIBVLATIONE NOS.[1] Psalm cxliii. 11.
LÆTÈ, ET PIÈ EXVLTO IN DEO SALVTARI MEO. Luke i. 47.
VIRGO DEIPARA! SICVTI LÆTANTIVM HABITATIO EST IN TE. Psalm lxxxvi.
O DIVA! SVB ARBORE MALO SVSCITAVI TE. Cantic. viii. 5.
PARTHENIÆ PARENTI PIE INTONATE: BENEDICTA TV IN MVLIERIBVS. Luke i. 28.
NITET MARIA QVASI CEDRVS EXALTATA. Ecclesiasticus xxiv. 13.
E CHRISTIPARA TOTI MVNDO LVX EST ORTA. Eccl. in adventu.
MARIÆ PARTHENIA VOX DVLCIS. Cantic. ii. 14.
PIÈ ET IVSTÈ INVOCA ME IN DIE TRIBVLATIONIS. Psalm.
VIRGINEA PARENS, O PIA MARIA! A NOBIS VT QVID RECESSISTI LONGE? Psalm x. 1.
CLAMAVI AD TE O VENVSTA VIRGO ET PIA PARENS! Psalm lxxxvi. 3.
VENI DE LIBANO, VENI PARTHENIA SPONSA MEA, VENI IN ASTRIS CORONABERIS. Cantic. iv. 8.

each line = 1673

Varia.

ERATIS TENEBRÆ, NVNC LVX IN DOMINO. Ephes. v. 8.
DVM IEIVNATIS, NOLITE FIERI VTI HYPOCRITÆ. Matth. vi. 16.
LIBENTER, ET PIE COGITAVI DIES ANTIQVOS ET ANNOS ÆTERNOS IN MENTE HABVI. Psalm lxxvi. 5.
ELOQVIVM CVSTODIVI. Psalm cxix. 67.
NOBIS AVXILIVM DE SANCTO. Psalm.
VBI NEQVE ÆRVGO, NEC TINEA DEMOLITVR. Matth. vi. 19.

A . M . D . G . & B . V . M . H .

[*i.e. Ad majorem Dei gloriam & Beatæ Virginis Mariæ honorem.*]

And so endeth this astonishing book. It contains altogether 306 chronograms of the year 1673, including the foregoing selection. Few people in the present day would take the trouble to verify the quotations, to prove the dates, or to puzzle out and compare the anagrams

[1] This chronogram makes 1663 only; it is so in the original, and probably is a slip of the author.

and the cabalistic dates which are evolved from them; but all readers of the book must recognise the patience and ingenuity of its composer, and the difficulties he had to overcome in accomplishing the task he had undertaken; and that without adding blame for wasting his time. The copy of the book which I have used belongs to the Rev. Walter Begley, who kindly lends it to me, and it seems that there is no copy of it in the British Museum.

A VERY remarkable book, 'Chronographiae sacræ utriusque testamenti historias continentis Libri v. Auctore M. Jacobo Zückwolfio Hailbrunnensis Ecclesiæ ministro poeta coronato, etc. etc. Francofurti M.D.VIC.' [*i.e.* 1594.] (British Museum, press-mark 3149. h.) Also in the Bodleian Library.

The book is chronographic throughout; it consists of a series of references to passages selected from the Bible, pointing to the history there narrated, each being accompanied by a chronographic explanation giving the date. The book contains 167 pages, with occasional woodcuts. The first nine pages are occupied with preface and verses addressed to the author; the subject commences at page 10, of which the accompanying illustration is a facsimile; it is a fair example of the character of the woodcuts and print, both somewhat rough. There is a defect in the head of the figure; at first I supposed that it was accidental in the British Museum copy, but finding it also in the Bodleian Library copy, I conclude that the original wood block was defaced to that extent by accident or by intention. There are 1081 chronograms, mostly in hexameter and pentameter verse, an astonishing instance of ingenuity and patience. It will suffice if only a few extracts are given, to show the method of the book. This is the first in the series; the dates reckon the years before the deluge—

Rerum omnium creatio. Gen. i.

CVnCta DeVs qVæ sVnt Verbo DICente CreaVIt.
e CasV, patVLo, VIVIt, In orbe nIhIL. = 1657

Homo ad Dei imaginem creatus. Gen. i.

VIr prIor et VIrgo sVnt regIs IMago CreantIs,
DVX VItæ Veras fert bonVs aVthor opes. = 1657

Cain primus ex muliere natus. Gen. iv.

eX graVIDa CaIn Matre est prIor ortVs In aVras,
à IoVa eXVrget Vera propago toro. = 1655

ADAMVS SEV CHRONOGRAPHIÆ

Liber I.

Ante diluvium 1657.

Rerum omnium creatio. Gen. 1.

Calculus habet annos ante Diluvium.

CVnCta DeVs qVæ sVnt Verbo DICente CreaVIt,
E' CasV, patVLo, VIVIt In orbe nIhIL.

Homo ad Dei imaginem creatus. Gen. 1.

VIr prIor & VIrgo sVnt regIs IMago CreantIs,
DVX VItæ Veras fert bonVs aVthor opes.

Animæ hominis origo. Gen. 2.

Ornat ADæ VIVo corpVs spIraMIne IoVa,
Æthereo pVrVs spIrItVs aXe VenIt.

Primum Sabbathum. Gen. 2.

SIngVLa rIte nItent seX IoVa operante DIebVs.
At LVX aVthorI septIMa festa sVo.

Ministerium. Gen. 3.

VoCe ferIt, VoCe & reCreat DeVs Ipse sVb horto,
CVI VoX Vera, pIIs frVgIfer, ILLe DoCet.

Orde

Facsimile taken, by permission, from the book, 'Chronographia sacra' in the Bodleian Library.

Abel natus. Gen. iv.

NATVS ABEL VANI RISVS FIT VANI ORBIS
IN MVNDO VT REPROBIS, FABVLA IVSTVS ERIT. = 1654

Abel protomartyr. Gen. iv.

IVSTVS AT INFELIX ABEL APTO RVRE NECATVR,
IMPIA PLEBS, CHRISTI TVRBA CRVENTA CHORO. = 1597

[Here the dates begin to reckon from the creation of the world.]

Diluvio pereunt omnia. Gen. vii.

ELVVIO PERIT OMNE GENVS, QVOD VIXIT IN ORBE,
PŒNA VOLANS PRAVOS TERRITAT ORTA VIROS. = 1657

Abraham nascitur. Gen. xi.

NASCITVR ABRAMVS TVRBÆ VT CREDENTIS ORIGO
CONSERVARET TVOS CVRA IEHOVA TVA EST. = 1949

Isaacus oblatus. Gen. xxii.

ABRA DEO PARET CREDENS: OFFERTVR ET ISAC,
SANA FIDES CLARET SÆPE PROBATA CRVCE. = 2062

Moses moritur. Deut. xxxiv.

VERBA DEI REPETENS MOSES AD FVNERA RAPTVS
VIS CONTRA PARCÆ VINCVLA NVLLA VAGÆ. = 2493

David secundus rex eligitur. 1 Sam. xvi.

ISAIDES DAVID DIVA REX VOCE CREATVR,
CONVEXA VIVIS REX PIVS ÆDE VENIT. = 2883

Maria mater Jesu Christi nata.

NASCITVR IN MVNDVM GENITRIX GENITORIS INIQVVM,
ET FATA ET CAVSAS NESCIT INIQVA COHORS. = 3965

Joannes natus. Luc. i.

NASCITVR E STERILI PROMISSVS MATRE IOANNES,
EN PARENT MAGNO CVNCTA CREATA DEO. = 3970

Christus homo natus. Luc. ii.

NASCITVR IN BETHLEM MAGNI FABRICATOR OLYMPI,
IN CHRISTO NOBIS PRODIIT ORTA SALVS. = 3970

Crucifixio Christi. Matth. xxvii.

SVB LIGNIS CHRISTVS LIGNI MALA DEBITA SOLVIT,
SALVVS HOMO EX CHRISTI MORTE, BEATVS OVAT. = 4004

Paulus venit Romam. Act. xxviii.

QVI VIXIT ROMÆ GREX OBVIVS AGMINE PAVLO,
MENTE DEI CVNCTOS GREX IVVAT ECCE PIOS. = 4028

Here the book concludes with the word
'FINIS.'

THE Zodiac of illustrious Stars of the Church. A rare book bears a long title in large and varied print, occupying two pages, and commencing thus, 'Zodiacus illustrium ecclesiæ siderum seu Virtutes infulatæ clarissimorum duodecim orbis Christiani Antistitum, etc.' (A congratulation to John Frideric de Waldstein, the Prince-archbishop of Prague, on his accession to the dignity, by the Society of the Jesuits at the Clementine College of Prague in 1676.) Anno salutis M.DC.LXXVI. Folio.[1]

The first feature in the book which attracts attention is the great variety and beauty of the printing, and next the subject and the method thereof. It is a laudation of twelve Bishops and Fathers of the Church, arranged under the twelve signs of the Zodiac, composed in the form of Odes, Epigrams, Anagrams, Logogryphs, Chronograms, and Cabala; besides other quaint and surprising conceits, all in Latin. Each of the laudations is made the vehicle of a particular laudation of the Archbishop of Prague, representing him as the centre of all the mitred virtues ('Virtutes infulatæ') for which the Bishops and Fathers were so celebrated. Their names and the places assigned to them in the Zodiac are as follows :—

1. *ARIES.* The heavenly Golden Fleece: Beneficence and pity towards the poor—St. John Eleemosynarius, Patriarch of Alexandria.

2. *TAURUS.* The heavenly Bull: Patience and endurance of labour—St. Athanasius, Bishop of Alexandria, who is lauded by a chronogram ode in rhyme.

3. *GEMINI.* Charity or love—St. Carlo Borromeo, Archbishop of Milan.

4. *CANCER.* Humility—St. Gregory, Pope, to whom is allotted a chronogram, printed in the supposed fashion of the devious crawling of a crab.

5. *LEO.* Zeal and severity—St. John Chrysostom, Patriarch of Constantinople.

6. *VIRGO.* Gentleness and affability—St. Martin, Bishop of Tours.

7. *LIBRA.* Justice and authority—St. Ambrose, Bishop of Milan, to whom is allotted a chronogram, printed in a 'protean' or many-sided fashion.

8. *SCORPIO.* Vigilance and activity against heretics—St. Hilary, Bishop of Poitiers.

9. *SAGITTARIUS.* Religion and piety—St. Adalbert, Bishop of Prague, to whom is allotted a cabala.

10. *CAPRICORNUS.* Steadfastness and magnanimity—St. Leo, Pope.

11. *AQUARIUS.* Wisdom—St. Augustine, Bishop of Hippo in Africa.

12. *PISCES.* Hope and faith—St. Clement, martyr and Pope.

Nothing less than a transcript of the whole volume would suffice to explain its varied contents; there is, however, only space here for

[1] I believe there is not a copy in the British Museum.

the chronograms, and some even of them are too complex to be printed exactly as they appear in the original.

No. 2, above alluded to, is as follows:—'Tauro cælesti D. Athanasio Alexandrino in circensi certamine de Arii canibus victori Io Triumphale Acrosticho-Chronosticho-Rhythmicum.

Lyræ faVete præsIDes
parnassIæ sorores,
noVenæ aVete VIrgInes
apoLLInIsq: aMores. } = 1676

[1]ADeste, grato pangIte
VersV noVos Labores,
DIgnè fIDes hIC tangIte,
phœbI patent faVores. } = 1676

TaCe CLIens apoLLInIs
hIC perseI Labores
hIC sIste Vena fLVMInIs
In theseI faVores. } = 1676

HInC herCVLes et sCæVoLa
Vestras habete sortes;
neC faMa terras perVoLa,
Vanos taCeto fortes. } = 1676

ADest In orbe, perseo
qVI fortIor prIore;
et qVI Merens pLVs theseo
phœbI CanatVr ore. } = 1676

NoVVs seD orbe perseVs
fors eXpetes qVIs aVDIt?
petes qVIs orbe theseVs
feLIX VbIqVe pLaVDIt? } = 1676

AVgVstVs est athanasIVs,
VIrtVte fortIs aVDIt,
et De sInIstrIs sanIVs
feLIX VbIqVe pLaVDIt. } = 1676

SI fors IaCIs ConVItIa,
taCens taCebIt ILLe,
præterqVe Verba MItIa
nIL ore sparget ILLe. } = 1676

[1] Observe that the large initial letters of each stanza form the name 'Athanasius.'

IGNES LEVENTVR ÆTHERE,
FERT ILLE CORDE PRONO,
NON FONTIS ILLOS PELLERE
EXPOSCIT ILLE DONO. } = 1676

UNDIS DOLORIS ÆQVORA
SI SÆVIANT PARATA,
FORTIS REPORTAT PECTORA
IN DVRA ROBORATA. } = 1676

SILE ERGO PHŒBE SCÆVOLAS,
SILE HECTORIS FVRORES
SI REGNA FAMA PERVOLAS,
SILE HERCVLIS LABORES. } = 1676

No. 4, above alluded to, is as follows: *Humilitatis Gregorianæ Iter retrogradum et cancrinum, Disticho Soliano-chronosticho expressum.*

These are the chronogram lines, hexameter and pentameter—

GREGORIVS CASTIS VT CLAREAT ALTIOR ASTRIS,
HINC STABILIS CANCRI GRESSIBVS IMA PETIT. } = 1676

The words are printed in a square, divided into 1296 small squares, a single letter in each. By reading from left to right, and then entirely down any column, or partly down and then again to the right, or downwards again at any point, the words will be found in due succession, the date letters being printed as capitals. The lines may thus be read a great many times over, and in this fashion they may be said to resemble the devious progress of a crab, 'Iter cancrinum.'

No. 7, above alluded to, is styled 'Proteus poeticus.' It is the following chronogram line printed in a square set corner-ways, and divided into 207 smaller squares, each containing one word—

SPES PAX LAVS FONS FAX LVX DVX REX OPTIMVS ES TV. = 1676

The word SPES is in the centre square, and commencing there the line can be read to the end in four directions; or by turning off at any word so being read, and then read upwards or down, the line can be followed to its conclusion. This can be repeated in the four quarters of the square, making eighty-four times in all. This is appropriately called Protean, or many-shaped.

No. 9, above alluded to, partakes so much of the nature of a chronogram, as to be entitled to a place here. It is founded on the hexameter and pentameter lines (printed below), every letter of which counts in making the date, according to the value assigned to it in the 'Proba' or key to the Cabala; the difficulty of composing such lines is obvious. The title proceeds thus, 'Sagittarii cælestis sagitta aurea, acus magnetica, sive Religiosæ in Deum pietatis, S. Adalberti episcopi ignitum suspirium, metro duplici cabalistico expressum.'

Dispereant coeli decora, amplus deflagret orcus;
Si regnes, satis est, Numen, ut ante, colam.

Proba.

a	b	c	d	e	f	g	h	i	k	l	m	n	o	p	q	r	s	t	u	x	y	z
1	2	3	4	5	6	7	8	9	10	20	30	40	50	60	70	80	90	100	200	300	400	500

Cabalæ majoris.						Cabalæ minoris.						
d = 4	c = 3	d = 4	a = 1	d = 4	o = 50	s = 90	r = 80	s = 90	e = 5	n = 40	u = 200	c = 3
i = 9	o = 50	e = 5	m = 30	e = 5	r = 80	i = 9	e = 5	a = 1	s = 90	u = 200	t = 100	o = 50
s = 90	e = 5	c = 3	p = 60	f = 6	c = 3		g = 7	t = 100	t = 100	m = 30		l = 20
p = 60	l = 20	o = 50	l = 20	l = 20	u = 200		n = 40	i = 9		e = 5	a = 1	a = 1
e = 5	i = 9	r = 80	u = 200	a = 1	s = 90		e = 5	s = 90		n = 40	n = 40	m = 30
r = 80		a = 1	s = 90	g = 7			s = 90				t = 100	
e = 5				r = 80							e = 5	
a = 1				e = 5								
n = 40				t = 100								
t = 100												
394	87	143	401	228	423	99	227	290	195	315	446	104

Summa summarum conficit A.D. 1676.

394
87
143
401
228
423

1676

Summa summarum conficit A.D. 1676.

99
227
290
195
315
446
104

1676

A BOOK belonging to my friend the Rev. Walter Begley, 8° size, dated by chronogram only at the foot of the title-page [Augsburg, 1725; there is no date in figures anywhere in the book]. The subject is a series of moral essays in Latin, with engraved plates of emblems, seventy-five in number, each one exposing some particular

evil and displaying its corresponding good. The writer has been at great pains to introduce into every page and emblem some ingenious play upon words; indeed, he seems to have selected his words in order to facilitate the use of puns to enforce his moral precepts.

As the book is of considerable rarity, I transcribe the full title-page as follows—

'*Confusio disposita* Rosis Rhetoricò-Poëticis fragrans. Sive quatuor *Lusus* satyrico Morales. Qui septuaginta quinque sententiosis Iconibus exhibiti, in totidem Diæreses, & paræneticas Scenas distributi, nec non festivis Germanicò-Latinis versibus; lepidisque præmiis venustati:

Miram erudito Lectori delectationem:
Multam studiosæ Juventuti eruditionem:
Magnam cuivis Curioso diversionem
parient.
Quorum comprehendit Lusus.

I. Filium bene imbutum.
II. Puerum male educatum.
III. Inversum hujus mundi Cursum.
IV. Fallacem Mundorum eventum.

Authore Josepho Melchiore Francisco à Glarùs. Dicto Tschudi de Greplang, &c.'

'aVgVstÆ VInDeLICorVM. typIs LabhartII.' = 1725

i.e. At Augsburg. From the press of Labhart.

In the preface the author addresses the reader in these words, adapted from the book of Revelation, x. 9—

Accipe, si placeat, *librum et devora illum.*

i.e. If it please thee, take the book and eat it up.

A few chronograms occur in the book, all making 1725, the year of its publication, though with but little bearing upon the subject of it. The dedication to the author's distinguished patrons, of noble and ecclesiastical rank, serves as a preface, and is thus dated—

aVgVstÆ VInDeLICorVM In aprILI. = 1725

i.e. At Augsburg, in April 1725.

A list of their names, with anagrams thereon, in words alluding to spiritual or exalted Light, concludes with this chronogram—

sVpra CanDeLabrVM fVLgentes aVete faVete. = 1725

i.e. O ye shining as above a candlestick, fare ye well, befriend me.

The engraved frontispiece facing the title-page represents Confusion, and Confusion set in order, in three divisions: 1. The rebellion of the angels in heaven, and their expulsion; 2. The temptation of Adam and Eve, and the adoration of Christ by the shepherds; 3. War and battle, and Peace and Justice embracing, with this chronogram on the top—

IDea ConfVsIonIs DIsposItÆ aDIVngItVr ILLI pagInÆ. = 1725

i.e. The idea of Confusion set in order is adjoined to that page (scil. the title-page).

A prologue 'ad lectores' has an emblematical engraving, with this chronogram on the top—

PROLOGVS CONFVSIONIS DISPOSITÆ AD BLANDOS AVTORIS FAVTORES. = 1725

i.e. The prologue of Confusion set in order (addressed to) the author's charming patrons.

And at the conclusion is this—

TYPIS MANDATA QVINTO ISTIVS SÆCVLI LVSTRO. = 1725

i.e. Committed to the press in the fifth lustrum of this century.

The 'index scenarum' has this at its conclusion—

IESVS MARIA IOSEPH VANA CORDA PVRGENT PVRIFICENT. = 1725

i.e. May Jesus, Mary, and Joseph cleanse and purify vain hearts.

The title-page of the first division[1] (at page 1) is thus dated—

TYPOGRAPHO
SVB SVPREMO CAPITE BENEDICTO XIII. = 1725

i.e. The printing being under the supreme head (of the Church), Benedict the Thirteenth.

The second[1] (at page 90) is thus dated—

TYPIS INSERTA
AVREÂ ROMÆ IANVÂ FIDELIBVS RECLVSÂ. = 1725

i.e. The type being set up, the golden (or attractive) door of Rome being thrown open to the faithful.

The third[1] (at page 143) is thus dated—

TYPIS LARGITA
CAROLO SEXTO IMPERATORE AVGVSTO NOBIS PRÆSIDENTE. = 1725

i.e. The type bountifully bestowed, when Charles the Sixth, the august Emperor, was ruling over us.

The fourth[1] (at page 232) is thus dated—

TYPIS ANNO QVO
EQVES MELITÆ BENEDICTO PILEO FVIT HONORATVS. = 1725

i.e. Printed in the year when the Knight of Malta was honoured by Pope Benedict with a (? cardinal's) hat.[2]

The subject of the book (at page 311) thus concludes—

DEVS PRECIBVS GENITRICIS SVÆ SVOS ERIGAT! AMEN. = 1725

i.e. May God raise up his people through the prayers of his Mother! Amen.

The 'register' of the names of places, the titles of nobility, mentioned in the book, concludes thus—

DE HIS ALIISQVE GENEALOGIÆ, QVAS SCRIBAM SEQVENTVR. = 1725

i.e. The genealogies concerning these, and others which I shall write, will follow. [They are not in the book now being quoted.]

The 'index of matters' concludes with this chronogram, the last line in the book—

SOLI DEO LAVS, DECVSQVE DEIPARÆ VIRGINI. = 1725

i.e. To God alone be praise, and to the Virgin Mother of God be honour.

[1] See the title-page of the book now being quoted.

[2] The final name on the dedication list of the author's patrons is Antonius Manoel de Vilhena, Knight of St. John of Jerusalem, Grand-Master of Malta.

CONCEPTUS CHRONOGRAPHICUS, de concepta sacra Deipara, etc. etc., per Josephum Zoller Ord. S. Benedicti.[1] Augustæ Vindelicorum, 1712.

This is the title of a remarkable folio volume published at Augsburg. It commences with an engraved frontispiece[2] representing the Virgin Mary in an aureole, surrounded by seven angels holding shields, each containing a chronogram. At the base is the red dragon supporting a scroll with a chronogram, the same as that with which the title-page commences. The whole design is intended to illustrate verses 1 to 4 of the 12th chapter of the book of the Revelation of St. John the Divine.

The title-page is printed in great letters, black and red, and the first words are chronogrammatic. The book contains altogether 713 chronograms on one and the same subject, and repeating the one date, 1712. I intended to have printed all of them, and had accordingly extracted the whole for that purpose. It has, however, appeared to me that they would lose much of their meaning by being separated from the somewhat long explanations which accompany them in the original, and that many would rather assume the character of sentences composed at random, devoid of special application to the main subject of the book, and so prove a tedious and uninteresting feature in this collection. I therefore subjoin enough only to show the nature of the chronograms, and refer the reader to the book itself, and proceed to allude briefly to some other of its leading features.

In the 'licence to print,' the book is styled, 'Liber ingeniosissime et preclarissime conceptus.' Its purpose is the assertion and exaltation of the doctrine of the Immaculate Conception. It is altogether in the Latin language. It is divided into 100 chapters or groups (Conceptus), and each of them into seven sections in a set order, forming a remarkable collection of Fable, Legend, History, Divinity, Doctrine, and Dogma. Each section is preceded by an appropriate chronogram; each seventh section concludes with an hexameter anagram on the words of the 'Ave,' the angelic salutation '*Ave Maria, gratiâ plena, Dominus tecum*' having, however, no chronographic signification, yet showing that the author overcame one hundred additional difficulties in completing his work.

An emblematical engraving accompanies the 'Symbolum,' or fifth section, of each 'conceptus,' which is explained by verses and reference to Scripture texts.

The engraved frontispiece before alluded to contains these chronograms—

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[1] Zeigelbauer, in his Historia rei literariæ Ord. S. Benedicti, speaks of Zoller as 'Author in Chronographicis mirificè excellens.'

[2] The accompanying illustration is a facsimile of this sumptuous frontispiece, the actual size, taken from the original, belonging to the Rev. Dr. W. Sparrow Simpson, Canon, etc., of St. Paul's Cathedral, London, who kindly lent it for this purpose. The British Museum copy of the book is without an original engraved frontispiece.

Ant
qVt
inDICa
ILLIbe
ta M
Pec
CarVM
Delpam
negabVnt
Raflo
nes
Nec
Deeftan
CenrVM
HIsro
rIæ
An
ge
LIC a
saLVtaflo
ostenDet
NraM
pLVra
aLIVDam
sIJMIha
La
ACCe
Deni
Varlæ
PatrVM
Sefentla
pVra

DoCeNTe
DraCoRVVsADRe DesILLI
CONCEPTVS
CHRONOGRAPHICVS
DE
CONCEPTA
SACRA DEIPARA
Signum magnum
apparuit in Cœlo:
Mulier amicta
Sole, & Luna
sub pedibus eius,
& in capite eius
Corona stellarum xii.
Apoc. C. xii. v. i.
Et visum est aliud
Signum in Cœlo:
& ecce Draco magnus
rufus, habens capita
Septem, & cornua x.
stetit ante mulierem,
quæ erat paritura.
Ibid. v. 3 & 4.
Johann. Alem. del.
Philipp. Iacob. Ludenhoffer. fecit.

ANTIQVITAS INDICABIT ILLIBATAM. = 1712
PECCATVM DEIPARÆ NEGABVNT RATIONES. = 1712
PVRAM SCRIPTVRA DOCEBIT. = 1712
NEC DEERVNT CENTVM HISTORIÆ. = 1712
ANGELICA SALVTATIO OSTENDET PVRAM. = 1712
PLVRA ALLVDENT SIJMBOLA. = 1712
ACCEDENT VARIÆ PATRVM SENTENTIÆ. = 1712

i.e. Antiquity will declare the spotless one. The reasons will deny sin to the Mother of God. The Scriptures will teach that she is pure. Nor will a hundred histories be wanting. The angelic salutation will show her purity. Many symbols will refer to it. Various sayings of the Fathers will support it (alluding to the several sections already mentioned of each Conceptus).

The scroll carried by the dragon bears this chronogram, taken from Rev. xii. 4—

DRACO RVFVS AD PEDES ILLIBATÆ. = 1712

i.e. The red dragon before the spotless one.

The printed title-page commences thus—

CONCEPTVS CHRONOGRAPHICVS DE CONCEPTA SACRA DEIPARA. = 1712

i.e. A chronographic collection concerning the sacred conception of the Mother of God.

The dedication is addressed to the queen of heaven in most high-flown language, in which occur these words—

CIRCVMDATA VARIETATE omnigenarum gratiarum. = 1712

The preface addressed to the reader, contains this chronogram, MERITÒ MVLTIPLICANDVS = 1712, also these further words, which have only the appearance of a chronogram, 'nescio CVI potius ? an nimirùm Conceptæ Virgini Immaculatæ, in Carolo VI. vel Carolo VI. in Conceptâ Virgine Immaculatâ ?'

These words are not intended to make any date ; they are a playful alliterative application of the letters in the word CVI (C. VI.) meaning the emperor Charles VI. of Germany, then reigning, and who is highly extolled throughout the preface.

The volume consists of 353 pages ; my extracts with remarks comprise 34 out of the 713 chronograms, also the first 'Conceptus,' the fiftieth, and the last.

De conceptâ sacrâ Deiparâ Conceptus. I.

§ 1. *Scriptura.* PVRA DEIPARA, OB AQVAS CONGREGATAS, MARIA APPELLATA. Genesis i. 10. = 1712

§ 2. *Authoritas.* S. ALBERTVS MAGNVS, DEIPARÆ SINE LABE PROTECTOR. = 1712

§ 3. *Ratio.* VELLE DEI, EST IPSVM FACERE. = 1712

With a discourse commencing with a quotation from Aristotle, 'Amare velle bonum,' sed Deus amavit Mariam quam omnes reliquas creaturas, ut alibi patebit, ergo plus ei voluit bonum, etc.—

§ 4. *Historia.* CeLebrItas festIVa sIne Labe ConCeptæ, à sanCto nICoLao eLsIno abbatI ManIfestata. = 1712
With a narrative about Elsinus, Abbot of Rheims in 1149.

§ 5. *Symbolum.* DeIparæ sIne Labe prInCIpIVM soLenne In gratIâ. = 1712
With reference to Rev. i. 9, Ego sum Alpha et Omega. And an engraving representing a preaching before an august assembly.

§ 6. *Antiquitas.* LIber, proprIâ IVLII CæsarIs ManV ConsCrIptVs, eIVs porreCto eX aqVIs braChIo, ab InterItV saLVatVs. = 1712
With a narrative characteristic of Julius Cæsar.

§ 7. *Anagramma.* aVe pVra à Labe, aManti DILeCta! = 1712

Ave pura regina, summo amanti dilecta!

Versio litteralis.

Ave Maria, gratiâ plena, Dominus tecum.

The letters composing the first line, will by transposition compose also the words of the angelic salutation, the 'versio litteralis.' And so throughout the ninety-nine subsequent anagrams, or as it is expressed in the index of the anagrams, 'Eandem sine omni labe conceptam totiès quotiès resalutat.'

Conceptus 50.

§ 344. *Scriptura.* fons parVVs, CresCens In fLVVIVM, pVra genItrIX, In sVâ ConCeptIone peCCatI eXpers. = 1712
Esther x. 6.

§ 345. *Authoritas.* b. haIJMonIs, De VIrgIne ConCeptâ, opInIo. = 1712
Reference to Homil: in Epist: de assumpt: Mariæ.

§ 346. *Ratio.* DebItorI Vestes sVnt ConCeDenDæ. = 1712
With a discourse on this sentiment, and reference, *inter alia*, to Isaiah liii. 4, Vere languores nostros ipse tulit, etc.

§ 347. *Historia.* thoMæ aqVInatIs, De ConCeptIone sententIa, et proprIa InterpretatIo. = 1712

§ 348. *Symbolum.* CVrrens aD fonteM, Instar CerVI. = 1712
With reference to Psalm xlii. 1, and an engraving of a hart running towards a cascade.

§ 349. *Antiquitas.* arChIMeDes, ab Vno pVnCto fortIs. = 1712

§ 350. *Anagramma.* ConCepta, In prIMo InstantI, InVIa præDonI. = 1712

Age casta, altum Mare, invium praedoni!

Versio litteralis.

Ave Maria, gratiâ plena, Dominus tecum.

Conceptus 100.

§ 694. *Scriptura.* IerVsaLeM noVa, CœLestIs, à Deo. = 1712
Rev. xxi. 2.

§ 659. *Authoritas.* s. VInCentII ferrerII, De ILLIbatâ Mens. = 1712
Followed by extracts from the saint's sermons.

§ 396. *Ratio.* opVs artIfICeM LaVDare soLet. = 1712
Followed by a discourse concerning 'Vulgare hodie axioma est; opus laudat suum artificem.'

§ 697. *Historia.* teMpore ConCILII basILeensIs, ConCeptIo reCepta, aC pestIs aVersa. = 1712
With a narrative of the circumstance, and the dates of the decrees of the council 1439 and 1457.

§ 698. *Symbolum.* eXCeLsa In CIVItate strVCtVra, absqVe VLLo InfortVnIo, In sVbLIMe eVeCta, et absoLVta. = 1712
With an engraving representing a walled town, and reference to Psalm lxvii. 10, Tu vero perfecisti eam.

§ 699. *Antiquitas.* Vrbs roMana, VIDens tres soLes, In CœLo. = 1712
An event said to have happened in the time of Augustus Cæsar.

§ 700. *Anagramma.* VIrgo MVnDa à peCCato? Ita. = 1712

En! virgo semper munda à maculâ ita ita.

Versio litteralis.

Ave Maria, gratiâ plena, Dominus tecum.

The last page I give entire; it is a sort of 'flourish,' to conclude the book—

DaT fInem tabVLa sæCVLarIs. = 1712

Appendices loco annexa, ac centum litteras continens,
in quâ

Si à primo I, per diversissimas licèt vias progrediaris, sæpissimè legenda oculis obversabitur, et in O terminabitur—

I	M	M	A	C	V	L	A	T	A
M	M	A	C	V	L	A	T	A	C
M	A	C	V	L	A	T	A	C	O
A	C	V	L	A	T	A	C	O	N
C	V	L	A	T	A	C	O	N	C
V	L	A	T	A	C	O	N	C	E
L	A	T	A	C	O	N	C	E	P
A	T	A	C	O	N	C	E	P	T
T	A	C	O	N	C	E	P	T	I
A	C	O	N	C	E	P	T	I	O

Ubi per primam litteram I, intelligere poteris
primum instans Conceptionis;
per ultimum vero litteram O
Singularem hanc MARIÆ prærogativum, ab æterno inchoatam,
ac per sæcula sine termino duraturam.
Si denique principium et finem I & O, conjungere lubeat,
Quid aliud resonabit, nisi iucundissimum IO!
gratulabunda illa acclamatio,
ob gloriosissmam, ac sæculis inauditam
Virginis de serpente antiquo
Victoriam?
Veruntamen in omnibus
ME sVBIICIo seDI pontIfICIÆ: = 1712
Ut in omnibus glorificetur DEUS. Reg. S. Ben. c. 57.

A MARVELLOUS book by a Jesuit writer, Gerard Grumsel, contains two thousand and sixty-eight hexameter and pentameter lines composed entirely in chronogram. A copy is in the British Museum (press-mark 837. k. 13). 4°. The following is a transcript of the title-page:—'*ANNUS SEXAGESIMUS HUJUS SÆCULI*, sive res memorabiles inter Regna et monarchias eo anno gestæ, et chronicis distichis evulgatæ.

aVCtore gerarDo grVMseL. s. I.' = 1660

The dedication is to Pope Alexander VII., in Latin, and near the conclusion it proceeds thus—

Admitte has igitur sub umbellâ tuâ camœnas, sive traDent aC LoqVentVr arMa; sive traDent et LoqVentVr paCeM. = 1660

The subject is treated in ten poems, called Elegies, on historical events of the century 1600, in chronogram verses, each couplet giving the particular date, with a plain version on opposite pages throughout the book. A French writer has remarked on the quality of the composition, 'Les vers sont assez coulants et ne paraissent pas trop torturés.' The elegies vary in length from 128 to 220 lines, all too long to transcribe. It would weary both my readers and myself to give more than an extract or two as an example of the rest.

The seventh elegy, at page 96, relates to King Charles II. of England, and I select it rather than any of the others relating to foreign events or personages. Here are the first twenty lines, and they may be taken as a specimen of the whole work. There are altogether 202 lines in this elegy—

Elegeia Septima.

Ad Carolum Secundum Angliæ regem, post miram fortunæ metamorphosim tripliciter hoc anno coronatum.

Exilium Regis.

qVIsqVIs es hIC gestos qVI VIs eXpenDere CasVs ;
hVC aDes, hoC rVrsVs perLege LeCtor opVs. } = 1660

qVaLe neC eX prIsCIs aLIbI sCrIptorIbVs VsqVaM,
qVaLe neC eX fastIs, hIstorIIsqVe Leges. } = 1660

InVenIes ChronICIs hoC apta VoLVMIne ; qVæqVe,
faCta LICet, fIerI VIX potVIsse pVtes. } = 1660

qVæ neqVe ConspeXIt, qVI ConspICIt oMnIa, tItan :
qVæ neqVe ConspICIet serIVs VLLVs agI. } = 1660

CoMICVs aCtor erVnt Vno tragICVsqVe theatro ;
InqVe VICes VersVs sæpè CothVrnVs erIt. } = 1660

De grege reX faCtVs, popVLI CrVDVsqVe LanIsta,
IgnaVæ referet sVCCVbVIsse neCI. } = 1660

eXVL et VnDenIs fVerat qVI MensIbVs heres,
In sVa saLtantI regna VehetVr eqVo. } = 1660

hVnC preMet ; hVnC trIpLICI regno fortVna reponet :
eXItVs hInC feLIX, hInC qVoqVe trIstIs erIt. } = 1660

qVaLIs et Is fVerIt ; qVæ sors, CasVsVe seCVtI ;
fert anIMVs ChronICIs VersIbVs hIsCe LoqVI. } = 1660

præbVeras patrIæ IaM CoLLa stVarte bIpennI :
reX qVoqVe nVnC trVnCo VertICe trVnCVs eras. } = 1660

etc. etc.

Plain version of the foregoing lines.

Quisquis es hîc gestos qui vis expendere casus ;
Huc ades, hoc rursus perlege lector opus.
Quale nec ex priscis alibi Scriptoribus usquam,
Quale nec ex fastis, historiisque leges.
Invenies chronicis hoc apta volumine ; quæque,
Facta licet, fieri vix potuisse putes.
Quæ neque conspexit, qui conspicit omnia, Titan :
Quæ neque conspiciet seriùs ullus agi.
Comicus actor erunt uno Tragicusque theatro ;
Inque vices versus sæpe cothurnus erit.
De grege Rex factus, populi crudusque lanista,
Ignavæ referet succubuisse neci.
Exul et undenis fuerat qui mensibus hæres,
In sua saltanti regna vehetur equo.
Hunc premet ; hunc triplici regno fortuna reponet :
Exitus hinc felix, hinc quoque tristis erit.
Qualis et is fuerit ; quæ sors, casusve secuti ;
Fert animus chronicis versibus hisce loqui.
Præbueras patriæ jam colla *STUARTE* bipenni :
Rex quoque nunc trunco vertice truncus eras.

etc. etc.

Then follows a further elegy concerning the history of Charles II., consisting of 188 lines. Here are the first four lines and the concluding couplet, as a specimen, and a plain version of them—

Elegeia octava.

Restauratio regni.

AT TV TOLLE CAPVT REX CAROLE : SCORPIVS ALTER
QVI SEQVITVR, VANOS HIC PARIT VRBE METVS. } = 1660

ILLE NEC INDOCTÆ PLEBIS SATIS ORA REFRINGET ;
NEC PATRIÆ SERPENS CALLIDITATIS ERIT. } = 1660

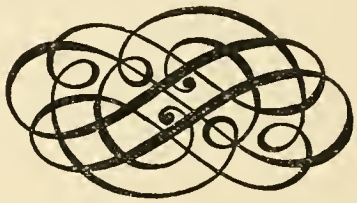
SIC TIBI REX ANNOS FAVEANT ET SÆCVLA DIVI ;
CAROLVS ET VERÂ VOCE SECVNDVS OVES. } = 1660

Plain version.

At tu tolle caput Rex Carole : Scorpius alter[1]
Qui sequitur, vanos hic parit urbe metus.
Ille nec indoctæ plebis satis ora refringet ;
Nec patriæ serpens calliditatis erit.

Sic tibi Rex annos faveant et sæcula Divi ;
CAROLVS et verâ voce *SECVNDVS* oves.

[The book ends with pp. 148-149.]



A TRACT in the British Museum (press-mark 837. m. 1–15.), by J. Bartschius, is intituled 'Porta pacis.' It is a congratulatory address to Frideric, King of Bohemia, Elector-Palatine, etc., on his entry into Prague in the year 1620. Printed at Breslau. The title-page begins—

O REX MAGNE, HAVE AC FAVENS ADESTO, = 1620

etc. etc.

Porta Pacis et Gloriæ Mathematico-Poetica ; Divo Friderico regi, etc. (and it ends thus)—

Anni

EIA ! FRIDERICVS IN VRBEM VENIT. = 1620

LÆTARE BRESLA : NAM REX TVVS ADEST. = 1620

GOTT LOB, VNSER FVRST VND KÖNIG IN BÖHMEN
IST IN BRESSEL EINGEZOGEN. } = 1620

[1] A marginal note in the original explains, 'Richardus Cromuel, filius Oliuerii.'

[2] Frideric was elected King of Bohemia in 1619, the war which was the consequence of this circumstance ended in his defeat at Prague on 9th November 1620. He took refuge in Holland, having lost all his dominions, a result not anticipated by the writer of the 'Porta pacis.'

The dedication follows, concluding thus—

DIVVs frIDerICVs aDsIt nobIs. = 1620

A page of verses, intituled, 'Apollo Parnasseus in porta pacis Vratislav,' concludes thus—

o nostrIs MVsIs faVeat frIDerICVs In orbe. = 1620

Vnsern freIen kVnsten Lobesan bLeIbe Der könIg In bohMen VnstIg. = 1620

After this is a large folding sheet, in which the words are printed in a form to represent a gateway of a town with three openings, and two windows above them, and they are marked out by words in red letters. There are several chronograms intermixed; this one is in a circle crowning the summit of the 'Porta'—

gott gebe VnserM könIge eIne gVte frIeDreICHe regIerVng. = 1620

Then follows an astrological scheme relating to the king, occupying two pages, and followed by—

o reX Magne, Deo reCtore bono astra faVebVnt. = 1620

Thematis Astronomici
per Uraniam et Calliopen in Parnasso facta Explicatio.

This title indicates the character of the verses which follow. This chronogram is in the margin—

astra regVnt hoMInes, regIt InDe hæC IoVa benIgnVs. = 1620

VIr probVs aC sapIens astrIs DoMInatVr In orbe. = 1620

Then follow three pages of verses, interspersed with chronograms, the totals of which are to be worked by the common rules of arithmetic to make the date 1620. There is no space here for the verses; these are the arithmetical chronograms—

Eteometra Arithmetica juxta quintuplicem vulgarem operandi in Arithmet. mod. versibus chronicis inclusa.

(On the year of the coronation of Frideric).

Additio.

reX noster eLIgItVr Magno DIe nataLI. = 1619

reX boheMIæ rIte CoronatVr DIe ottonIs. = 1619

Vnser könIg frIeDrICh zV prag an seIneM gebVrtstage erkohren. = 1619

VVIrt preChtIg DaraVffhIer gekronet aM tage ottonIe. = 1619

nataLIs regIs, regI est fataLIs honorVM Ista DIes: regI nostro faVet orbIs et Ipse. = 1619

etc. etc. etc.

VIVIt: Io feLIX VIVat reX fortIs In Vrbe. = 102

pragensI regnetqVe DIV per teMpora faVsta. = 1517

Heidelberg, from whence Frideric came to Bohemia. = 1619

Subtractio.

prInCeps noster ab Vrbe pragaM abIIt annVente et IVbente Deo. = 1619

regI et DoMIno nostro nasCItVr hæres eX regIna. = 1619

frIDerICVs fIt reX boheMIæ et pater pragæ. = 1619

VNSER GNÄDIGSTER FVRST ZEVGT VVEGAVS PFALTZ VON VNS,
VVIRD KÖNIG VND EIN VATER ZV PRAG. } = 1619

etc. etc. etc.

OSOR HIC ATQVE VLTOR SCELERIS, VIRTVTIS AMATOR,
FRIDRICOS IMITATVR AVOS, FORTISSIMVS HEROS:
AC EST EVSEBIEN PROPTER, CHARITESQVE BENIGNAS
OB THEMIN ET SOPHIAN CVNCTO NOTISSIMVS ORBE. } = 6372

Ergo.

REGNAT: IO FELIX FRIDERICVS HIC ÆVVM,
PRINCEPS-ELECTOR, DVX SACER ILLE HOMINVM. } = 4753
1619

At Brünn, the capital of Moravia, where homage was done to the king by all ranks of people—

Multiplicatio.

BRVNNAM FAVSTITER INIT FRIDERICVS. = 1620
NVN IST KÖNIG FRIEDRICH; ZV BRVNN IN MÄHREN = 1620
IPSE BRVNNÂ VRATISLAVIAM SLESIÆ ABIT BONO DEO. = 1620
VNSER GNEDIGSTER MARGRAFF VVIL IN BRESSEL EINZIEHEN. = 1620

etc. etc. etc.

. . . summos et honores
Multiplices,—simul atque humili sic pectore fatur;

O REX IRENES IVSTVS NOSTROS FVGET HOSTES! = 27
REGI IGITVR FORTI GLORIA, PERPES HONOR = 60
NOS FRIDERICE DIV, NOS TEGE IOVA DIV. = 1620

Wratislavia (Breslau) does homage—

Divisio.

DIVO REGI SVO BRESLA VRBS SILESIÆ PORTAM ERIGIT. = 1620
EINE FRIEDENS-EHREN-PORT HAVET ITZT AVFFN PLATZ BRESSLA
VIREM KÖNIGE. = 1620
FRIDERICVS FAVSTÈ TRANSIT PORTAM VRBIS ET FORI. = 1620
VNSER OBERSTER HERTZOG VND KÖNIG REITET DVRCH DIE
FEIN GEZIERTE EHRENPORT. } = 1620
EN PATER HIC PATRIÆ MAGNVS, DVX SLESIDOS, VRBIS = 2179
IS DOMINVS NOSTRÆ, TOTO GRATISSIMVS ORBE, = 2514
MVNIFICVS FAVTOR MVSARVM, CVLTOR ET IPSE = 3283
SOPHROSYNES CVSTOS A IOVA IVRIS ET ÆQVI. = 124
5)8100

Ergo.

Nos et nostra beet, protegat et foVeat. = 1620

Budissina (Bautzen) Marchionatus Lusatiæ superioris Metropolis, does homage—

Regula de Tri.

MARCHIO NOSTER IN BVDISSINA VIVET. = 1620
IN LVSATIÆ PATRIÆ NOSTRÆ METROPOLI REX ADERIT. = 1620
VNSER GNÄDIGSTER MARGRAFF IST AVS BRESSEL ITZT IN
LAVSSNITZ GEZOGEN. } = 1620

rVnIst[1] kÖnIg frIeDrICh nahe beI Der haVptstaDt baVtzen. = 1620
o InVICte heros, stIrpe aLta nobILIs VrbI, = 216
CLaMItat oMnIs hoMo, DICens IaM VoCe sonantI. = 4860
VIVe, VaLe, rege nos faVstIter et tege nos. = 72
4860 × 72 ÷ 216 = 1620

Concluding lines—

Lauba Lusatiæ Urbs patria nostra.
o reX et MarChIo noster aDsIt nobIs benIgnÈ In Vrbe. = 1620
Vnser kÖnIg VnD herr seI Vns In Der statt aLLI.t[1] gneDIg. = 1620
LÆtare LaVba patrIa: reX tIbI seMper aDerIt benIgnÈ = 1620

The next page begins with—

reX aC fŒDVs nostrorVM. = 1620

[The confederation of Hungary, Austria, Bohemia, and the provinces of Moravia, Silesia, and Lusatia, is indicated by a sort of geometrical diagram placed in the centre of the following chronograms]—

perpetVo nostrVM fŒDVs Constat sVper orbe. = 1620

rVnseIn seChs VnD VIer In eIneM begrIffen. = 1620

bVnDnItz Der kÖnIge kÖnIgreICHe VnD proVIntzen. = 1620

VnVM sVnt et qVatVor et seX, LegIbVs. = 1091

VnDIqVe erVnt pVta regIones Istæ 1091
VnItÆ. = 529 529
= 1620

hoC fŒDVs neMo tVrbet sVper orbe nefastVs. = 1620

followed by a page of verses concluding with—

Namque unum unitum semper tegit unus Iovah,
neC fŒDVs nostrVM tVrbetVr ab orbe nefasto. = 1620

Then follows a geometric square signifying another condition of the same confederation, made indissoluble in 1619, accompanied by verses and these chronoragms—

VnIo proVInCIarVM In terra nostra a Deo. = 1619
frIeD VnD eInIgkeIt ernehret,
VnsrIeD aber aLLes Verzehret. } = 1620
o fIat! fIat!
DesVper o nobIs ConfIrMet Vota IehoVa. } = 1620

This line also occurs—

Vnser gnÄDIgster kÖnIg VnD herr Lebe VnD regIere eIne Lange zeIt. } = 1620

A little prayer for peace, taken from a church canticle, brings this singular effusion to a termination; after giving the ten verses, it proceeds thus—

[1] In these places the original print is imperfect.

Breviter.

O REX ÆTHERIS POTENS, DA PACEM REGI NOSTRO NOBISQVE IN TERRIS. = 1620

'Chronodisticha Germanica super annum præsentem,'

VNSER GNÄDIGSTER FVRST IST VND HEIST FRIEDRICH. = 1620

FRIEDRICH IST ITZT VND BLEIBT AVCH ALLEZEIT BILLICHEIN GOTT LIEB. = 1620

'Votum devotissimum omnium piorum.'

HEIL SEI ITZT VND ALZEIT VNSEREM KÖNIGE VON GOTT. = 1620

DIVVS FRIDERICVS ADERIT BENIGNÈ. = 1620

A SINGLE printed sheet in a large volume of German engravings (British Museum, press-mark 1750. c. 2. No. 18). A lamentation in hexameter and pentameter verse on the death of a Princess of Austria, the daughter of Leopold and his wife Margaret. Each line makes 1693, the date of the event. The author's name and place of publication appear at the end. The following is a transcript of the entire sheet:—

Genius Belgicus consolatur moestissimas, Bavariæ et Austriæ nymphas plorantes, ac lamentantes super immaturam luctuosissimamque mortem, serenissimæ principis electricis MARIÆ ANTONIÆ, natæ archiducissæ Austriæ, Leopoldi I. Rom. Imper. Ex Margaretha, Philippi IV. Hispaniarum regis catholici gnatâ, dilectissimæ filiæ, serenissimique principis Maximiliani Emanuelis, utriusque Bavariæ, nec non Sup. Pal. Ducis, comitis Palat. Rheni, S. R. I. Archidap. & Electoris, Lantgravii Leuchtenbergensis, etc. etc. Amantissimæ Conjugis, Dominæ, Dominæ pientissimæ memoriæ.[1]

VITA VELVT FLOS EGREDITVR, ET FVGIT VELVT VMBRA. = 1693

NOS VERÒ SICVT AQVÆ DILABIMVR, QVÆ NON REVERVNTVR. = 1693

NVNTIVS AVSTRIACA VENIO FVNESTVS AB AVLA AH! NIMIS AD BOIOS TRISTIA FATA FERENS. = 1693

PROH! OBIT ELECTRIX! PLANCTV ATRO FLETE CAMENÆ, AVSTRIACVS, BAVARVS BELGAQVE FATA FLEAT. = 1693

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[1] *i.e.* The Genius of Belgium consoles the exceedingly sorrowful Nymphs of Bavaria and Austria, deploring and grieving over the premature and most lamentable death of the most serene Princess-Electress MARIA ANTONIA (the daughter of the Emperor Leopold I. and Margaret his wife, etc. etc.), a high lady of most pious memory.

LÆTITIÆ ITE PROCVL, CYTHARÆQVE, TVBÆQVE TACETE,
VERSICVLIS RESONET FLEBILIS VRNA MEIS. } = 1693

FER TRISTES LVCTVS ELEGIA VVLSA CAPILLIS,
MARIA ANTONIA AH! SPES BAVARI OCCVBVIT! } = 1693

PROH! QVALI PLANCTV BRVXELLIS BELGA GEMISCES,
ACCIPIENS EIVS TRISTIA FATA STVPENS! } = 1693

QVANTA TIBI, ELECTOR, LATITANS EST CAVSA DOLORIS,
ANTE CVI ELÆCTRIX GAVDIA TANTA TVLIT! } = 1693

ANTE PVERPERIO RECREATA BAVARICA TELLVS,
LVCENS MASCVLEÂ EX PROLE BEATA VENIT, } = 1693

ELECTRICE SVÂ NVNC HEV SPOLIATA BENIGNÀ,
LÆTITIA IN GEMITVS VERTITVR ECCE NOVOS. } = 1693

AVLA, STATVS PATRIÆ, FLET EQVESTER, ET ORDO TOGATVS,
MARIÆ ANTONIÆ LVGVBRE FVNVS HABENS. } = 1693

PLANCTVS INEST AVLÆ LEOPOLDI CÆSARIS INGENS,
FACTA VELVT VIDVA EST BOICA TERRA SIBI. } = [1]

VOCE PIÈ QVERVLÂ LACRYMABILIS ASSONAT ECHO,
TRISTITIÆ IS AVRVS CVRRERE COGIT AQVAS. } = 1693

EHEV CVR PRECIBVS NON FIT REVOCABILIS VLLIS,
SOL PATRIÆ ELECTRIX, TAM PIA NOSTRA PARENS! } = 1693

FATA VETANT: LEX EST, ET INEXORABILE FATVM,
(VERBA POETA TIBI HEI, NON SINIT IRE DOLOR!) } = 1693

HÆC VBI PLANGEBAM, VENIENS SOPOR OBRVIT ARTVS,
VATI À TRISTITIA NOX ERAT ORTA DIV. } = 1693

ANTE OCVLOS NOSTROS GENIVS QVASI MISSVS AB ASTRIS
VISVS ADESSE FVIT: SISTE POETA PIÈ, } = 1693

HÆC ELECTRICIS PIA FVNERA PLANGERE QVESTV,
DIXIT, EN ELECTRIX NON OBIT ILLA, DEO } = 1693

VIVIT, QVÆ PIETATE SVÂ MATVRA TONANTI,
TANTA ASTRIS NEQVIIT STELLA LATERE DIV, } = 1693

ELECTRIX PAVCIS EXPLEVIT TEMPORA PLVRA,
HINCCE INTER SANCTOS STAT SINE FINE VIRENS. } = [2]

HISCE EXPERRECTVS CÆPI SOLARIER; ORBI
NOLLET IBI ELECTRIX AMPLIVS ESSE SVPER. } = 1693

ERGO ABSINT QVESTVS LEOPOLDE EMANVEL ABSINT
TRISTITÆ, EST SVPERIS VERA VIRAGO VIRENS. } = 1693

IPSA EXORABIT PRO VOBIS NVMEN IN ASTRIS
(APPLAVDENT SVPERI) PRINCIPE PROQVE SVO. } = [2]

VIGESIMO QVARTO ÆTATIS SVÆ ANNO IN
VIGILIÂ NATIVITATIS CHRISTI DEO
SVO NATA EST. } = 1692 [3]

FALLAX GRATIA, ET VANA EST PVLCHRITVDO, HIC
ELECTRICIS PIETAS IPSA LAVDABITVR. } = 1693

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[1] These lines make only 1688. They are so in the original, and are probably erroneous.
[2] These lines make 1698. They are so in the original, but probably erroneous, as the sheet was published in 1693.
[3] This line accords with the original; it makes only 1692.

eXtInCta est LVX
en LVMen VItæ DeXtrâ
haC eXtIngVItVr atrâ.
Here is a figure of Death draped in black, extinguishing a lighted candle held in the right hand.

et gaVDIVM baVarIæ
Top line = 176
Bottom lines = 1517 } 1693.
Middle lines = 1693.

eVanVIt VIrtVosa
VIta qVasI rVbICVnDa rosa
est. MoX Vespere LangVet.
Here is a figure of Death draped in black, holding in the right hand a rose from which the leaves are falling, and in the left hand an hour glass.

pVLChrItVDo bVarorVM.
Top line = 22
Bottom line = 1671 } 1693.
Middle lines = 1693.

EPITAPHIUM.

In saXo LICeat sCVLpantVr CarMIna VatIs,
bâVarIæ hIC pIetas rara sepVLta IaCet. } = 1693

ne te eIVs teneræ MIseresCant fata VIator,
fLore IVVentVtIs syDera InIVIt oVans. } = 1693

grata rosa aVgVsto LeopoLDo nata, benIgna
eManVeLI VXor, baVarIqVe parens. } = 1693

tanta rosa In faCIe pIetatIs LVCe rVbesCens,
eXtInCta est, CeCIDIt, DeserVItqVe sVos. } = 1693

DIsCe hInC, InstabILIs nIhILI esse habItaCVLa VItæ
fLos soLe egreDItVr ConterItVrqVe breVI. } = 1693

MarIæ antonIæ VIrtVtes qVanDo seqVerIs,
Certe astrIs feLIX (perge VIator) arIs. } = 1693

LVX perpetVa ILLVXIt pIè Deo MortVæ. = 1693

Ita DeVoVebat sVb eXeqVIIs pro ConsoLatIone
trIstIssIMæ baVarIæ. = 1693

August: Casimirus Redelius, Cler:
Belga Mechlin. S. C. Maj. L. P.

SECUNDA INSCRIPTIO
AD ALTARE LATERALE S. CAIETANI THIENÆI,
BAVARIÆ PATRONI, CUIUS VENERATIONI AU-
GUSTISSIMA IMPERATRIX APPRIME ADDICTA ERAT,
IN MEDIO INTER QUATUOR INSIGNIA EXHIBITA.
AMALIA
SANCTO CAIETANO THIENÆO
INTEGRO GENIO
ADHÆSIT.

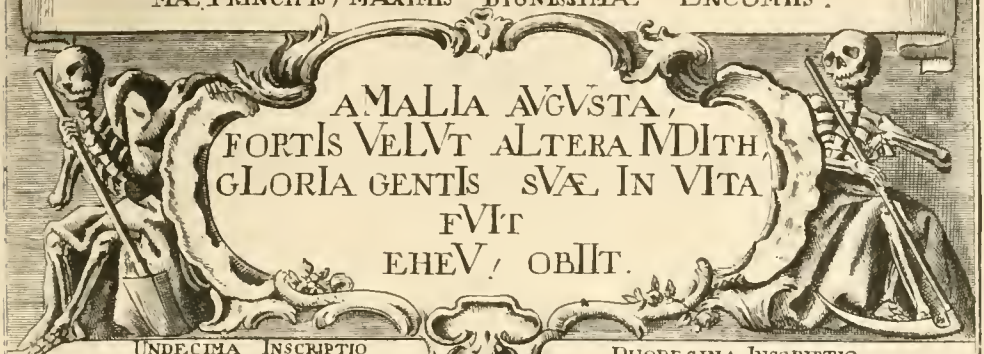
TERTIA INSCRIPTIO
ALTARI LATERALI S. FAMILIÆ, QUOD EST CONGREGATIONIS ANCILLARUM B.V.M. CUIUS ALBO AUGUSTA IMPERATRIX ADSCRIPTA ERAT, INTER QUATUOR PARITER INSIGNIA APPLICATA.
AMALIA
PIA DEIPARÆ ANCILLA
PERSTITIT.

Ignat. Sevillius del.

F. Xav. Jungwirth Sc. Monachii

DECIMA INSCRIPTIO

AD ORCHESTRAM SUPRA PORTAM MAIOREM ECCLESIÆ IN MEDIO COLLOCATA, CHRONOSTICO INTER BINA MORTIS SIMULACRA OBITUM DEPLORABAT SUÆ MÆ. PRINCIPIS, MAXIMIS DIGNISSIMÆ ENCOMIIS.



UNDECIMA INSCRIPTIO

a Latere Dextro Orchestræ in Aquila Solis exorientis Lucem anxie expectante indicabat, quam anxie M. Amalia S.S. Ecclesiæ Sacramentis, quæ Morientium Lux sunt, muniri in morte desiderarit.

DUODECIMA INSCRIPTIO.

a Latere Sinistro Orchestræ in Aquila mortis Symbola unguibus tenente Solicitudinem declarabat, quam Piissima Imperatrix habuit, ut præparata semper esset ad mortem.

ANXIA LUCIS.
Anxia Lucis Avis: moriens, at Amalia, Lucem Sacramenta darent, anxia semper erat.
MORS CERTA, HORA INCERTA
Disperit, ad mortem cunctis Augusta momentis Manxit, ut incertam falleret ipsa necem.

DECIMA TERTIA INSCRIPTIO

PULPITO CONCIONATORIO INHÆRENS, IN AQUILA ERGA SOLEM VOLANTE EXPLICABAT, QUAM FAMELICA VERBI DIVINI FUERIT AUGUSTA.

A book, folio size, with a boldly printed title-page, commencing, 'Funebris Memoria Mariæ Amaliæ,' etc. etc. [A funeral remembrance of Maria Amalia the august Empress, widow of the Elector of Bavaria, Count Palatine, Prince of Hungary, Archduke of Austria, etc. etc., solemnly performed by command of Maximilian Joseph in the Theatine Church[1] at Munich, on 11th December 1756 and 17th January 1757.] The work is dedicated by (its author?) Josephus Adamus Köckh the Præpositus, to Maximilian Joseph, the reigning Duke of Bavaria, the son of the deceased (who was the widow of the late Elector of Bavaria[2]), and gives a description of the funeral obsequies, accompanied by twenty-three finely executed engravings of the principal decorations and inscriptions, with three chronograms, and of the pictures emblematical of the virtues of the deceased.

The first chronogram[3] appears in plate 3 (page 3), inscribed on a representation of a heart, at the altar of St. Cajetan (who was the second General of the order); see the annexed facsimile—

aMaLIa sanCto CaIetano thIenæo Integro genIo aDhæsIt.= 1756

The second is in plate 4 (page 5); see the annexed facsimile—

aMaLIa pIa DeIparæ anCILLa perstItIt.= = 1756

The third is in plate 11 (page 19), among many other inscriptions; see the annexed facsimile—

aMaLIa aVgVsta, fortIs VeLVt aLtera IVDIth, gLorIa gentIs sVæ In VIta fVIt, eheV! obIIt. = 1756

I only acquired the book a few days before this page was printed; I cannot find a copy of it in the British Museum Library.

THE two following relate to the royal family of the House of Brunswick, and are extracted from two tracts in the British Museum Library.

The first has this title,[4] 'Iter parallelum Phœbi occidentis et orientis Joannis Friderici Ernesti Augusti Ducum Germanorum Brunsvico-Lunenburgicorum, ex itinere in Italiam, reducum, Ipsi orienti serenissimo principi Ernesto-Augusto Domino suo clementissimo cum is occidente Joanni Friderico serenissimo parentaret. Oblatum a Societate Jesu Osnaburgensi—

et CaDIt et sVrgIt fataLI teMpore phœbVs
non ergo penItVs fata IVVare neges. } = 1680

[1] 'In Electorali Templo Clericorum regularium vulgo Theatinorum.' The church of the Theatines (so called from Theate, the see of Bishop Caraffa, one of the founders of the Order), was the Court church of Munich. Beneath it are the burial vaults of the royal family. It was built in 1675, in the debased Italian style, with a dome; the interior is spacious and imposing, though much overladen by stucco decoration.

[2] See Charles VII. at p. 147, *ante*.

[3] I have carefully searched this church for chronogram inscriptions without success.

[4] British Museum, press-mark 591. g. 23.

The second has this title,[1] 'Antiquum illud Io! Feliciter! Invictissimo, etc., regi Britanniæ, Galliæ, et Hiberniæ defensori fidei, etc., Georgio Ludovico,' etc. [George the First of England, on his departure from Brunswick to assume the sceptre of Britain. An oration in 'Schola Clausthaliensis,' by J. J. Fahsius, pp. 8.] On the last page is, badly printed, this 'chronodistichon'—

PARTV gVeLfIa De regaLI nate georgI,
aD brIttos tenDens sCeptra parata tene. } = 1714

THE following is the only example I have met with of a chronogram made of the initial letters only, of the lines which describe the subject of it. The extract is from a small tract (British Museum, press-mark 698. b. 2.—4), by C. Graphæus, *alias* Scribonius or Schryver, which describes a conflagration which happened at the (cathedral?) church at Antwerp, on 5th October 1533, in twenty-nine pages of Latin hexameter verse. The tract bears the following title and date, and has this chronogrammatic introduction marking the year of the conflagration—

'Memorablis conflagratio templi Divæ Mariæ Antwerpieñ, heroico versu velut ob oculos posita. Authore Cornelio Grapheo.'

Quisquis es, hæc legito, horrendo sic omnia versu
Ardent, ut coram cernere cuncta putes.
Anno . M . D . XXXIIII.

Annus huius Conflagrationis literis capitalibus comprehensus.

Maxima ab exiguo sunt sæpe incendia casu,
Comprobat Andouerpæi hoc teterrima templi
Clades, Octobri quæ facta est mense, nigranti
Cum nox jam medium faceret caligine cursum,
Cum nonarum isset lux tertia, magnus erat tum
Cum socero consul, populique, urbisque magister
Vrsulus ille, animo excelso usque ad sydera notus — L. Ursulus
Vulcanus primum Gommari invaserat aram, — G. Lyra
Vnam illam Turri quæ proxima scilicet, inde
Vi multa elapsus summi ad fastigia tecti
Vssit atrox quæcunque sibi facta obruta, densi
Vndique erant ignes, fumi, stridorque, fragorque,
Infandique æstus, stragesque gravesque ruinæ,
Intactam tamen à peste hac, turrimque chorumque
Ille, Jovis jussu, flamma cedente, reliquit.

The fifteen initial letters are equal to 1533.

[1] British Museum, press-mark 1054. h. 2.—9.

A THICK folio volume in the British Museum (press-mark 4885. f. 1.) It is a truly surprising volume,[1] and probably unique; it consists of forty-eight tracts of various dates, some of them probably of great rarity, forming a collection of congratulatory odes, orations, and addresses to the Bishops of Bamberg and Würzburg in Franconia, on their accession to dignity and office, expressed in an extraordinary variety of ingenious conceits, such as cabalas, logogryphs, chronograms, etc. They mostly emanate from the Society of the Jesuits at those and other places.

The following extracts will give some idea of the fanciful character of the effusions. The volume is lettered on the back 'Franconia plaudens'—

Tract No. 1 is intituled '*MUNDUS AARONICUS*, etc.,' congratulatory verses to Francis Prince-bishop of Würzburg, by the college of the Jesuits at Cologne—Anno quo

VRBEVBIA[2] DVX FRANCONVM FIT PRESBYTER. = 1632

The set of verses to him, and alluding to Moses and Aaron, and to himself as 'Neo-mysta Princeps' concludes with this 'Eteologicum'—

DVX FRANCISCE, DEI STES IRAS INTER, ET ARAS:
ECCLESIÆ ES PLEBISQVE SICVT AARON. } = 1632

Aliud.

FRANCISCE, ES PRINCEPS, ES DVX, ES PRESBYTER.
Ergo
VNICA TE CIDARIS STRINGAT, EPISCOPVS ES. } = 1632

Aliud

FRVMENTO ET VINO, DVX, FRANCIS TVRGET EO[3] = 1632
ESTO TV DIVIS GRATVS, VTRVMQVE SACRAN[3] = 1632

Another set of verses concludes thus, styling him a 'Duke' of Franconia—

FRANCONIÆ DVX ES, PARITER, FRANCISCE SACERDOS:
RESTANT NVNC, PRINCEPS, VNA TIARA TIBI. } = 1632

Again another set of verses concludes with this 'chronodistichon'—

EPHOD VESTITVS VENTVRA PROPHETAT AARON:
VENTVRA TE FIDES DOCET. } = 1632

Aliud

VIRGINE NASCENTE, ES NATVS FRANCISCE SACERDOS:
FRANCISCI FESTO FESTIVVS SVRGIS AD ARAS. } = 1632

Another set of verses concludes with this chronicum—

IVDICAT ENSE, STOLÂ FRANCISCVS. IS HACTENVS VNO
ENSE REGIT. DEINCEPS ENSE, STOLÂQVE REGIT. } = 1632

[1] The discovery of this volume led to that of two others, which are described at a subsequent page.

[2] Ubia-urbs or Ubiopolis, is the city of Cologne.

[3] The German bookbinder has cropped off the ends of these lines.

Another ends with this 'chronometra'—

Reverendissimus præsul natus anno MDXCVI, die sexto infra Octavum Natæ Deiparæ, ipsis Magnæ Matris feriis natalibus Sacerdotio inauguratur.

TE MYSTEN IVSSIT VIRGO NATA ESSE. SVI ORTVS
TE NASCI SENO IVSSERAT ANTE DIE. } = 1632

The next 'chronographicum' is imperfect; the careless German bookbinder has cropped the last words of three chronograms.

On the colophon is this dedicatory chronogram—

FRANCISCO HERBIPOLENSI[1] PRÆSVLI, SACERDOTI NOVO,
SOCIETAS IESV AGRIPPINENSIS[2] DICAVIT. } = 1632

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The next in order, No. 2 in the volume, is a series of eulogistic poems and epigrams in Latin, and a few in Greek, accompanied by portraits of some of the dignitaries mentioned, with emblematical accessories. The title-page begins, '*DOMUS SAPIENTIÆ* felicibus auspiciis fundata, etc. etc.' (on the occasion of a jubilee on the foundation of the University of Würzburg, and mainly addressed to Julius, Prince-bishop of Würzburg, and Peter Philip, Prince-bishop of Bamberg, by the College of the Jesuits), MDCLXXXII.

The emblematical frontispiece is subscribed thus—

APPLAVDE: IVBILÆVM EST VNIVERSITATIS HERBIPOLENSIS.[1] = 1682

On the back of the title-page this appears in conspicuous print—

Porta aurea ad domum sapientiæ reserata ex solenni ritu jubilæi. (Epigr. chronol.)

IVBILA FERT ANNVS; DIVINÆ PALLADIS ÆDES
VISERE FAS NOBIS; AVREA PORTA PATET. } = 1682

At page 2, the Promulgatio jubilæi contains these words, 'Ad R^dssm & Cels^m Principem Petrum Philippum Conservatorem, cujus
SVB SIGNO TRICORDE IVBILÆVM AGIT VNIVERSITAS.' = 1682
And at the conclusion, 'Adeste, Jubilæum, agite quibus hoc anno sæculari
TER FELIX CVDITVR ÆVVM.' = 1682
The subject is continued to page 52, but without any more chronograms.

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Passing over some tracts on similar subjects, but without chronograms, No. 6 is reached, with the title beginning thus—'*CURRUS HONORIS* griphis[3] et ænigmatogriphis[3] poeticis pictus et scriptus,'—addressed to the Prince-bishop John Philip by the College of Jesuits at Würzburg—Quinto nonas Februarii, Anno CIↃ. IↃC. IC. The verses at page 5 are introduced thus—

[1] Würzburg. [2] Cologne. [3] Alluding to the Bishop's name.

Fama ex Choro Summa Ædis clangit tubâ suâ solenne.

VIVAT IOANNES PHILIPPVS LIBER BARO DE GREIFFENCLAW EPISCOPVS HERBIPOLENSIS,[1] S. R. I. PRINCEPS, FRANCIÆ ORIENTALIS[2] DVX! = 1699

Musæ et Genii respondent Famæ
Vivat Io Vivat ille
Quem petebant vota mille,
Vota mille subditorum
Vota mille filiorum
Vive PRINCEPS, Vive PRÆSES,
Vive Phœbe Franciæ!
etc. etc. etc.

Concluding, after a profusion of fanciful verses, at page 28, and no more chronograms.

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The next tract, No. 7, is intituled, '*SOL NOVUS* nuper Eoo-francico coelo invectus, nunc ad supremam augen (*sic*) evectus,' etc. etc. (when John Philip, Bishop of Würzburg, assumed the mitre). Adumbratus a Collegio Societatis Jesu Herbipolensi. Anno CIↃ. IↃC. IC. III. Non. Jul. (*i.e.* 3 *Non: July* 1699).

On the reverse of the title-page is an engraving of the armorial bearings of the bishop, with these chronograms—

ARMA PEDO SOCIATA CERNE. = 1701
REGAM PEDO ET ACINACE. = 1701

There are ten pages of gratulatory poems, etc., concluding at page 12 with this verse—

SI VVLTVS AVRORA NOVOS ROSEOSQVE REVELAT,
VENTVRI SOLIS PRODROMA SIGNA TENE. = 1699

And at page 24 the last poem, bearing this title, 'Prognosticon. Aureæ felicitatis a novo Sole invehenda,' terminates with the following chronogram—

SOL SIMILIS SOLI, QVI FVLGET AB AXE, PHILIPPVS;
FVLGEAT ISTE SOLO, LVCET VT ILLE POLO! = 1699

SPICVLA QVOT IACTAS NOVE SOL, TOT SÆCVLA CERNAS,
DIGNVS PERPETVAS AXE VIDERE FACES. = 1699

DVM IVNCTIS PROPERABIT EQVIS SOL, PRONA FAVEBVNT
ASTRA TIBI, VOTIS OBSEQVIOSA TVIS. = 1699

TOT FAVE SANOS NOVE SOL PER ANNOS,
ASTRA QVOT STELLAS, QVOT AQVÆ PROCELLAS,
QVOT SALVM STILLAS, QVOT HABET FAVILLAS
ÆTNA, PHILIPPE. = 1699

****

Tract No. 8 bears this title, '*JERUSALEM NOVA* quasi sponsa ornata viro suo Sacro Epithalamio Celebrata, quando Christo filio Dei unigenito, paranymphia regina virginum Maria, favente apostolico duodecim-virorum Collegio, Assistentibus,' etc. etc. (when

[1] Würzburg. [2] Franconia.

John Philip was consecrated and invested with the mitre as Bishop of Würzburg)—

Anno, Mense, et Die ConseCratIonIs. = 1703

Printed at Würzburg, 1703.

The subject occupies 34 folio pages, gratulatory verses, epigrams, odes, etc., addressed to the Bishop, but without chronograms. A large folding frontispiece engraving represents the church of the University of Würzburg, with emblematical figures, and several chronograms on scrolls and ribbons to explain the meaning; a group in the clouds represents the Three Persons of the Trinity with some saints, inscribed—

patronI aCaDeMICI. = 1703

On one side of the church, in mid air, a winged child bears a little flag, on which is the name Oulius, *i.e. Julius*, and inscribed above—

hoC IsIgne DoCet.

On the other side another bears a scroll, inscribed, Philippus, and inscribed above— = 1703

noMen reperatorIs.

The church is borne up in the air by two stout winged women at either side, and the heraldic eagle with a crozier in the centre. Winged children bear scrolls, inscribed—

I . ConDIt .
P . DeDICat .[1] = 1703

Beneath the eagle, which holds a sort of wheel in its left claw, is a scroll, inscribed—

stat saCræ fortVna DoMVs rota tanta sVb VngVe
qVo sVffVLta stetIt patrIa tVta VIget. = 1703

Beneath all this are two winged children, at last on *terra firma*, bearing two wheels, an armorial shield also shows two wheels; these words appear on scrolls—

fIt aCaDeMICæ-rota sua sortIs. = 1703

I have been at some trouble to make out this fine emblematical engraving; it presents a curious application of chronogram dates. It is signed thus in the corners, Wolfgang Högler del. Joann Saiver. Sc. Herbip. 1703.

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The next tract, No. 9, is addressed to another Bishop of Würzburg, Christopher Francis, by the College of the Jesuits; the gratulations are very fancifully treated in a series of poems, having descriptive headings with chronograms; I must confine my extracts to the latter. The title-page begins thus, *VOX POPULI VOX DEI*, etc. (when the Bishop was elected); the date is expressed thus—

per VoCeM popVLI DeI atqVe patrIæ eLIgebatVr. = 1724

The Bishop's family name seems to have been Hutten, and the first poem has this heading—

propVLsIo geneaLogICa perantIqVæ DoMVs hVttenIanæ. = 1724

[1] *i.e. Julius builds, Philip dedicates the church.*

At page 6 is Pars prima. Vox Dei.

VoX DoMInI ConCVtIentIs. Psal. xxix. 8. = 1724

At page 7. Vox Ecclesiæ.

VoX DILeCtI MeI pVLsantIs. Cantic. v. 2. = 1724

At page 8. Vox Franconiæ.

ChrIstophore esto MIhI parens DVX et epIsCopVs. Judith xv. 10. = 1724

At page 10. Vox Dei.

sIs DVX popVLI MeI eLeCtI. = 1724

At page 11 commence three poems (Vox Franconiæ), with separate headings and chronograms—

(1.) IVbILate Deo oMnIs terra, eXVLtate et psaLLIte. Psalm xcvi. = 1724

(2.) sVrge a DoLore tVo atVqe ILLVMInare herbIpoLIs. = 1724

(3.) non aVDIetVr porro fLetVs, et CLaMor In terrIs VestrIs. = 1724

At page 14. Genius Franconiæ.

aVrIbVs perCIpIte et aVDIte VoCeM. Isa. xxviii. 23. = 1724

eXsVrgIte psaLterIa et tVbæ, eDIte MeLos CItharæ. = 1724

At page 18 is Pars secunda. Jubilus quadripartitus.

ChrIstophoro franCIsCo ab hVtten In stoLzenberg reCens eLeCto epIsCopo s. r. I. prInCIpI herbIpoLensI, et franCIæ orIentaLIs DVCI saCer. = 1724

At page 19, Jubilus primus ecclesiæ cathedralis Herbipolensis—

ChrIstophorI franCIsCI a poLo, CLero, et pLebe eLeCtI s. r. I. prInCIpIs epIsCopI herbIpoLensIs franCIæ orIentaLIs DVCIs patrIs patrIæ. = 1724

Religionem et pietatem in superos commendat—

VIn' nôsse, VnDe MeIs sors InfLVat InCLyta rebVs? = 1724

* * *

hoC sI DVX pIetas, atqVe MagIstra, sCIes. = 1724

This is followed by a Latin ode in his praise.

At page 20, Jubilus secundus civitatis Herbipolensis, quæ

In ChrIstophoro franCIsCo ab hVtten In stoLzenberg reCens eLeCto epIsCopo herbIpoLensI s. r. I. prInCIpe, franCIæ orIentaLIs DVCe aC patre patrIæ. = 1724

Æquitas in Judiciis.

IVDICaVIt CaVsaM paVperIs. Jerem. xxii. 16. = 1724

At page 21, Comitas in negotiis—

LeneM te affLICtæ genVIt natVra, DabItqVe VrbI. = 1724

At page 21, Prudentia in conciliis—

ChrIstophorVs sapIens In Verbo proDVCet se IpsVM. Ecclus. xx. 29. = 1724

At page 23, Jubilus tertius, with chronogram as in Jubilus secundus.

At page 25, Jubilus quartus patriæ universæ, etc.—

Aureique Sæculi Vindicem decantat.

. . . TE VINDICE FESSAS
ET TRISTES SVBITO CERNEMVS SVRGERE GENTES. *Claudian.* de Consul. 4. Hon. = 1724

Followed by an ode to him, in which the above quotation is introduced, and concluding with these lines—

VOX PATRIÆ FRANCISCO DEVOTISSIMÆ. = 1724

* * *

INNVMEROS FRANCISCE DIES VIVE ATQVE SERENOS. = 1724

* * *

VIVITO, NEC TVRBENT TETRICA VOTA DIEM. = 1724

The whole concludes with some epigrams, and these farewell chronograms—

VOX DEVOTISSIMA COLLEGII. = 1724

CHRISTOPHORVS FRANCISCVS IO TOT SÆCVLA VIVAT
ARTA VNI INCOLVMIS, QVOT FELIX VIXERAT ANNOS. } = 1724

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In the next tract, No. 10, the same Bishop Christopher Francis (Hutten) is abundantly praised in a series of odes composed with reference to various precious stones, the names of which are placed at the head of the introductory words. The arrangement of the odes is divided into four 'contemplations.' The chronograms at the end of the odes are mostly in the form of epigrams. The whole subject is fancifully treated. The title-page commences with chronograms thus arranged—

MONS
PRETIOSIS LAPIDIBVS CLARVS
et
PIE SVPERBVS. } = 1725

sive

EPISCOPALIS DVCALIS, ET
PRINCIPALIS CELSITVDO
SINGVLARIBVS VIRTVTIBVS VARIISQVE
PRÆROGATIVIS EXORNATA. } = 1725

In reverendissimo et celsissimo principe Domino Domino Christophoro Francisco, etc. etc. (here follow his titles), given under the symbol of a gem-bearing mountain, by the religious Muses of the convent of St. Benedict and St. Stephen at Würzburg—

Anno et Die
QVO DIGNISSIMVS ANTISTES CONSECRATVS FVIT. = 1725
(No date whatever is mentioned in figures.)

On the reverse of the title-page is this motto, 'Omnis Lapis pretiosus operimentum tuum : Sardius, Topazius et Jaspis, Chrysolithus et Onyx et Beryllus, Sapphirus et Carbunculus et Smaragdus. Ezekiel xxviii. 13.

At page 2, the 'Prolusio invitatoria' ends with this date; observe the rhyme [1]—

oCtaVa! aLba DIes, De Voto pronVba fIes,
aLbIs et totIs perpetVanDa notIs. } = 1725

At page 7, Contemplatio prima gemmiferi montis Hutteniani, etc. etc. Followed by a fancifully printed eulogium to him.

At page 8, Gemma prima *IASPIS.* At the end is this Epigramma.

hVttenos Canos IaspIs DesIgnat, et annos
qVos gens aLta stetIt, qVæ bona pLVra DeDIt. } = 1725

At page 10, Gemma secunda, *SAPPHIRUS*, with ode and epigram—

sapphIrVs beLLIs non tot CoLLVCet oCeLLIs,
qVot Censet MIros tanta propago VIros. } = 1725

At page 11, Gemma tertia, *SMARAGDUS*, with ode and epigram—

sIC nItet ILLVstrIs Vernante VIrore sMaragDVs, = 1725
* * *
nI VIVat pastor DIVIno ChrIsMate taCtVs? = 1725

At page 13, Contemplatio secunda, with eulogium as before, and Gemma quarta, *SARDIUS*, with ode and epigram—

sarDIVs InsIgnes toLerat De pVrpVrâ et Ignes,
sIC zeLo CresCIt prInCeps, hoC Igne nItesCIt. } = 1725

At page 15, Gemma quinta, *CARBUNCULUS*, with ode and epigram—

aVXIt se beLLIs CarbVnCVLVs VnDIqVe steLLIs,
LVX, qVæ CorDe Latet, prorVIt, atqVe patet. } = 1725

At page 17, Gemma sexta, *ACHATES*, with ode and epigram—

qVI VarIIs forMIs DIVes reCreatVr aChates, = 1725
* * *
DeMonstrat VarIos et VIVos prInCIpIs aCtVs. = 1725

At page 19, Contemplatio tertia, with eulogium as before, and Gemma septima, *ADAMAS*, with ode and epigram—

non Vrgent DVræ sVb DIgno prInCIpe CVræ,
et fortIs Deget, prosper et Ipse reget. } = 1725

At page 21, Gemma octava, *CHRYSOLITHUS*, with ode and epigram—

reCtè LIbrabIt LanCes, sIC franCIa stabIt
MVLtIpLICata: rIgor ros erIt atqVe VIgor. } = 1725

At page 23, Gemma nona, *MAGNES*, with ode and epigram—

est VIs MagnetIs, soCIat sIbI ponDera ferrI,
VIta tVos post se reLLIgIosa trahIt. } = 1725

At page 24, Contemplatio quarta, with eulogium as before, and Gemma decima, *ENYDROS*, with ode and epigram—

ChrIstophorVs pLenIs est MVnIfICentIa VenIs,
franCICa gens totIs hoC Lege, sCrIbe notIs. } = 1725

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[1] The same kind of rhyme (Leonine verse) occurs in most of these epigrams.

At page 27, Gemma undecima *TOPAZIUS*, with ode and epigram—

saCrato LaCtIs VIVos e peCtore rIVos
ChrIstophorVs Manat, franCIa Læta Canat. } = 1725

At page 28, Gemma duodecima, *BERYLLUS*, with ode and epigram—

ÆternÂ prInCeps VIVet bonItate DeInCeps,
prospera et ÆVa terat, qVI bona Magna ferat. } = 1725

After this follow two pages of short stanzas in verse, by means of which the muse declares the praises of the bishop in the form of question and answer. The whole concludes with this farewell chronogram—

ChrIstophorVs Canos patrIÆ foVeatVr In annos,
prosperet et Degat, qVI sIne Morte regat. } = 1725

****

The subject of the next tract, No. 11, commences with this chronogrammatic title-page—

LotterIa
sIVe
In forMa sCrVtInII
per eXtraCtas sortes
rIte et CanonICe faCta
eLeCtIo. } = 1729

(When the most reverend and exalted Prince of the Holy Roman Empire [s.r.i.], Fridericus Carolus became Bishop of Bamberg, at the date given as follows)—

sVb festo sTI feLICIs DIe XVIII. MaII anno Labente. = 1729
LotterIaM sIC InstrVente et sVb seqVente orDIne per sortes eXpLanante } = 1729

Thoma Josepho Kahles, Jud. Civ. Assess. Advoc. et Procur. Ordinario Herbipolensi.

[No date is mentioned otherwise than by chronogram.]

The preface concludes with this chronogram—

tV DeVs oMnIpotens CœptIs nVnC InnVe VotIs! = 1729
. . . . tVqVe o DVbIIs neC DefICe rebVs DIVa parens. = 1729

Virg. *Æneid.* vi. 196, 197.

It is impossible to explain here the 'Lotteries,' without transcribing and translating the whole of the fifty-seven pages; the schemes or calculations represented are very complex and extremely curious; they are intermixed with the laudatory odes, and accompanied with cabalas, epigrams, anagrams, logogryphs, and other quaint conceits in the most ingenious manner, and a good many chronograms, which would lose much of their point by separation from the text. Some of the chronograms are remarkable for being put in the form of logogryphs. The task of explaining the contents of this tract would be second only to the labour of composing it; I am obliged

therefore to give extracts only, and abandon any attempt to explain them.

At page 14, an ode about the Bishop Frideric and the Lion of Judah concludes with this hexameter logogryph chronogram—

VeL saLM VIgILanDo sat VngV fo
Leo onIs e VebIs = 1729
aVt saMs sVaVI et DVLCIor fa

At page 16 is another—

L Leo pL Io M sa
ornatV aVrI aVDe arte gatVs. = 1729
qVe Leo g Io In to

At page 19, after an ode in German and Latin alternate lines—

astræâ n IV gr
atVs sta DeX CaroLe egIs. = 1729
a neMesI opt VIn L

At page 20, alluding to Justice and Law—

DabIs Deo, qVæ DeI sVnt, atqVe CæsarI, qVæ CæsarIs sVnt. = 1729

At page 24, after a curiously composed page of Latin—

VnVs qVI nobIs CVnCtanDo restItVIs reM. = 1729

Virg. *Æneid.* vi. 846.

phœnIX In MVLtos CaroLe VIVe DIes. = 1729

At page 31 an address in hexameter verse is followed by—

CHORUS.

frIDerICe qVI tV prInCeps
qVIqVe nostra LVX DeInCeps
nobIs natVs sVrgIs phœbVs
aVthor gratVs ferens rebVs
sVos VVLtVs sVos CVLtVs,
noVVs soL eXorerIs.
= 1729

frIDerICe qVI atLantIs
fortIs VICes, qVI gIgantIs
traCtas onVs soLVs VnVs
et LabentIs CaVes fVnVs
Vt proteCtor sICVt heCtor
franCICæ proVInCIæ.
= 1729

qVI tV CœLI Inter astra
Leo syDVs ponens Castra
LargIores spargIs rores
atqVe LVCIs Dans faVores
noVo aVsV noVo pLaVsV
spIrItVs resVsCItas:
= 1729

ChLorIs nostra qVas rVInas
DeCoqVentes per prVInas
passa sVb fVrente aVstro
frIDerICe IVgI pLaVstro
VI teneLLI tV fLabeLLI
zephYrVs[1] restItVIs.
= 1729

qVI tV rIVVs Vt VIrtVtIs
frIDerICe fons saLVtIs
Inter sIrIos CaLores
per sVDores aC Labores
artVs fessos CVrIs pressos
aqVâ VItæ refICIs
= 1729

Io noVo soLe nIte
pLVs In anno apoLLo rIDe
Io fons saLVtIs saLIs
pastor bonâ spe nos aLIs
atLas stabIs zephYr[1] fLabIs
frIDerICe CaroLe.
= 1729

qVI tV VeLVt pastor bonVs
VeLVt tVtor et patronVs
peLLIs LVpos hostes gregIs
epIsCopaLI peDo regIs
et qVIetâ sVb DIætâ
reCreas oVICVLas:
= 1729

o ter sanCta faXIt trIas
sæpe IVbILæVs fIas
nestor annos age sanVs
feLIX æVo phœnIX CanVs
Io regas Io Legas
sæCVLorVM sæCVLa.
= 1729

[1] The letter Y counts as II = 2.

At page 51 are some verses in German with this heading—

AS COLIT ASTRA,

and an engraving of a six-pointed star, having in the centre a large letter *O*, enclosing a sort of heraldic lion carrying a flag; along the margins of each point of the star are the words of a prayer, twelve lines in all, to which the *O* serves as the initial letter; each point of the star is formed by the letter *A*, which serves as the final letter of each line of the prayer. At the foot of the engraving is this Leonine hexameter and pentameter chronogram—

VeXILLo eXCVLtVs, qVoqVe trIno Vt VertICe fVLtVs
tenDas VICtor eò sCanDe sVb astra Leo. } = 1729

This tract concludes at pages 56 and 57, with a compliment to the bishop, expressed in two Latin lines, on which are founded a Cabala of the year; the author appends his signature, etc., in the words at the foot of the title-page already transcribed (at page 480), but here they form a double chronogram—

DeVotIssIMVs serVVs et CLIens tho IosephVs kahLes: = 1729
IVD. CIV. assessor aDVo. et proCVrator orDInarIVs. = 1729

****

Tract No. 12 is a panegyric on Bishop Lotharius Franciscus of Mentz, of the noble family of Schönborn-Bucheim, by the College of the Jesuits at Mentz (Mayence). The title-page commences, '*VERA NOBILITAS* illustrissimæ domus sacri Romani imperii comitum de Schönborn-Buchem sermone panegyrico celebrata, et lapidibus gentilitiis incisa,' etc. etc.

A memoir occupies thirty-six pages, then commences a series of odes addressed to Bishops Lotharius Francis and Frideric Charles, under the subjoined headings, commencing and ending with chronograms, which are mostly quotations from the Bible, or from classic writers. There is no pagination to this portion of the tract. I must omit the eulogistic odes, as well as their literal headings.

Pars prima. Lapidis I. Inscriptio I. On the good name of the illustrious family, Schönborn—

fons aqVarVM, CVIVs non DefICIent aqVæ. Isai. lviii. 11. = 1728

At the end, Chrono-Distichon—

CLarIs CLara nItent, et pVLChro fonte rIgarI
pVLChrVM est, sI properIs ILLe perennet aqVIs. } = 1728

Lapidis I. Inscriptio II. On the antiquity of the family—

qVasI CeDrVs eXaLtata sVM In LIbano. Ecclus. xxiv. 13. = 1728

At the end, Chrono-Distichon—

CresCe per aLta CeDrVs, sVpernat ast nVbILa fronDes
sChönbornæ stIrpIs, neC CapVt astra tegVnt. } = 1728

Lapidis I. Inscriptio III. The family is renowned, 'togâ et sago insignis'—

VIrtVtIs est DoMare, qVæ CVnCtI paVent. *Seneca in Herc. fur.* = 1728

These chronogram lines appear at intervals in the ode—

CaDenteM eXCepI foVIqVe sInV. *Stat. Sylv. L.* 1. *Ode* 2. = 1728

hILarI per Castra tVMVLtV VaDIt oVans. *Stat. Theb. L.* 8. = 1728

Inter LaVrIgeros aLVerVnt Castra trIVMphos arDVa. *Claudian.* = 1728

And at the end, Chrono-Distichon—

prIsCa fIDes et prIsCVs honos heroICa res est,
aC preCII ponDVs VIVa seneCta faCIt. } = 1728

Pars secunda. Lapidis II. Inscriptio I. On the deeds done by he bishop for the glory of God—

qVIa oMnes gentes VenIent, et aDorabVnt In ConspeCtV tVo. } = 1728

At the end, Chrono-Distichon—

tres LapIDes trInasVe petras CVr sIgna LotharI pIngVnt? hIs peDIbVs stabat aperta fIDes. } = 1728

Lapidis II. Inscriptio II. His deeds done for the Empire—

CVnCta VIDebIs MItIa, sI VIres fregerIt Ira sVas. *Ovid. L.* 1. *Trist. El.* 1. } = 1728

At the end, Chrono-Distichon—

Cæsareos InterqVe tVos sChöneborna propago
MVtVVs egIt honos. fers: Data et Iste refert. } = 1728

Lapidis II. Inscriptio III. His deeds done for his country—

qVonIaM DeXtera sVa teget eos et In braChIo sanCto sVo. = 1728

This line occurs in the ode—

InCVstoDItVM raptat oVILe LVpVs. *Ovid. L.* 1. *Trist. El.* 5. = 1728

And further on are these lines—

Cesset nunc Venusinas Vates querulas voces vendere:

VastaqVe, qVæ neMo VInDICet, arVa IaCent. = 1728

Ovid. L. 1. *de Ponto, El.* 15.

Lotharius Franciscus. Sol illustrissimus.

And at the end, Chrono-Distichon—

aXe beante botros, orIens franCIsCe beâstI
InDIgenas, MaIor sors orItVre tVIs. } = 1728

Pars tertia consists of panegyrical odes addressed to Bishop Frideric Charles.

Lapidis III. Inscriptio I. His auspices—

nVnqVID eLeVabIs In nebVLa VoCeM? Job xxxviii. 34. = 1728

These lines occur at intervals—

Fridericus Carolus.

Sanguine, fortunâ

et prIMâ nVLLI VIrtVte seCVnDVs. = 1728

Offendere nullibi poterat, Quia Ducem habebant virtutem,

et a seDVCtorIbVs tVtaVIt ILLVM. Wisdom x. 12. = 1728

Last line—

CVIVs partICIpatIo eIVs In IDIpsVM. Ps. cxxi. 3. = 1728

Chrono-Distichon.

OBSTVPEO! CVR LINGVA COLAT TOT CAROLE LINGVAS?
ET VERBO AC FACTO NON MINOR ESSE POTES. = 1728

Lapidis III. Inscriptio II. An encomium—

QVONIAM DIGNOS SE IPSA CIRCVIT QVÆRENS ET IN VIIS. = 1728

This line occurs—

PARS A ME VIX DICITVR VLLA. *Ovid. Heroic Ep.* 16. = 1728

At the end, Chrono-Distichon—

ARA PARAT, SVPPONIT HONOS, SAPIENTIA IVNGIT
FRANCISCO CAROLVM: SIC BENÈ IVNCTA PLACENT. } = 1728

Lapidis III. Inscriptio III. 'Epinicion, sive plausus gratulatorius.'

TVNC ACCEPTABIS SACRIFICIVM IVSTITIÆ OBLATIONES ET
HOLOCAVSTA. Ps. li. 19. } = 1728

This applause concludes the subject, and the tract terminates thus—

Chrono-Distichon.

SCHÖNBORNO NVNC AGNVS AMAS HABITARE LEONI:
HVNC PARITER SACRO CONSECRAT VNGVE LEO. } = 1728

Votum Chrono-Logicum.

CAROLE LONGINQVOS IN SIDERA TENDE PER ANNOS:
SANO, QVO PATRVVS, TV PEDE PERGE NEPOS. } = 1728

****

Tract No. 13 bears this title—

AVTVMNVS LÆTVS
DEO FAVENTE FRANCONIÆ AFFLVENS. } = 1731

Sive

HERBIPOLIS TRIVMPHANS ADVENIENTE PATRE SVO
LÆTA CANENS:
VIVE PATER PATRIÆ. } = 1731

E

FERTILI VITÆ CAROLI VINDEMIA VVAS BONAS
ASSERVANS,[1] etc. etc. } = 1731

(A congratulation, under the figure of a vintage, addressed to the before-mentioned Prince-bishop Charles Frideric, etc. etc., and dated)—

ANNO QVO NVLLI TVRBABANT PACIS ODORES
GVSTAVI, ET PIETAS DEDERAT PIETATIS HONORES. } = 1731

There is also a beautifully engraved frontispiece, crowded with devices, representing chiefly the glorification of the 'Corpus Christi' at a jubilee in 1730, at the Cathedral of Würzburg. The dedication concludes thus, Dei cedat gloriam, Lege et Vive—

ET QVI NVNC PRINCEPS SENSVS PIÂ VOTA VIDENTI EST, IS
MANEAT. *Virg.* } = 1731

[1] This line is cropped by the bookbinder.

Applausus
Vive Pater Patriæ.

FRVCTVOSIS CELSA CLIVIS, / RECVRSIQVE LECTA RIVIS / IRRIGVIS SIC LÆTA, LAVRIS, / DISSONISQVE CHARA CAVRIS / EN SCENA VIVIT AVREA. = 1731

VENI CHARIS PATER VINEIS / SERI FATI VIVE TINEIS / SECVRÈ, QVI DEINCEPS / CHARIS VIVES DIVES PRINCEPS / ORE, VVLTV AC GESTIBVS. = 1731

RORAT AVRA NVNC FAVORES, / INFLAT VENTVS NVNC LEPORES, / CIVILIBVS IN THEATRIS / VINEA, CAMPISQVE STRATIS / SVRGIT NVNC VITA AVREA. = 1731

NEC ÆOLVS POSTHAC LIQVESCET / BLANDE ÆTHER HIC NITESCET / ORIENTVR NEOSTELLÆ / RELVCEBVNT SORTE BELLE / NOCTIS ATRÆ NESCIÆ. = 1731

CHARITES ET HVC SORORES, / ATQVE VIVI VOS VIRORES, / RHEA HVC VOSQVE FAVNI BELLI / ODIOSA NVNC REVELLI / LÆTIVS DEBENT TRISTIBVS. = 1731

VIVE PRINCEPS VIVE DIGNE / ILLINC SORTES NIGRAS LINQVE. / VINEAS NVNC VISISTI LÆTAS / ATQVE RVRA NVNC DIÆTAS / TIBI QVÆRE SINGVLAS. = 1731

After this are several compositions, from I. to VI., each under the heading 'Terminus Vindemialis,' not containing chronograms. They are nevertheless exceedingly quaint and eccentric, and incapable of being sufficiently described. Passing on we arrive at some curious logogryph chronograms, under the title of—

Terminus Vindemialis VII.
sive

Populus universus Patri Familias suo, Reverendissimo et celsissimo Principi Domino, Domino suo clementissimo Friderico Carolo præter optatissima vitæ gaudia, prosperitatemque, annorum seriem Longissimam affectu humillimo ac Devotissimo apprecatur.

CAROLEIO T COLO LVCE REN / ALI IBI SVAVÈ ATVM, / SIC GENIO ÆQV TE CANTO BE = 1731

* * *

VEPRES AC D FEBRES DE CORP V / VRAS. ORE ELLAS. / NECNON HAS C TRANQVILLO EXPECT P = 1731

* * *

VIRGÆ IESS NOVITER PRO M VIR / EÆ ORE ESCAS. / ET IERICHVNT VERNO ROSÆ OD SEN = 1731

* * *

COLLESQVE ART DEIN LÆTA TRIP FL / AVNI VDIA ECTANT. / SYLVICOLÆ F . VENATICA GA N = 1731

* * *

LVSTRA ITHACEA R STABILIS TV CON S / EGAS SCIA ORTIS / SÆCVLA CANA L FVRTIVÆ NE M = 1731

* * *

NON E LETH RIVO SOLA S
EO MINA VXI. } = 1731
RIVO AST PHŒB FESTI PIA CAR · D

* * *

Cum acclamatione

BENEDICANT RORES ET PRVINA, GELV ET FRIGVS,
GLACIES ET NIVES, NOCTES ET DIES, VALLES ET COLLES. } = 1731

* * *

SIMVL AVE ET FAVE REDVX CAROLE. = 1731

* * *

[The author's name.]

DIXI IOANNES GEORGIVS KÖNIG, CLIENS INFIM[9] [1]
REGIS: INARVIS, LOG. HERB. } = 1731

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The title-page of tract No. 16 commences, '*SIDUS JULIUM* post sæculi integri decursum in cœlo Franconico sub cruce Ingelheimiana gloriosissime denuo refulgens, quando,' etc. etc. [When Anselmus Franciscus of the ancient family of ECHTER, Counts of Ingelheim, was made Bishop of Würzburg.] And it is thus dated—Anno quo

FRANCONICO LABARO PVLCHRÈ CRVX ADDITVR; HOSTES
VINCET IN HOC SIGNO PATRIA TVTA SVOS. } = 1746

Eulogistic addresses and odes by the College of the Jesuits at Würzburg. Towards the end this one occurs, Inscriptio epidictica et prognostica e principis Anselmi Francisci vita; and this chronogram at its conclusion—

DIV CONSERVENT TE FAVENTES PATRIÆ SVPERI, A QVIBVS
TERFAVSTÆ FRANCIDI DATVS ES. } = 1746

TEQVE FIDELES TVI FRANCONES, QVIBVS A SVPERIS DATVS
ES, VSQVE DILIGANT. } = 1746

Votum urbis et patriæ.

TER FELIX
FORTVNATA FRANCONIA!
HOC SVB DVCE, ET CHARO
PRINCIPE,
REDEVNT AVREA TIBI
SÆCVLA } = 1746

OBIT ISTE[3]
MERITIS DIVES; A NEPOTE
POSTEA ILLVSTRIOR. } = 1617

FORTVNATA IGITVR OMNIA
POLLICEARIS TIBI PATRIA!
SCILICET
VIRTVTIS IVLII HÆRES
FRANCISCVS EST. } = 1746

FORTVNATO
IVLII ECHTERI
ORTV
A FORTVNA SVPERISQVE[2]
ANSELMVS NOBIS SPONDEBATVR } = 1746

CASTOR
SI NOBIS IVLIVS ERAT,
POLLVX
EST NVNC FRANCONIÆ
ANSELMVS FRANCISCVS. } = 1746

[1] An abbreviation for 'infimus.'
[2] Julius Episcopus natus die 21 April, festo S. Anselmi.
[3] Indicat annum 1617, quo piè obiit Julius Episcopus.

BENE IGITVR SENTIT HERBIPOLIS[1]
EX TOT FRATRIBVS
PRIMOGENITO DEBETVR
CORONA.
= 1683

TRIVMPHET ECCLESIA
QVÆ
FORTI SVPER FVLCRO
NEO-EPISCOPO NOSTRO
TVTÈ ATQVE SECVRÈ
REQVIESCIT.
= 1746

CORONA SENECTVTIS, GLORIA,
QVÆ
IN PEDO PASTORALI ET DVCALI
FRANCISCO [PILEO
EX VRBIS ET PATRIÆ VOTO
OBTIGIT.
= 1746

LÆTETVR CHARA FRANCONIA,
CVIVS PROVINCIAS
ANSELMVS FRANCISCVS
VERÈ PATER PATRIÆ
GVBERNAT.
= 1746

CAPE ERGO PEDVM PRÆSVL,
IN QVO VNIONIS INSTAR
FVLGEBIT
VIRTVS TVA.
= 1746

TV VERÒ COELI TERRÆQVE RECTOR
DEVS!
= 1746

HOC
PASCE OVES TVAS, PIOS SVBDITOS
TVOS,
NEQVE TANTO SVB PASTORE
AB HOSTIBVS QVIS TIMEBIT.
= 1746

CVNCTO POPVLO TVO
AC
PRINCIPI NOSTRO PROVIDEBIS.
= 1746

ECCE CRVCEM SCVTI TVI:
VNIVERSOS HOSTES TVOS NOSTROSQVE
IN HOC SIGNO VINCES.
= 1746

SERVA PRÆSVLEM DIV
CVIVS SORTI
INNIXA STAT PATRIÆ SALVS.
= 1746

I ERGO FAMA
ET EX FRANCONIA AVSPICATA
EVROPÆ VNIVERSÆ
GAVDIA ANNVNTIA.
= 1746

LABORAVIT IN VINEA SVA
PRO GLORIA TVA
DIGNA IGITVR TANTO OPERARIO
MERCES
OBVENIAT
VITA PROSPERA, ET ANNIS REFERTA.
= 1746

LÆTARE GERMANIA
EN
DVX ET PRINCEPS
VIRIBVS ET AVXILIO
POTENS.
= 1746

HOC VOVET CLERVS.
HOC PRECATVR CIVES,
VOTOQVE VNANIMI
SOLICITAT PATRIA.
= 1746

VIVAT
ANSELMVS FRANCISCVS
EPISCOPVS
ECCLESIÆ VVIRCEBVRGENSIS.
= 1746

Thus the adulation ceases, and the tract ends.

****

The next tract, No. 17, has a title-page in German; the bookbinder has cropped off the leading words of it. The subject is an address, etc. etc., to the same Bishop Franciscus Anselmus, to whom the foregoing tract, No. 16, applies, and it contains the following chronograms concerning him, which were inscribed on a triumphal

[1] Denotat annum 1683, quo natus est celsissimus. Princeps noster inter novem Fratres natu major, et in Eccles. Cath. Wirceb. Canon. Jubilæus.

structure put up in a garden, and represented in a large folding engraving—

Io VIVat anseLMVs franCIsCVs, orIentaLIs franCIæ prInCeps aC epIsCopVs, VrbIs et totIVs patrIæ pater ! = 1746

IVLIVs reDIVIVVs æternVM nobIs VIVat aC fLoreat ! = 1746

IVLIVs eX eChterIana prosapIa natVs prInCeps In anseLMo franCIsCo ab eChtera parIter stIrpe prognato reVIVIsCens. = 1746

eXsVperans VnVs VestIgIa prIsCa sVorVM sCanDIt honorIs Iter. = 1746

MVLtæ fILIæ CongregaVerVnt DIVItIas, tV sVpergressa es VnIVersas. Proverbiorum xxxi. 29. = 1746

pInXIt honor, DeVoVIt aMor, LætosqVe CoLores VIrtVs InVenIt. = 1746

qVI VIDet hVnC, VIDet ora DVCIs sVaVIsqVe parentIs. = 1746

hæC VoVet herbIpoLIs, popVLVs, VoVItq : senatVs hoC saCra franCIsCo MVnere franCIs erIt. = 1746

qVas aVtVMnVs opes totI CongresserIt VrbI, et qVæ per patrIæ franCIDos arVa VIgent : = 1746

hæC Vt prIMItIas prInCeps franCIsCe teneto, pLVs nIhIL eXIgIto : Cor qVoqVe CIVIs habes. = 1746

MVLtæ sæpe CrVCes aLIenâ LVCe nItesCant ; Ista est CrVX pretIo nobILIs Vna sVo. = 1746

e trIbVs trIpLeX neXVs DIffICILe rVMpItVr. = 1746

VerÈ eXtat sæCVLVM IVLII reDIVIVI. = 1746

qVot tIbI DeVotIs gratans Vrbs IgnIbVs arsIt, Vota tot VrbIs habes MVLtIpLICata tIbI. = 1746

****

The next tract, No. 18, is intituled, '*IGNES FESTIVI* reverendissimo ac celsissimo Sacri Romani Imperii Principi ac Domino Domino Anselmo Francisco episcopo Herbipolensi,' etc. etc. (name and titles as in No. 16, on his most fortunate election on the 29th of August), Anno

testIfICata pIos qVo festIs IgnIbVs Ignes VMbras herbIpoLIs DIspVLIt aXe sVo. = 1746

Ab hospitalis julio-principalis devotissimo amore accensi.

A descriptive catalogue is given of the public decorations displayed on the occasion ; among them are these chronograms—

IVLIVs faVsto pareLIo In anseLMo franCIsCo ConsentIentIbVs sVffragIIs eLeCto prInCIpe noVo repræsentatVs. = 1746

VIVat, Io ! anseLMVs faVstos franCIsCVs In annos, eLeCtVs prInCeps, franConIæqVe CapVt. = 1746

The remainder of the tract is laudatory but not chronogrammatic.

****

The next tract, No 19, has a finely engraved portrait of the same last-mentioned Bishop, and bears this title, '*CRUX ET ANNULUS* illustrissimæ familiæ Ingelhemianæ pretiosa dos,' etc. etc. (addresses, etc., relating to the same Bishop Anselmus Franciscus, by the College of the Jesuits at Würzburg)—Anno quo

ANSELMO IVNXIT SE SPONSA ECCLESIA; SANCTI CONNVBII } = 1747
SPONSÆ CRVX VENIT ARRHA SACRÆ. }

Dominicâ Festum S. Bartholomæi insequente, quæ fuit vigesima septima Augusti.

There are several pages of epigrams and odes, but no further chronograms.

****

The title of the next tract, No. 20, commences '*FELICITAS FRANCONIÆ;*' it relates to Bishop Carolus Philippus Henricus of Würzburg, one of the ancient family of Greiffenclau, and bears date, Anno quo

FRANCONIÀ GAVDENTE NOVVS DABIT AVREA PRÆSVL
SÆCVLA GREIFFCLAVIA SÆCVLA VECTA ROTÂ. = 1749

Applaudentibus musis devotissimi Collegii S. J. Wirceburgi.

It is not otherwise dated. The contents are very similar to those of No. 19, and are without chronograms. The date indicated by the above chronogram is confirmed by an epigram on the last page, addressed to the Bishop 'In annum electionis, 1749.'

****

The next tract, No. 21, is addressed to the last-mentioned bishop, and is intituled—

PRIMVLÆ VERNÆ EX HORTO BONÆ VOLVNTATIS GRATVLANTIS } = 1749
PARVO FASCICVLO COLLECTÆ ET PRÆSENTATÆ. QUANDO, }
etc. etc.

(When he was elected by unanimous vote.) A servorum infimo et devotissimo Jacobo Wolff. No other date is mentioned.

A poetic composition is addressed to him with this heading—

Epos intercipit oratorem.

SVRGAT NESTOREOS TER AB AXE PHILIPPVS IN ANNOS } = 1749
ET BENEDICATVR SVB TEMPORA PVRA LEVATVS. }

And the last page (12) concludes thus—

ALAS NVLLA TVAS NIGRENT FATA AVREE GRYPHE } = 1749
ÆDIBVS IN SVPERIS LVX TVA SEMPER EAT. }

****

Tract No. 22 is a further congratulation to the same bishop on his consecration. The title is, *VIRTUS RADIIS SIBI CONGENITIS LOCUPLETA:* non uni æmula soli varios per polos

versata : etc. etc. Accinentibus Musis Krenzerianis diu sospitis, nunc vehementiâ gaudii rursus excitatis Anno quo—

GRYPHS, REGNANS PATRIÆ DVX, MOESTO PVLVERE TERSO,
LÆTITIÆ FONTES EXCITAT VNGVE POTENS. } = 1749

There are several odes and epigrams on the subject of various virtues,[1] among which the following chronograms occur—

CAROLVS PHILIPPVS HENRICVS DEI GRATIÂ EPISCOPVS
HERBIPOLENSIS, S. R. I. PRINCEPS, DVX FRANCIÆ ORIENTALIS } = 1749
ET PATER PATRIÆ.

VIVAT QVI ERIT DVX MAGNVS IN POPVLO SVO ELECTO. = 1749

AVGEBVNTVR ODORES VNGVENTORVM EX CIVITATE AB HERBIS
SPECIOSÂ. = 1749

Loquitur Jupiter per duo Chronosticha :

DECVS, QVOD VARIIS EX CAVSIS DIFFERTVR, NON AVFFERTVR. = 1749

TV LONGÆVVS REGES POPVLVM DEI IN PERPETVÂ PACE,
SVAVITATE ET ÆQVITATE. } = 1749

Motto.—Spiritus vitæ erat in rotis. Ecclesiasticus i. 21.

Epigramma.

VERTE ROTAS FORTVNA ! DEI SI SPIRITVS VRGET ;
AD DECVS EXTOLLES REGNAQVE FAVSTA GRYPHES. } = 1749

Motto.—Jurejurando dedit illi gloriam in gente suâ. Ecclus. xliv. 22.

Epigramma.

ORNAVI QVATVOR[2] FAVSTAS SI QVANDO CORONAS
BIS SEX GESTÀRVNT, PLVS DEA LARGA DABIT. } = 1749

Motto.—Leo et ovis simul morabuntur. Isaiah xi. 6.

Epigramma.

PENNATVS LEO DVX EST, ROBORIS EXVLET HORROR :
LENI MOTV IRAS ALA BENIGNA FVGAT. } = 1749

Motto—Adorabunt vestigia pedum tuorum omnes, qui detrahebant tibi. Isaiah xl. 14.

Epigramma.

POSTHVMVS EXTAT ODOR. GRYPHS PER VESTIGIA PRÆSENS
HERBIPOLIQVE FAVET, PERPETVOQVE PLACET, } = 1749

Repræsentabat rursus Gryphem coronâ redimitum, utpote summum patriæ Caput : Cor verò suum gestabat patulum subditis.

Motto—Dulcis et rectus Dominus. Psalm xxv. 8.

Epigramma.

Proponens Patriæ dubium, num Gryphs Carolinus *Caput* potius Ducatûs, quàm *Cor* appellandum sit.

GRYPHS CAPVT, ANNE COR EST? STATVES VIX PATRIA LÆTA.
DVLCIS RECTVSQVE EST. INDECOR ET CAPVT EST. } = 1749

Motto—Quis mihi tribuat, ut ego moriar pro te? 2 Sam. xviii. 33.

Epigramma.

HIS VITIS EXTINGVO SITIM. FERA PARCA QVIESCE !
NON OBSIT NOSTRO DEXTERA SÆVE GRYPHI. } = 1749

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[1] And playful allusions to his name Griefenburg, and Griphus = a net, or enigma.
[2] Two of the family were archbishops, and two others were bishops.

Votum finale.

ESSE TVVS SERVVS SORS EST MEA TOTA PHILIPPE.
DIC VNO VERBO: SIT. VOLO. FAVSTVS ERO. } = 1749

✣✣✣✣✣✣✣✣✣✣✣✣✣✣✣✣✣✣✣✣

Tract No. 25. *EPIPHANIA* in novo anno nova, ter gloriosa, Franconiæ felicitatis prodroma, quando, etc. etc. (When Adamus Fridericus Josephus Maria, of the ancient family of Seinsheim, was unanimously elected Bishop of Würzburg.) Anno quo,

FAVSTA APPARITIO! QVA FRANCIDOS AXE NOVATO
SEINSHEMII TRIPLEX GLORIA VISA FVIT. } = 1755

Applaudentibus devotissimis Musis Collegii S. J. Wirceburgi. The subject, occupying 52 pages, is a series of chronogram-epigrams, each followed by an ode in praise of the Bishop, which I omit.

Epigramma in gloriam Adami Friderici ab antiquitate generis sui mirè illustrati—

AVGET SI PRETIVM GENERI EXQVISITA VETVSTAS;
PRÆ FRIDERICO QVIS SPECIOSVS ERIT? } = 1755

Epigramma in gloriam Neo-Principis a virtute majorum suorum quam in se repræsentat, exornati—

REX ALES PVLLOS, CATVLOSQVE LEO EDVCAT ÆQVOS:
LECTÁ STIRPE SATVS QVIS FRIDERICVS ERIT. } = 1755

Epigramma in gloriam Neo-Principis magno ab illustrissimis parentibus spiritu imbuti—

CAVSA DVPLEX PERFECTA NOVI CHARA ORA FRIDERICI
PRINCIPIS EFFINXIT: PRÆSVL HIC ERGO BONVS. } = 1755

Epigramma in virtutem Neo-Principis a tenera ætate efflorescentem, boni regiminis prodromum—

RECTVS ES IN TENERÂ, NOVE DVX ELECTE, IVVENTA!
SIC RECTVS FRANCIS RECTOR ADVLTVS ERIS. } = 1755

Epigramma in triplicem Neo-Principis probitatem tribus argenteis palis designatam, et præsagam auspicati regiminis—

FRANCIDOS EOÆ FELIX STATVS VSQVE PERENNAT:
SERVAT EAM TRIPLEX NON RVITVRA BASIS. } = 1755

Epigramma in virtutem Adami Friderici semper ulterius progredientem—

VLTERIVS VIRTVS TENDEBAT PRÆSVLIS VSQVE:
EX ÆQVO IOSEPH[1] NOMEN HIC ERGO TENET. } = 1755

Epigramma in virtutem Adami Friderici patriæ felicitatem in dignitatibus politicis suffulcientis et gloriam illustrantis—

PATRIA TERRA! TIBI QVIS DVX, EN! VENIT AB AXE!
ISTE TIBI BASIS EST, FRANCIDOS ATQVE DECVS. } = 1755

Joseph, quod est tertium reverendissimi ac celsissimi Neo-Principis nomen, idem est ac argumentum sive crescens.

Epigramma in gloriam Adami Friderici variis ante Episcopatum dignitatibus ecclesiasticis ornati—

gLorIa VIrtVtIs soCIa est: VIrtVte nItentI
seInsheMIo aVreoLas gratVs aDaVXIt honos. = 1755

Epigramma in dignitates episcopalem et ducalem Adami Friderici, et earundem omen—

VtraqVe VIs tota est frIDerICI: Is pastor egentes
pasCet: Is IgnarIs DVX qVoqVe fIDVs erIt. = 1755

The laudation of the Bishop is wound up by the following:—

'Sylloge ter gloriosæ epiphaniæ. Triplex gloria Adami Friderici Josephi Mariæ triplex Franconiæ felicitatis fundamentum—

sIste
eoa franCIa;
qVæ noVa In noVo anno epIphanIæ CeLebras festa,
qVantæ CaVsa LætItIæ
noVa et ter gLorIosa
patrIæ esse Debeat
epIphanIa,
aLtIVs nonnIhIL, LætansqVe ConsIDera! = 1755

Ecce!
Novâ luce apparet tibi Gloriosissimus,
Qui semper Gloriosus apparuit:
Oritur designatus in festo Virginis sine labe conceptæ,
Ut Eâ Auspice Princeps conceptus videatur, etc. etc.

It continues in a vein of extravagant flattery, and thus concludes—

trIpVDIa ItaqVe, et eXVLta,
ter fortVnata franConIa!
In noVo tIbI apparente festo
sIngVLarIter
trIVMpha! = 1755

Nam inter plausus et jubila
epIphanIa seInsheIMIa
est = 1755
ConCeLebranDa.

Preces simul et vota jungantur:

ADAMUS FRIDERICUS JOSEPHUS MARIA
Episcopus Herbipolensis et Franciæ Orientalis Dux
feLICI franCIDIs oMIne. = 1755
Neo-electus vivat
DVX noVVs apparens patrIIs frIDerICVs In orIs
VIVat, Io! Canos et sIne nVbe DIes! = 1755

****

Tract No. 28 is intituled *VIRGA AARONIS*, is an address to the same Bishop Adamus Fridericus, dated only by this chronogram on the back of the title-page—

SENSHEMII AVGENTVR, VIRIDIS PROPAGINE VIRGÆ
PALI: QVOS PVLCHER FONS VEGETAVIT AQVIS. } = 1755

At page 25 a paragraph thus commences—

CRESCE AD MVLTOS = 1755
ANNOS ACCLAMAMUS!

And at page 64 we arrive at the conclusion without meeting with any further chronograms.

****

Tract No. 29 continues the praises of the same Bishop Adamus Fridericus; it is intituled, *TRIUMPHUS HONORIS* a Virtute et scientia in perpetuum gloriæ ac laudis immortalis monumentum adornatus quando, etc. etc. (when he was consecrated with solemn pomp). It bears this date—Anno quo

BIS TRIBVS A FVLCRIS, VT SINT PROCVL VSQVE PERICLA[1]
FIXA FVIT MOLES, FRANCICA TERRA! TIBI. } = 1755

A triumphal arch bore this inscription—

FRIDERICO EPISCOPO NEO-INITIATO PRINCIPI VVIRCE-
BVRGENSI FRANCIÆ ORIENTALIS DVCI VNIVERSÆ PATRIÆ
PATRI FORTIQVE ATLANTI. } = 1755

Other decorative structures were placed in the streets, with statues, inscribed—

Prudence.

FRIDERICVS, QVÆ FACTA PRIVS, VENTVRAQVE CERNIT,
HINC TIBI DVLCIS ERIT, FRANCIA FAVSTA! SALVS. } = 1755

Justice.

ASTRÆÆ CVLTOR PRINCEPS BENE SINGVLA LANCE,
ET POPVLO TRIBVET IVS CVICVNQVE SVVM. } = 1755

Temperance.

QVAM FELIX FRIDRICVS ERIT NOVA FRÆNA GVBERNANS?
HIS IRAS LEVIOR QVI REGIT IPSE SVAS. } = 1755

Fortitude.

IMPERII POPVLIQVE SVI, PATRIÆQVE FRIDRICVS
ATLAS VSQVE FVIT, PAR ERIT ATQVE NEPOS. } = 1755

The description of the rest of the decorations concludes thus—

IVLIA GENS ARCVM TIBI DESIGNAVIT HONORIS;
AXIS OVATVRO IVSTA BRAVIA LEGET. } = 1755

****

Tract No. 30, *DIES DESPONSATIONIS* et lætitiæ cordis (Canticles iii. 11) quando (when the same Bishop received the insignia of office in the cathedral of Würzburg), is dated Die 15 Junii

QVA SPONSVM FRIDERICE SIBI TVA SPONSA PETIVIT,
NEXAQVE VIRGO PIÈ FRANCIS EÖA FVIT. } = 1755

[1] This word comes at the end of a line, and has been cropped close by the German bookbinder.

And this is on the back of the title-page—

tVLIt IgItVr oLeVM, et fVnDens sVper CapVt eIVs VnXIt. = 1755
Leviticus viii. 12.

The dedication by the authors is thus subscribed—

In eXoptatâ tVæ ConseCratIonIs DIe VoVet et gratVLantVr DeVota tIbI eCCLesIa CoLLegIata In haVgIs. = 1755

The church of Haugen was decorated on the outside with statues, etc., and chronogram inscriptions were used—

frIDerICVs pater aC DVX· franConIæ In IanVarIo CreatVs, epIsCopVs In IVnIo ConseCratVs. = 1755

os pII nostrI MeLChIseDeChI. = 1755

This was inscribed on a column—

VIVente frIDerICo antIstIte, Vt InnIXa basI tVtæ franConVM prosperItas fVtVra est perennIs. = 1755

VeLVtI CoLVMna sVffVLta saXIs stabIt, aC VIgebIt feLICItas, et saLVs franCIæ orIentaLIs. = 1755

On a statue of Vigilance, with quotation from 2 Tim. iv. 5—

noCte DIeqVe VIgIL, pIVs eXtas argVs oVILI a sæVIsqVe ferIs protegIs Ipse gregeM. = 1755

On a statue of Fortitude, with quotation from 1 Sam. xvii. 35—

fortIter eXVrgens VrsoS, VIVosqVe Leones arCebIs gregIbVs præsVL aDaMe tVIs. = 1755

A statue of Zeal, with quotation from 1 Peter v. 2—

qVIppe greges, qVI forMa gregIs, CVstoDIt In agrIs eXqVIrIt gregIbVs pasCVa grata sVIs. = 1755

A statue of Prudence, with quotation from 1 Kings iv. 29—

regIs Verba probat popVLVs, probat atqVe statVta; Verba frIDerICI VoX saLoMonIs erVnt. = 1755

Many of the statues had no chronogram inscriptions; the tract ends with these words—

Hoc posuit monumentum ecclesia collegiata in Haugis—

teMpore ConseCratIonIs (Numbers vi.)
et
DIe LætItIæ. (Canticles iii. 11.) = 1755

The next, No. 31, is in German, and addressed to the same Bishop; has this chronogram only at the end, referring to Psalm xliv. 5—[?]

prosperè proCeDat et regnet per sæCVLa aMen. = 1755

The next, No. 32, is also in German; the title commences, *DAS ALT-UBLICHE FREYE FISCHER-STECHEN.* It relates to the same Bishop's consecration, and bears this date—

aLs Der franCken Mavn[1] eInen fIsCher-streIt seInes grossen hertzogs ehr hat bereIt. = 1755

[1] The river of that name which flows through Würzburg.

On the back of the title-page are the following—

IN DIR fVRST fRIDRICH IST EIN HERTZOGS-HVTH VND BISCHOFFS-STAAB,
zV VNSRER BITT GEVVAHR VON GOTT EIN HAVFFIG SEEGENS-GAAB. } = 1755

This is followed by an engraving, which represents some sports (a mock sea-fight) on the water, and a procession of important people along the shore. After some poetry comes this chronogram—

HERTZOG fRIDRICH LANG LEBE,
GOTT IHM OHN zIEL IAHR GEBE! } = 1755

The next, No. 33, is also in German, and addressed to the same Bishop Adam Frideric; the title-page commences—

DER zVR VVINTERS-zEIT IN VOLLER pLVHE VVVNDERBAHR fLORIENDE VON GOTT VORGESEHENE, etc. etc.[1] } = 1755

The author's name is J. M. Genser. There is no other date. There are a few pages of verses, with these accompanying chronograms—

DER SEGEN DES HERRN VEREVVIGET sICH VBER IENIGE, SO GOTT FORCHTEN, VVIE DAS VVAHRE VVORT GOTTES SAGT. } = 1755

RVDOLPHVS EIN GRAF VON BVRGVND IST IENE ESTERE VVVRTzEL VNSERES KNADIGSTEN REICHS-fVRSTEN. } = 1755

ER HAT SEIN EVVIGES VVORT IN IHREN MVND GEGEBEN, IHN ALS GEfVRSTETEN VATTER VBERS VOLCK zV SETZEN. } = 1755

SO RVFFT EIN FROHES VOLCK, SO RVFFT EIN VVERTHE STADT, DIEVVEIL SIE NVN IETZT IN DIR EIN NEVEN HIRTEN HAT. } = 1755

A wood-cut ends the tract, an angel flying through the clouds blowing a trumpet from which proceed the words—

'Vivat! vivat! vivat! Adamus Fridericus Josephus Maria!'

Tract No. 36 is remarkable for verses fancifully composed as to the arrangement of the words difficult to describe; music; 'cubic' arrangements of the letters of words; cabalas of a complex character; a carmen geometricum astrologicum; and a complex horoscope,—all relating to the same Bishop Adam Frideric.

The title-page commences, Verus pater patriæ modulis Apollineis decantatus, etc. etc., when the Bishop's 'Festum onomasticum' was celebrated, anno

TRVX PATRIIS QVO pVLSA ORIS PENVRIA CESSIT
DATQVE BONAS RVRSVS MATER ELEVSIS OPES. } = 1756

[1] The print in the original is obscure, and difficult to make out.

The next, No. 37, is an address by the College of the Jesuits at Bamberg when the same Bishop of Würzburg, Adam Frederic, resigned the bishopric of the former place, and accepted the latter; it is dated, Anno quo

FRIDERICI CAROLI BIS MAGNO ORNATA NEPOTE PRÆSENS EFFIGIES TE, BABEBERGA! BEAT. } = 1757

On the back of the title-page is an epigram containing these lines—

Inclyte Sol crescas! sunt hæc conjuncta Tuorum
VOTA: MANENT PATRIAS FLORIDA SÆCLA PLAGAS. = 1757

A long address in Latin and a long ode follow; in the latter this line occurs—

DA PATRIÆ AFFLICTÆ PATREM, TV SANCTA PATRONA! = 1757

And at the end is, 'Votum chronometricum'—

TOT RATA LVSTRA FLVANT, SALVVS TOT VIVE PER ANNOS QVOT BAMBERGA FOVET SVBDITA VOTA: VALE. } = 1757

After many pages of odes and epigrams the last page, 55, concludes thus—

VIVAT ADAMVS PRÆSVL NEO-ELECTVS, VNIVERSÆ PATRIÆ SIBIQVE IN SEROS ANNOS VIVAT. } = 1757

****

Tract No. 38 is also addressed to the same bishop; the title commences—

PRINCEPS DEI E DONO, BONOQVE ABRAHÆ RESPLENDESCENS . = 1757

QUANDO, etc. etc. (scil. the bishop), per unanima RR . DD . Cathedralium ibidem 21mâ Aprilis coruscare cœpit

ACCLAMANTE PER DEVOTO BABEBERGENSI PRESBITERO. = 1757

No other date is mentioned. At the fourth page an ode thus terminates, and the tract also concludes—

VIVAT FRIDERICVS! PYLIOS VBI VIVIT IN ANNOS NOBIS, ET SIBI ERIT FAVSTVS VT ALTER ABRAM. } = 1757

****

Tract No. 44 contains some curious conceits; the title-page commences—SAPIENTIA ET IVSTITIA, BINA EX COELIS DONA, ET LAETA TERRIS LVMINA. (When Franciscus Ludovicus, Duke of Franconia, was consecrated Bishop of Bamberg and Würzburg.) By Joseph Strecker. No other date mentioned. A long ode follows, on the eighth page of which these lines occur— } = 1779

DVX ET CHARE PATER MERITOS FLORESCE PER ANNOS PROSPERITATE TVA, PROSPERITATE TVIS! } = 1779

Plura canam? sileo;—seriem Sapientia longam
Annorum in *dextra* jam *Tua* nota tenet.—Prov. iii. 16.

O PRINCEPS! ATTINGE TVÆ BONA VERA SALVTIS! } = 1779
GLORIA ET INNVMERO SIT TIBI LARGA DIE! }

Hìc convincor; habet Sapientia mira sinistra
Jam *Tua* divitias, gloriam, et omne bonum.—Prov. iii. 16.

Sors terræ nostræ! FAVSTA SVB PACIS OLIVA, } = 1779
QVO PEDE CŒPISTI, TV BENE SEMPER EAS! }

Page 12 is a very curious set of verses, in which the words are so arranged that the names and titles of the Bishop and the arch-chancellor can be read cross-ways in four lines transverse to the principal lines; it is preceded by this chronogram—

POLLVX ET CASTOR FRATERNI OB FŒDVS AMORIS } = 1779
IN VASTO RENITENT ASTRA SERENA POLO. }

On page 15 are chronograms which it would be very difficult to reprint as they stand; first, the following line printed transversely to other lines, at every intersection of them a letter is common to the particular words at the exact point of crossing; the transverse line only is the chronogram—

PROSTRATO ANTE TVAS MITRAS PIA PROCIDAT ARCV, ET } = 1779
LIBITINA TIBI NON POTIS ESSE FERO ✠ (The cross must be } counted as X = 10.)

Below this is a chronogram so printed as to represent a Bishop's crozier, and transversely to it are two other chronogram lines, to which the first and last letters belong in common; by this arrangement a (St. Andrew's) cross is formed, and at the point of intersection the letters are common to the words at the exact point of crossing. These are the chronograms—

PASCE TVOS AGNOS[1] ET [1]EORVM DIRIGE GRESSVS, IVSTVS ET } = 1779
HOC SAPIENS LEGE BEANTE POTEST. }

A MVCRONE NEFAS CE[1]DENS VIRTVTIS APERT } = 1779
NTRO HORRET LEGIS[1] VERBERA TRISTE SV O }

There are no more chronograms in this remarkable volume.

A THICK folio volume in the British Museum (press-mark 4885, f. 3.). This volume is not less surprising than that described at page 473, which in appearance it somewhat resembles. It consists of twenty tracts of various dates, bewailing the death of some of the bishops of Bamberg and Würzburg, emanating mostly from the Society of the Jesuits at those places. Some of the tracts abound

[1] The four letters thus marked are the points of intersection of the lines.

in chronograms, others are not so embellished, and all are full of exaggerated expressions of laudation and lament. The volume is lettered on the back, 'Franconia lugens.'

Tract No. 6. The title commences, *MAUSOLEUM GERMANIÆ PRINCIPUM* (*i.e.* of the family of Hutten in Stoltzenberg, and particularly of Christophorus Franciscus, Bishop of Würzburg, who died 25th March 1729). By the College of Jesuits at Würzburg. On the back of the title-page is this chronogram, beneath the bishop's armorial bearings, which display a device of a beam of wood—

TRABS fVIt hæC faVstæ basIs haCtenVs InCLyta terræ,
hanC nVnC In CœLo CoLLoCat, eCCe DeVs. } = 1729

The exterior of the 'mausoleum' is described in two pages of verse, followed by some family pedigrees. Then the interior. The first 'monument' is mentioned in these incredible words, unless the structure was but a trumpery imitation,—'Moles marmorea est, qualem olim Augustus et Hadrianus sibi in Mausoleis suis erexerant,' etc.

The monuments to members of the family, princes, and bishops are described, with their names, emblems, ornaments, and inscriptions, including chronograms, which are curious as being quotations from Scriptural and heathen writings, used to express modern dates. They are mixed up with epigrams, etc. etc., which I must omit—

erVnt, sICVt faVILLa, qVaM tVrbo DIspergIt. Job xxi. 18. = 1729

VIVIfICabIt nos post DVos DIes, DIe tertIâ sVsCItabIt nos. Hosea vi. 2. = 1729

eCCe hI sVnt DII, qVos IVsserat beatIs pro se IVpIter IMperare terrIs. Statius, li. 4. O. 3. = 1729

VICIt aMor: sVperâ DeVs hIC bene notVs In Vrbe est. Ovid. Met. lib. 10. = 1729

Tract No 7 relates to the death of Anselmus Franciscus, Archbishop-Elector of Mayence, 'in cœlum translatus die xxx. Martii, Anno, quo Poeta alludens ad Crucem scuti gentilitii canebat'

InterIt In Verno CrVX arIete: sCILICet aVra
MartIa paCIferæ non fVIt apta CrVCI. } = 1695

Motto.—Ex Virg. Æn. lib. i. 240.

eaDeM fortVna VIros tot CasIbVs aCtos InseqVItVr. = 1729

CrVX VbI præCeDIt, non Me VestIgIa terrent. = 1729

osaqVe VICInâ ConDIta teXIt hVMo. Ovid. l. 3. de Ponto. = 1729

. . . fata DeDere
hIs VItæ CanæqVe DeCVs VIrtVtIs. Statius, l. 5. } = 1729

fata VIaM InVenIent, aDerItqVe VoCatVs apoLLo. Virg. Æn. iii. 395. = 1729

. . . sIne fronDIbVs areos
nVDa rIget, roDVnt arentIa saXa CapeLLæ. } = 1729
Ovid. Met. l. 3.

DenIqVe perpetVIs stabVnt effVLta CoLVMnIs atrIa. = 1729
Claudian. in Ruf., etc.

SERVARE CIVES MAIOR EST VIRTVS DVCIS. Seneca, Thyes., v. 556. = 1729

AVREA IAM VESTRAS NAVIS PERVENIT IN ORAS
HAC DVCE. Statius, l. 6. = 1729

PROCVL O! PROCVL ITE[1] PROFANI,
CONCLAMAT, VATES: TOTOQVE ABSISTITE LVCO.
Virg. Æn. vi. 258. = 1729

VT ÆTERNVM VICINAQVE SIDERA VINCAT. Virg. Æn. 9. (*sic.*) = 1729

INTREPIDO VVLTV SOLEM EXCIPIT. Statius, l. 4. = 1729

. . . VIRESQVE RESVMIT
IN NVDÂ TELLVRE IACENS. Luc. Bell. Phars. l. 3. = 1729

The tract concludes with two Latin odes, and these words—

'Vive, Vale, requiesce Princeps in pace sanctâ.'

Tract No. 9. *MONUMENTUM GLORIÆ* posthumæ ad immortalem meritorum memoriam erectum (when Fridericus Carolus Schönborn was buried in the cathedral church at Würzburg), Anno

QVO LACRIMIS FONTES SICCATOS PATRIA REPLET,
QVÆRIS, CVR? CAROLVS LVGVBRE FVNVS AGIT. = 1746

Printed at Würzburg. No other date mentioned.

After twenty-one pages of 'oration,' the deceased bishop is extolled in epigrams and other compositions, arranged after the fashion of inscriptions in short irregular lines; the first, at page 25, commences thus—

I fama! cœlo inscribe:
FRIDERICVS CAROLVS
AVREVS FRANCIÆ EOÆ PHŒBVS
LVCTVOSO HEV FATO
NOBIS OCCIDIT. = 1746
etc. etc. etc.

At page 31 another composition contains these lines on the birth of the bishop—

FRIDERICUS CAROLUS
FAVSTISSIMO PARTV
DATVS EST ORBIS LVCI. = 1674
etc. etc. etc.

HAC VT LÆTVS POTIRETVR,
VIGESIMÂ QVINTÂ IVLII
OBIIT
ET
AD SVPEROS ABIIT. = 1746
etc. etc. etc.

[1] The word in Virgil is 'este.'

The tract ends with an epigram concluding thus—

sI DoLor eXsICCat fLetVs; qVI LaCte fLVebat,
nVnC DabIt et trIstes fons speCIosVs aqVas. } = 1746

Tract No. 10. *SEPULCHRUM GLORIOSUM* æterna virtutum memoria adornatum (when the funeral rites of the same Bishop Fridericus Carolus were performed at Bamberg), Lugentibus Musis Collegii Bambergensis S. J. Anno quo

IVLIVs hIspanos eXterret fVnere regIs,
sponsaqVe DeLphInVM, fata seCVta patrIs. } = 1746

After many pages of elegy and ode in Latin verse, an epitaph to him is given at page 27, with chronograms setting forth the various steps in his career, and commencing thus—

Sta Viator! Lege et luge: Hac in tumba jacet, etc.

(1) VItaLes aVras prIMò CarpsIt festo kVnegVnDIs. = 1674
(2) CoaDIVtor epIsCopI baMbergæ: Tum = 1708
(3) eCCLesIæ CatheDraLIs herbIpoLensIs præposItVs Vno et ConCorDI Voto eLIgebatVr: Haud multo post = 1727
(4) epIsCopVs arChaDIopoLItanVs, gaVDente rheno pariter et regnIsIo ConseCratVs, a LotharIo franCIsCo: quo pientissimè defuncto, = 1728
(5) sVCCessIt eI babebergensI In epIsCopatV, patrVo nepos, nobILIs MItræ aC paLLII, nobILIor Cognatæ pIetatIs hæres. Eodem anno addita dignitas meritis, non merita dignitati, dum = 1729
(6) herbIpoLensIs InfVLæ aC pILeI DVCaLIs honore, gratVLante franCIâ orIentaLI DeCoratVs est. = 1729

The epitaph thus concludes—Abi nunc viator!

I pIo et IVsto prInCIpI benè preCatVs:
reqVIesCat In paCe,
et
respIret nVnC In eXoptata soCIetate sanCtorVM. = 1746

Tract 13. *EPICEDIUM* a lugente patria principis clementis, etc. (on the occasion of the funeral of Anselm Francis, bishop of Würzburg, by the College of Jesuits there), Anno

qVo fato sVbIto, patrIâ trIstante, fVrorIs
præDa tVI, anseLMVs, trVX LIbItIna! IaCet. } = 1749

(1) The date of birth, 3d March 1674.
(2) Elected coadjutor of Bamberg, 13th December 1708.
(3) Elected Bishop of Würzburg, 28th June 1727.
(4) Elected Bishop-archadiop: of Mayence, 28th June 1728.
(5) Succeeded to the episcopacy of Bamberg, 20th January 1729.
(6) Elected Bishop of Würzburg, 18th May 1729.

After several pages of Ode and Threnody, the 'Mausoleum' is described, and the following chronograms occur, mixed with epigrams, etc., without any date in figures—

sIt feLIX reqVIes ILLI, MerCesqVe LaborIs;
hoC patrIÆ, hoC CIVIs Vota preCesqVe petVnt. = 1749

LVgeto franCIa!
franCIsCVs anseLMVs
pIVs prInCeps et epIsCopVs = 1749
tIbI graVI fVnere prostratVs IaCet.

DVX nobIs ereptVs est,
prInCIpeM fata tVLerVnt = 1749
Latet, VbI posVerVnt?

Transcribe sed atro calculo!
qVo LVX tVa anseLMVs
DIro eXtInCtVs fato obIIt. = 1749

Illi interim quos orphanos mortali reliquisti in vita,
pastorI sVo sVaVIssIMo
LVCtV atqVe DoLore = 1749
enIXÈ parentabVnt.

pLorans pLora patrIa!
epIsCopVs VVIrCebVrgensIs, CLeMens ILLe pater tVVs, = 1749
tIbI LVCtVosÈ obIIt.

Sta viator, et Ducis nostri Elogium lege!
hIC IaCet anseLMVs franCIsCVs franCIÆ prInCeps,
sangVIne, VIrtVte, = 1749
et aLIIs, et notVs tIbI, IgnotVs sIbI.

Lege ac luge, dum
anseLMVs franCIsCVs VVIrCebVrgensIs epIsCopVs
franCIÆ orIentaLIs prInCeps = 1749
VItÆ ereptVs est.

non enIM VIVIs ereptVs est DVX aC epIsCopVs tVVs! = 1749

VIDe VIator,
et MagnI epIsCopI fato eXtInCtI eXVVIIs = 1749
Parenta! Luge planctu magno cum lugente Patriâ.

I! nunc viator! te ultra non moror, sed precare prius,
Vt anseLMI franCIsCI pII, aC zeLosI præsVLIs trIstI
fVnere eXtInCtI Labores In beata VItâ reqVIes æterna = 1749
Coronet.

angVsta Vrna MagnI DVCIs, et patrIÆ patrIs CIneres
tegIt, qVI non sIne graVI totIVs patrIÆ sensV InterIIt. = 1749

Lege ista, qui transis viator! et cum devotâ patriâ gloriosis tanti Ducis Manibus precare,
Vt CLeMens DVX et patrIÆ pater a LaborIbVs sVIs
reqVIe frVatVr æternâ. = 1749

sta et Lege
orIentaLIs franCIa! arCana tegIt fVnebrIs sCena,
naM
saCras tegIt eXVVIas
prInCIpIs
trIstI fato eXtInCtI. } = 1749

reqVIesCat In Lætâ paCe franCIsCVs anseLMVs,
LVXqVe perpetVa LVCeat eI. } = 1749

Tract No. 16. *SOL OBSCURATUS* in sagittario (on the occasion in November of the funeral of Philippus Carolus, Bishop of Würzburg, and the construction of a magnificent 'mausoleum,' by the College of Jesuits there), Anno quo

IVnCta sagIttIfero VenatrIX pessIMa, phoebo
eXtInXIt raDIos, franCIs eoa! tVo. } = 1754

On the back of the title-page is this epigram—

Obscuratus est Sol. Apocalyp. ix. 2.

franConICo aXe graVes CVr InCVbVere tenebræ?
phoebo noX oCVLos ConDIDIt aLta sVos. } = 1754

There are fifty pages of odes and epigrams; the subject is in four divisions, viz.: 1. Sol in ortu.—2. Sol in progressu.—3. Sol in occasu.—4. Sol de novo oriens. There is space here only for the epigrams, and they are composed as chronograms.

In gloriosum Philippi Caroli in Ducatu Franconico exortum.

LVX CaroLIna reCentI ortV sIC pLena refVLsIt.
hanC stVDVIt VIgILans ante poLIre DIV. } = 1754

In exortum Philippi Caroli patriæ gratiosissimum.

CVr nVper pLaCIDo franCIs VVLtV eXCIta rIsIt?
arrIsIt bLanDo CaroLVs Igne prIVs. } = 1754

In scientiarum amorem—a notatione nominis Philippi. (Philippus a φιλέω et ἵππος, idem est ac amans equi. Pegasus est equus elatus, qui cùm in Heliconem evolâsset ungulâ suâ Hippocrenen fluvium Musarum excitavit.)

noMen hVIC soLI DVbItas Vere esse phILIppI?
qVo gaVIsVs eqVo est, pegasVs Iste fVIt. } = 1754

In principalem Philippi Caroli liberalitatem et amorem subditorum planè singularem a notatione nominis Caroli. (Carolus per anagramma idem est ac, Cura Sol!

franCones aVDIVIt soL Is sIbI DICere: CVra
soL! popVLIqVe saLVs VnICa CVra fVIt. } = 1754

In ardentissimum Philippi Caroli zelum et virtutes promovendi studium—

faX soLIs DVX est, aCCenDIt, et aera pVrgat:
franConIæ hæC CaroLVs feCerat aXe pIVs. } = 1754

In gloriam Philippi Caroli plenâ luce refulgentis—

FRANCIDOS, EN! PVLCHRA CAROLVS SOL ARSERAT AVGE:
HOC RETVLIT VIRTVS A JOVE VTROQVE DECVS. } = 1754

In obitum Philippi Caroli in Novembri factum. (Thebana idem est ac Hercules, quia Hercules Thebis fuit oriundus, de quo proverbium, 'Ne Hercules quidem contra duos')—

MORS ATQVE ARCITENENS TELO FERT VVLNVS VTERQVE:
THEBANA IPSA NEQVIT VIS SVPERARE DVOS. } = 1754

In pium ac gloriosum Philippi Caroli obitum vitæ piæ ac gloriosæ conformem—

PRÆSVL TER FAVSTVS TOTA LVCE OCCIDIT: ÆQVA
LVCE ORTVS, CAROLVS PROGREDIENSQVE FVIT. } = 1754

In obitum Philippi Caroli toto Franconiæ luctuosissimum—

VBERIBVS GVTTIS PIA PATRIA TINGERE! PHŒBVS
HINC FVGIENS SALSIS EST TVMVLANDVS AQVIS. } = 1754

The verses following, contained in the fourth part (above alluded to), were inscribed on the mausoleum, and are mentioned under the term 'Epigraph,' not Epigram.

This was inscribed under a portrait of the bishop—

PATRIA EHEV, DVBITAS, ISTA QVIS IN ICONE VIVAT?
CAROLVS OCCIDVVS LVCE RECENTE NITET. } = 1754

FAVSTVS IN OCCASV! FRANCIS EXTINCTVS IN ORIS
SOL, MELIORE NITET PVLCHER IN AXE POLI. } = 1754

SCILICET EST RESTANS HÆC LAVS VIRTVTIS: IN VMBRA
QVÆ LATET HIC VIRTVS, HEV CAROLINA FVIT. } = 1754

The following appear among a variety of other inscriptions—

PRINCEPS EX ÆQVO PARTI DIVISIT VTRIQVE.
NON DVBITES ERGO DICERE: IVSTVS ERAT. } = 1754

FAX SOLIS PHŒBÆ IVBAR IMPERTITVR IN AXE;
IN TERRA CAROLVS SVBDITA TVRBA TIBI. } = 1754

PHŒBE MICAS, CAVSANS VERSVAVE, IN VELLERE PRÆSVL
CAROLVS IN SACRO VELLERE SVAVIS ERAT.[1] } = 1754

CEDITE DEGENERES, GENS NON PROBA, CEDITE NOSTER
PASTOR FERRE POTEST PRÆTER HONESTA NIHIL.[2] } = 1754

SIC EST: QVI NOSTRO SOL TALITER OCCIDIT AXE,
DIVVS NVNC SVPERIS PLVS RVBET ILLE PLAGIS. } = 1754

Ergo triste caput Gryphs et Franconia tolle!
Cura soli est CAROLO, sit licet ille polo.

HÆC PHŒBO EST VIRTVS: REFOVET LICET ILLE REMOTVS
TALIS AB EXCELSO CAROLVS AXE FAVET. } = 1754

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[1] Alluding to the bishop in his robes, as thus explained, Sol in signo Arietis vel Velleris ver inducens Imago Episcopi sacro Vellere vel Pallio ornati gregem suum suaviter regentis.

[2] Odi profanum vulgus, etc. With a device of the sun rising and the bats flying away.

Epigram.

In ultimam Philippi Caroli placidè exspirantis imaginem—

EN ! PHŒBVS CECIDIT, PATRIAM QVI QVINQVE BEABAT
ANNIS : SVAVE IVBAR FVNEBRIS VRNA TEGIT } = 1754

Huc propera laniata genas, tantoque parenta
Occiduo soli ! Francis Eoa geme !

AST TIBI, NON SOLI, EX NEBVLIS QVI PVLCHRIOR EXIT,
NVNC DOLEAS ! SIBI NON, OCCIDIT ILLE TIBI. } = 1754

Urna tegit corpus : sed spiritus obtinet axem :
Virtus clara solo, est digna nitere polo.

VT NITEAT, VOVEAS, QVISQVIS LEGIS ISTA VIATOR !
E CŒLIS FAVSTVS, QVÆ DEDIT ANTE, DABIT. } = 1754

SISTE VIATOR
LEGITO AC LVGETO !
FACTA SVNT SIGNA
IN
CŒLO FRANCONICO :
SOL
OBSCVRATVS EST,
OCCIDIT
TRISTI ET FVNESTO TOTI PATRIÆ FATO
CAROLVS PHILIPPVS. } = 1754

etc. etc. etc.

I NVNC VIATOR, ATQVE PIO AFFECTV EI PRECARE
VT HIS EREPTVS TERRIS SOL PVLCHRIOR
ÆTERNVM FVLGEAT IN CŒLIS. } = 1754

Tract No. 19. The title-page begins, *IN FUNERE* Adami Friderici, etc. (Bishop of Bamberg). It describes a 'monument' put up by the inhabitants, on the occasion of his funeral, on 11th March 1779, in forty-two pages, including the lamentations; it is followed by two sheets, numbered 20 and 21, and they appear to be an inscription for the aforesaid monument, one in German, the other in Latin, and both composed in chronogram. I transcribe sheet No. 21 only, as follows—

PIO NVPER ORBATA
PATRE,
AEQVIS SVFFVSA LACHRYMIS, TRISTES INTONA NOENIAS,
DIOECESIS BABEBERGENSIS ! } = 1779

DIE XIXNO FEBRVARII
TRISTIORI CAMPANAE NOCTVRNAE AERE PERTERRITA,
QVASI TONITRV QVASSA, BREVI EXANGVIS STETISTI. } = 1779

aCerbe fLens VoCIferabatVr qVIVIs :
proh
aDaMVs
patrIae pater,
eheV ! } = 1779

frIDerICVs
IntegrItate pVra nItens
epIsCopVs baMbergensIs et herbIpoLensIs, } = 1779

ah !
seInsheIM
InsIgnIs totIVs Cognatæ franCIæ orIentaLIs DVX, } = 1779

eo Ipso teMpore, qVo te InVIsere proponebat,
herI herbIpoLI eXspIrans CeCIDIt. } = 1779

o ! saeVo DVC ora fLetV ! qVerere ! neMo InfICIabItVr. = 1779

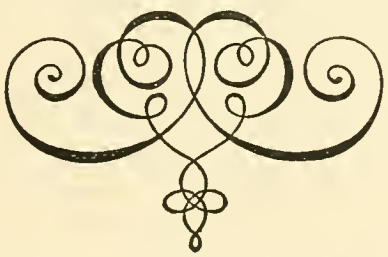
LVge ; naM
epIsCopVs, prInCeps, DVX, pater
obIIt, } = 1779

qVI VIVVs
per XXII. annos te Ita DILeXIt, Vt pro tessera reLIqVerIt } = 1779

Cor sVVM,
Cor
tIbI reLIqVIt, Vt ratIonaLI trIstItIa LaXe reDaMares. } = 1779

ergo :
IVXta eXeMpLar hoC DoLe ratIonabILIter, = 1779

LVge et DeVote ora,
Vt
anIMa eIVs
reqVIes ✠ Cat ✠ In ✠ paCe. } = 1779



ANOTHER thick folio volume in the British Museum (press-mark 4885, f. 2.) combines the characters of the two other volumes already described at pages 473-497, and in some respects is even more remarkable. It consists of twenty-five tracts of various dates expressive of rejoicings at the election of some of the Abbots of Fulda, and lamentations on their death. During the period thus celebrated, Fulda was raised to the dignity of a bishopric, and Abbot Amandus was made the first bishop in 1753. The chronograms

here extracted are 208 in number; the want of space (and other reasons more particularly adverted to *in loco*) compel the omission of at least 460 more, which are contained in some of the tracts. The volume is lettered on the back, 'Fulda plaudens et plangens.'

Tract No. 1. *INCLYTÆ ECCLESIÆ* Fuldensis incrementum in PRÆFECTVRA FISCHBERGENSI[1] REDEMPTÂ = 1707
a reverendissimo et celsissimo principe, ac Domino, D. Adalberto inclytæ ejusdem ecclesiæ Fuldensis Abbate, S. R. I. Principe, D. Augustæ archi-cancellario, per Germaniam et Galliam primatæ, etc. Domino nostro clementissimo, Historico-metricè propositum et celebratum a Collegio PP. Societatis Jesu.

The subject is intended to extol the said Adalbert and all that he did, and consists of an introductory epigram, and a 'Schema Prolusionum' in Latin verse, with an occasional chronogram, from which I extract the following—

POPVLOS ET PRÆLIA DICAM. Virgil, Geor. iv. 5. = 1707
AMOR SVCCESSIT HABENDI. Virgil, Æn. viii. 327. = 1707
MAGNO POSCITVR ILLE DEO. Ovid, l. 1. de Ponto. = 1707
Epigramma
REDDERE CONFINES TERRAS, DECORARE, TVERI, = 1707
CREDERE ME, FAS EST PECTORIS ESSE TVI. Ovid, l. 5. Trist. = 1707

Tract No. 2. *CURRUS TRIUMPHALIS* pæana inter et plausus ad Arcem Principalem aurigante Constantia a Geniis Virtutum Suavitate, Prudentia Fortitudine et Clementia vectus reverendissimo —Principi ac Domino CONSTANTINO adornatus (on the occasion of his election to the dignity of Abbot, with the congratulation of the College of Jesuits at Fulda), Anno quo

GALLIA PACE FRVI GESTIT, GERMANIA GAVDET. = 1714

The subject is treated in a fanciful manner, in odes and epigrams, with chronograms, mostly quotations from Latin classics, scattered throughout, but they must stand here unsupported by their descriptive text, which could not successfully be abbreviated—

NEC SI FORTE VELIS, DISSIMVLARE POTES. Ovid, 3 Trist. el. 6. = 1714
CONSTANTINO PRINCIPE TRIVMPHABVNDA = 1714
NEC MIHI PARS NOCVIT DE GVRGITE. Ovid, 2 Trist. ad Aug. = 1714
IAM REDIÊRE VICES, CONNVBIA PENSAT. Claud. de nupt. Hon. = 1714
et mor.
VIVAT CONSTANTINVS DE BVTTLAR S. R. I. PRINCEPS ET ECCLESIÆ FVLDENSIS ABBAS VIVAT PERPETVÂ VIRTVTE VICTOR. = 1714
Alluding to his family-name, Buttlar.

[1] Fischberg, a castle. See Zedler, Univ. Lex. 9. 992.

Then follows an ode in Sapphic metre, accompanied by six chronograms. Afterwards are the following lines—

CONSTANTINE PATER PATRIÆ! NVNC STRINGE QVADRIGAM: = 1714
ISTOS VICTORI CONFERO FIRMA GRADVS = 1714
NEC VERO HÆ SINE SORTE DATÆ, SINE IVDICE SEDES[1] = 1714
QVAS NON CONFVNDIT SORS PERAMICA TIBI. = 1714

The chronograms are so intermixed with the subject, and are so pointless away from it, that I abandon any further extracts. There are about thirty-three more, and they would occupy space to no purpose; the concluding one at page 24 is—

Vivat CONSTANTINVS PRINCEPS PRVDENS ET MITIS. = 1714

The next tract, No. 3, is a laudation by the Friars Minor of Fulda, of the same Prince and Abbot CONSTANTINE, and of the whole family of Buttlar renowned in England, Ireland, Scotland, Italy, Poland, Germany, etc. It is dated 1714, and the title-page thus commences (it is very long)—

PERENNIS DIGNITATVM CORNVCOPIA: = 1714
CONTINENS TRANSACTÆ VITÆ DIARIVM. = 1714
etc. etc. etc.
Anno
QVO CONSTANTINVS, GENVINVS AB AXE QVIRINVS,
FVLDAM RITÈ REGIT, VIRQVE NITORE TEGIT.[2] = 1714
Superiorum permissu.

Here I meet with such a profusion of chronograms, occupying thirty-one folio pages, that I am at a loss to know what to do; I have no space for them, and yet they bear such an attractive appearance. Odes and poems mostly in Sapphic metre[3] crowd the pages, and they are accompanied by epigrams and mottoes, entirely in chronogram, repeating the date 1714. Cabalistic verses of a curiously complex character, with explanatory numerical keys to them, are thrown in by way of variety, with an occasional ornamental anagram. I feel constrained, however, to omit all this, and for the rest I must refer the reader to the British Museum Library, where this reference will procure a sight of the book itself. 'Fulda. Monastery of the Friars minor. Perennis dignitatum, etc. 4885. f. 2.—3.'

The last words of this tract (alluding to the defunct Prince), on page 34, are—

Epigramma.
IVSTITIA LVXIT, QVÂ SE SVPER ÆTHERA DVXIT,
PROMPTVS ET ÆQVARI RELLIGIONE PARI. = 1714
CARMINA QVID FABOR: LVSIT ET ISTA LABOR.[2] = 1714
FINIS.

There are altogether 363 chronograms in the tract. Truly amazing!

[1] This line is from Virgil, Æn. vi. 431.
[2] Observe the Leonine verses.
[3] Some good examples of Sapphic metre chronograms will be found at an earlier page (325-331) in this volume, and at p. 512.

The next tract, No. 4, relates also to the same Reverend Prince CONSTANTINE, now deceased. Chronograms are prominent on the title-page, which thus commences—

raCheL
pLorans fILIos, et noLens ConsoLarI: } = 1726
seV
pLorans bVChonIa ConstantInVM, qVIa non est.

[*Here is represented a coat-of-arms.*]

Reverendissimi—Principis, ac Domini Constantini—Inclytæ et exemptæ Ecclesiæ Fuldensis Abbatis, etc.—Domini sui clementissimi Die 13 Martii—

eX ILLVstrIssIMÂ LIb. bar. À bVtLar prosapIÂ DenatI. = 1726

Piissimis Manibus

In VtraqVe LIngVÂ MaternÂ et LatInÂ pro DebItÆ pIetatIs CensV } = 1726

Parentabat

Duodeno pro-& Epigrammate Chronico.

Per Eberhardum Franciscum Scheffer, reverendissimi ac celsissimi Principis Fuldensis Parochum in oppido Brückenau—Anno quo

ConstantInVs abIt, DIC: fVnVs MortIs abIVIt = 1726
pIgnora VI sCeptrI fVLDensIs aDoLphVs aDIVIt. = 1726

The whole tract consists of only six pages, and therefore I am enabled to find space for the chronograms. The title-page tells us there are twelve epigrams; each one is preceded by a 'Programma' and a chronogrammatic motto, which (with some of the epigrams) are as follows—

1. In symbolum Principis, Consilio et Constantia.
hæC sVnt, atqVe fVere sVæ bona syMboLa LaVDIs. = 1726

2. In causam mortis.
qVare CeCIDIstI! qVI ManÈ orIebarIs, Vt sVrgeres! = 1726

3. In locum mortis, seu Arcem Principalem vulgò in Eichenzell.
aVgVstVs In arCIs, et MortIs angVstIIs CaDIt. = 1726

4. In annum Mortis currentem 1726.
Ioannes otto frIDerICVs ConstantInVs sVbIto MorIetVr. = 1726

5. In annum Ætatis quadrigesimum septimum inchoatum.
ConstantInVs annos qVaDragInta septeM ætatIs, et VItæ sVæ non perfICIet. = 1726

Epigramma.

ante obItVM qVIsqVIs sIC DIVInasset, aCerba = 1726
ILLI Is DIXIsset nVnCIa, Vera taMen. = 1726
naMqVe prIVs DICtos VItæ qVIn perfICIt annos, = 1726
est VIrtVte sVâ MortVVs eCCe Deo? = 1726

6. In mensem Mortis seu Martium.
ConstantInVs In MartIo eXangVIs beLLI et fatI præDa. = 1726

7. In tempus Mortis, seu feriam quartam quatuor temporum.
ConstantInVs In qVatVor teMporIbVs pIÈ DIsCessIt. = 1726

8. In diem Mortis, et quæ fuit decima tertia Martii.
IN DECIMÂ TERTIÂ LVNÂ LVIT VITÆ, AVT FATI PŒNAS. = 1726

Epigramma.

Si vis scire diem mortis, tantum inspice Nomen,
Litt'ra vocalis eam quadruplicata notat.

CONSTANTINUS.

4 1 3 5

13

Disjuncto aut numero poteris mysteria nosse,
Quæ sub conjuncto prodigiosa latent.
Unica mors? triplici prædâ gaudere volebat,
Post *Matrem*, ac *Aviam*, es *tertia Nate, Nepos.*

9. In diem hebdomadis, quæ fuit Mercurii.
AH? PRINCEPS, DIE MERCVRII VIXIT. = 1726

Epigramma.

Inquiris causam? cur hæc lamenta cientur?
AVDI? RESPONSVM NVNC SACRA VERBA FERVNT: = 1726
Adventum mortis quasi *Furis* biblia narrant
Mercurio *Furi* quin? sacra quando dies?
MORS, VEL FVR VITÆ FVLDENSIS PRINCIPIS ARGI = 1726
MERCVRII FVRIS STRICTIVS ESTQVE DIE. = 1726

10. In diem eandem Hebdomadis, sive Mediam.
CONSTANTINVS IN MEDIO VIRTVTIS CONSISTENS BEATVS. = 1726

11. In horam mortis decimam Matutinam.
CONSTANTINVS HORÂ DECIMÂ OBIIT, EXSPIRAVIT. = 1726

12. In Labra[1] Scuti Gentilitii.
A BVT-LER NEDVM SCRIBE, AVT SVBSANNARE LVBET. = 1726

On the last page is the following—

PERENNATVRA BVCHONIÆ[2] DEVOTÆ
VOTA SEV
HECATHOMBE. } = 1726

QVISQVIS ERIT PRINCEPS, ANIMO VOVET, ORE DEINCEPS, = 1726
SIT TIBI VIVA QVIES, LVCEAT ALMA DIES.[3] = 1726

CONSTANTINVS
PRINCEPS BVCHONIÆ[2]
REQVIESCAT IN PACE,
ET
CONSORTIO ET SANCTORVM. } = 1726
AMEN.

Tract No. 5. The title-page begins, *ARBOR NOVA* Buchoniæ[2] duplicis radicis valli simul et monti, divinitus implantata (on the

[1] Labrum, a bathing tub, a device in his coat-of-arms on the title-page.
[2] Buchonia is Buchau or Buchen. See Zedler, Univ. Lex. 4. 1749.
[3] Leonine verse.

occasion of Adolphus, Princeps S.R.I., etc., of the illustrious family of Dalberg, being consecrated as abbot, etc., successor of Constantine, and thus dated)—

paX nostra fIt: sIC VnIVersæ
fert patrIæ beneDICtIoneM. } = 1726

On the back of the title-page are these chronograms—

Ita sCItote:
sI sonItVs CornV[1] sonVerIt, se DabVnt MontI[2] } = 1726
Exodus xix. 13.
Hoc est;
sI pIVs obIVerIt ConstantInVs, eLIgent
aDoLphVM. } = 1726

The opening address contains these chronograms—

Te dico arborem; sed non illam. Luc. iii. 9.
eIVs raDICI Mœsta est InfIXa seCVrIs. = 1726
Arborem te dico; sed non istam, a salvatore nostro maledictam. Matt. xxi. 19.
VnIs qVæ foLIIs DIVes, MaLè CreVIt In horto. = 1726
Neque eam, Luc. xiii. 6.
qVærIt IbI DoMInVs frVCtVs, non reperIt ILLos. = 1726
Hanc te nominare arborem quisquis temerariè audet anathema sit. Reverendissime et celsissime Princeps! Tu arbor illa es. Jerem. xi. 16.
qVæ VIrIDIs, forMosa, saCrIs stat frVCtIbVs Ingens. = 1726
Tu arbor es illa. Daniel iv. 7-12.
aLta, Ingens, fortIs, beneDICta et fertILIs arbor
a qVâ paVper honos, MVnera faVsta trahIt. } = 1726
Tu denique es arbor illa. Psalm i. 3.
qVæ Certos DabIt æqVa sVo pro teMpore frVCtVs. = 1726
etc. etc. etc.

Ita vovet, subditorum infimus
martinus henckel. Ludi-Magister Spalensis.

Then follows Part 1, a kind of allegory in Latin hexameter and pentameter verse, alluding to the sudden death of Abbot Constantine as a rushing wind among the trees, introductory to a series of supposed dreams and their interpretations, and concluding with Epitaphium Constantini programma, in Latin verse, preceded by—

Anagramma. (*Sic.*)

Jacet, fide, spe, charitate sopitus.

Nunc autem:

a MaIore eX ILLIs, Corona Data est VItæ IVstI. = 1726

Hinc Lemma

In Memoriâ æternâ erit Justus. Psalm cxi. 7.

Part 2 relates to the election of the Rev. Prince-Abbot Adolphus, and commences with an allegorical poem intituled, Buchonia (Büchen) being exhausted by the heat of desolation at the death of Constantine,

[1] Ex insignibus Constantini.
[2] Posterior pars nominis Dalberg.

seeks an agreeable tree, under whose shade she may breathe. The tree is found, Ecce arbor! Daniel iv. 10, and presently there appear ten celestial messengers, who point it out in a succession of verses composed as chronograms, having direct reference to Biblical texts. The tree is the new Abbot Adolphus. I have space here for no more than to mention that the date 1726 is thus repeated eighteen times. The next 16 pages are devoted to the praises of him in poems and epigrams.

Part 4 is a gratulatory oration, 'Confirmatur Adolphus Princeps et Abbas Fuldensis. Anno

qVo ConstantInVM, rapVIt ConstantIa DVrI frIgorIs, et boreæ } = 1726

DIE:

qVo natâ In terrIs, noVIores arbor aDoLphI, VIrgIne, fert fLores, atqVe beata CoMas.' } = 1726

After several pages of extravagant flattery, the tract is brought to a conclusion.

Tract No. 6 is a very complex composition; some of the poems are printed in the form of columns, showing pedestal, shaft, and capital; it is another laudation of the same Abbot Adolphus, by Jacobus Wentz of Mayence; the title-page begins—

DoMVs LILIfera
gLorIosIs præroGatIVIs eXaLtata. } = 1726

Architectrice virtute

qVaternIs CoLVMnIs rVrsVs InsIgnIter soLIData. = 1726

etc. etc. etc.

(When Adolphus was elected)

ConCorDIbVs VotIs, VnItIsqVe anIMIs = 1726

Fuldæ.

Anno quo

trIstIs fVLDa, pIIs noVIter renoVata CoLVMnIs, = 1726

Dat nVnC InnVMeros VoCe VoVente sonos. = 1726

On the back of the title-page is the dedication, to which the author subscribes his name in this quaint fashion—

Ita

eX IntIMIs CorDIs VIsCerIbVs = 1726

Submissimè vovet et favet

Jacobus Wentz, Presbyt. Mog.

Then follows 'Prolusio Elogica,' wherein the Genius of the reverend Chapter of the Cathedral of Fulda stands at the doors and proclaims to the people the consecration of Adolphus—

Hoc Chronometro

MIXta IVVenta VIrIs IgItVr Des IVbILa gyrIs[1]
sVaVIa, pœnas gVttVre qVIsqVe Canas. } = 1726

Hæc dum percipit Urbis Fuldensis genius, obstupuit!

Nescius,

qVæ noVa nVnC faCIes? CVr Lætè pLaVsIbVs oMnIs
eXVLtet popVLVs? CVr Iterata noVet
IVbILa? } = 1726

etc. etc. etc.

Siquidem

DeVs VIrtVtVM sCrVtans Cor et renes. Psalm vii. 9. = 1726

quique

Omnia in pondere et mensurâ Disponit suaviter. Prov. vi. 11.[2]
atqVe sVCCessVs nVtV DeterMInat; = 1726

novum totius Buchoniæ dedit
Principem.
etc. etc. etc.

Then appear the poems, printed in the form of four columns, denominated Piety, Clemency, Fortitude, and Exemplary life, followed by—

Anathema Epidicticum
ad Musas Buchonicas et Virtutem Architectricem.

MVsa nVnC affer LItVos Canoros,
pange tV VersVs CIthará sonoros;
eXCIta festos heLIConIs aVsVs,
eXIge pLaVsVs. } = 1726

noster et abbas, IbI stans In ara,
et peDo fVLgens renItet tIará;
sIC saCer præsVL neo-ConseCratVr
ConDeCoratVr. } = 1726

hIC VIrI qVantVs patet apparatVs,
sorte VIrtVtVM CeLebrI notatVs!
qVIsqVIs has CernIt taCItVs stVpesCIt,
totVs habesCIt. } = 1726

sVb noVo tanto patrIæ parente,
prospero fato bene protegente,
roborant rará popVLos abVnDè
arte CoLVMnæ. } = 1726

In CrVCIs fVLCrIs qVatVor CorVsCant:
qVIn bases sortes oDIosa fVsCant:
VnDe sat tVtò bona IVra stabVnt,
qVæqVe beabVnt. } = 1726

Ipsa sI VIrtVs genVIna pIngI
posset, aVt VLLâ parItate fIngI;
VIVIDa eX VVLtV peteret patere,
pVra Manere. } = 1726

[1] Leonine verses.

[2] *Sic*, but more likely Prov. xi. 1.

NON HIC INFLATVS (LICET INFVLATVS)
SPIRITV VITÆ, NIHIL ELEVATVS;
STAT SVB ILLVSTRI QVOQVE COR HONORE
ABSQVE TVMORE. = 1726

FVLDA CONCORDI GENIO PRECARE,
PRINCIPI CHARO BENE GRATVLARE:
PERGE LÆTANTER PIETATE FOTA,
SOLVERE VOTA. = 1726

PRÆSVLIS SACRI RENOVETVR ÆTAS,
NESTORIS VINCAT GENEROSA METAS;
PRO BONO LECTÆ PATRIÆ NITESCAT,
ROBORE CRESCAT. = 1726

ERGO POST VITÆ TENEBRAS PROBATVS,
IN DEO EXVLTANS, MERITIS IVBATVS;
TERREIS PVRVS, FVGIENSQVE CASTRIS,
VIVAT IN ASTRIS. = 1726

On the last page, 'Musa serpentino-genethliaca allusiva'
Ad chronicum sacrati Natales & Chronicum faustis volans alis.

VICENÂ NONÂ MAII QVADRAGENO OCTAVO ÆTATIS,
DIVINO SPIRITV AFFLANTE A DEO ABBAS FVLDÆ ELEVATVS.
ORBI NATVS. = 1678 = 1726

Then follow the curious serpentine verses, with this chronogram at the end—

'Pericope Leonino-chrono-metrica, cordis sigillo signalizata.'

VITÆ NATALIS, PERSTET FELICIBVS ALIS
ADOLPHVS FLAVDAT, CŒLICA SCEPTRA GERAT. = 1726

'Reverendissimæ, et celsissimæ eminentiæ vestræ etc. etc.'

'Infimus et submissimus Cliens, ac Servus, etc.'

The German bookbinder has cropped off the next line, a chronogram.

Tract No. 7. The title occupies three pages; the first words are printed in large bold capitals of uniform size, and occupy the first page; they are as follows, the date letters being red—

LVX ALBA CANDORIS FAX RVBRA AMORIS. = 1732

(A public congratulation to the same Adolphus at Fulda on the 3d of June) Anno quo facta est

EXALTATIO SIGNI VITÆ[1] ET SALVTIS IN MEDIO
TERRÆ BVCHONÆ. = 1732

The author is Frideric de Ketschau.

An engraving of his armorial bearings follows, with the motto 'Candore et Amore.' Also two representations of the cross of the Benedictines at Fulda, to be worn suspended by a ribbon, and below is this chronogram in black and red letters—

HÆC CRVX MIHI DVX. = 1732

The rest of the tract requires no attention here.

[1] Reference to Genesis ii. 9.

Tract No. 8 carries on the praises of the same Abbot Adolphus. The title-page begins, '*CLASSICA AMICA ET GLORIOSA* Palladis sacræ ac togatæ Valles inter et Montes Buchoniæ,' etc. etc. (Some imaginary journey by Adolphus is made the occasion of laudations addressed to him by the Jesuits at Fulda), Anno

QVo trepIDos Inter MotVs, beLLIqVe fragores
sVb ferro et Voto spes noVa paCIs erat. = 1734

The subject is treated in Latin verse of various metre, among which are these few chronograms—

patrIa ter sospes sVb te fLoresCet, aDoLphe,
qVæ trahet eX annIs oMIna faVsta tVIs. = 1734

qVot LapIDes phœbI tenet arX, tot regnet aDoLphVs
annos: hoC patrIæ DebIta Vota petVnt! = 1734

seMper honos, aDoLphe, tVVs perLVstra perennet!
præstItVs hoC phœbo IVre reqVIrIt honor. = 1734

paX VIgeat! seros aCaDeMIa bVChona In annos
stet faVsta, et patrIæ festa trophæa Vehat. = 1734

The title-page of tract No. 9 begins, '*CHRISTI BONUS ODOR* (2 Cor. ii.) sive Lilium Dalbergicum Montes inter et Valles Buchoniæ nuper fato tristissimo exspirans,' etc. etc. (an oration, etc., on the occasion of the funeral of the same Adolphus, by M. Antonius Winter, of the College of Jesuits at Fulda, dated 30th January 1738, in which it appears that the deceased had founded an academy there. A large engraving represents the building, and his portrait, also his armorial bearings (white lilies and black crosses), with several emblematical figures proclaiming his praises. Beneath all is this chronogram—

CanDIDa bVChonICo VernantIa nVper In horto
LILIa sVb nIgra sVnt nIgrefaCta CrVCe. = 1738

en nIVeVs perIIt CanDor (Dos proprIa patrIs)
LVge! non LVge patrIa! VIVIt oDor. = 1738

The oration which follows, and the odes, in which the sweet-smelling lily is a constant theme, call for no further description; these are the two concluding lines of the tract—

In DIo æternIs pasCatVr oDorIbVs horto
prInCeps, qVI VItæ paVIt oDore sVos. = 1738

Tract No. 10, the title-page begins, *SPONSIS CANDORIS ETAMORIS* Adolphus immortalitati desponsatus, coronatus, pegmate glorioso exornatus, etc. etc. (on the occasion of the Prince-Abbot Amandus celebrating the funeral of his predecessor Adolphus at Fulda), on 22 Jan. Anno quo

IVsta strVIt IVsto VerVs sVCCessor aManDVs = 1738
eXeqVIasqVe parat: CVr? qVIa DVCIt aMor. = 1738

Ecce! quomodo amabat eum. John xi. 36.

Then follows an elegy, concluding with this epigram in Leonine verse on his death, which happened on 3d November 1737—

fLos erat et LVXIt, Mors e teLLVre reDVXIt; = 1737
nVnC eX aMne DeI, LVX bona fVLget eI. Apoc. xxii. 1, 5. = 1737
eXIIt e VIVIs CVM tenDat In æthera CIVIs; = 1737
fVLDa qVID VsqVe DoLes, qVæ pIa pLVra VoLes? = 1737
JaM CanIt Is DIVVs, sIC post pIa fVnera VIVVs; = 1737
Cessat MonsqVe soLI, DVXqVe stat aXe poLI. = 1737

Then comes a large engraving of the cenotaph erected in the church, covered with emblematical pictures, with chronogrammatic and other inscriptions; followed by a particular description of all the symbolic decorations, from which I extract the chronograms only, though they may lose some of their point by the omission of the details.

strVCtVra CanDorIs, aMorIs, honorIs, VIrtVtIbVs heroInIs In fVnere parentans. = 1738
aManDVs prInCeps, epIsCopVs, abbas eXstrVXIt. = 1738
sponsVs CanDorIs, aMorIs eXtInCtVs obIIt et eX orbe abIIt. = 1737
eXaCVerVnt, Vt gLaDIVM, LIngVas. Psalm lxiv. 3. = 1737
aDoLphVs abbas fIDVs præsVL gregIs; LVX fIDeI et reLIgIonIs. = 1737
aDoLphVs noVItIVs Deo, patrIqVe beneDICto trIbVs se VotIs obstrInXIt. = 1698

(Alluding to the date of his profession.)

fLVXerVnt Montes a faCIe agnI, noVVs qVanDo presbyter transVbstantIaVIt In arIs. = 1701

(Alluding to the date of his admission to the priesthood.)

aDoLphVs prInCeps, ConDICtVs pIVs, aC paCIfICVs; soL patrIæ, sVæqVe prosapIæ. = 1737
ab InCrepatIone tVâ fVgIent, a VoCe tonItrVI tVI forMIDabVnt. Psalm civ. 7. = 1737
aDoLphVs sponsVs ab ortV qVasI LILIVM. = 1678

(The year of his birth.)

aDoLphI parthenIa pIetas præLatVrâ MarIanâ zeLLensI ornatVr. = 1715

(The year of his promotion 'Collationis præpositurae Zellensis.')

aDoLphVs prInCeps, abbas, pater patrIæ, heV! MortVVs, heV! sepVLtVs. orate, offerte. = 1737
In ore stVLtI VIrga sVperbIæ, LabIa sapIentVM CVstoDIVnt eos. Prov. xiv. 3. = 1737
aDoLphVs fVLDæ prInCeps, noVæ VnIVersItatIs fVnDator. = 1734

(The date of his founding the University at Fulda.)

eXVLtarVnt CoLLes, Vt arIetes, sIDVs VbI CapItVLare aDoLphVs CorVsCabat. = 1704

(The year of his reception into the Chapter.)

aDoLphVs InfVLâ, peDoqVe saCratVr, aDornatVr. = 1726
(The year of his election.)
Vt, qVI non VIDent, VIDeant, et qVI VIDent, CœCI fIant. John ix. 39. = 1737
aDoLphVs, eXoptabILIs benefaCtor, et VerVs pater paVperVM. = 1737
LILIa DaLbergICa nVnC effLorVerVnt, CrVCes eIVs sIDerIbVs ILLatæ. = 1737
(The year of the death of the Lily of Dalberg ; see the title-page.)
In CanDorIs aC aMorIs VIrtVte reXIt annIs bIs seX. = 1737
(Alluding to the number of years he reigned, *i.e.* 12.)
sponsVs totVs CanDIDVs, atqVe rVbICVnDVs. Cant. v. 10. = 1737
Vt VItIs frVCtIfICaVI sVaVItateM oDorIs. Eccles. ii. 13. = 1737
aDoLphVs prInCeps, et abbas, genVInVs sanCtI patrIs beneDICtI fILIVs, reqVIesCat In paCe CreatorIs nostrI. = 1737
aDoLpho pro VIgILantIâ pastoraLI sIt LVX, et reMVneratIo æVIterna. = 1737
qVonIaM pLaCVerVnt serVIs tVIs LapIDes eIVs. Ps cii. 14. = 1735
(The year of his building the palace of Hammelburg.)
aDoLphVs prInCeps pIVs, aC paCIfICVs fVLgeat, et CongaVDeat Coronâ IVstItIæ æternâ. 2 Tim. iv. 8. = 1737
aDoLpho InterVenIente paranIIMpho, IVstItIa, et paX osCVLata sVnt. Psalm lxxxv. 10. = 1737
Os justi meditabitur sapientiam, et LIngVa eIVs LoqVetVr IVDICIVM. Psalm xxxvii. 30. = 1735
(Alluding to the university founded by him.)
sapIentIa æDIfICans VerÈ DILeXIt, ereXIt pro Deo, et popVLo. Prov. ix. 11. = 1737
aDoLpho VnIVersItatIs fVnDatorI et ConfœDeratorI paX, honor et gLorIa æVIterna. = 1737
Vt In oMnIbVs, InqVe sIngVLIs gLorIfICetVr DeVs. = 1737
(From the Rules of the Order of St. Benedict, c. 57.)
stIpate fLorIbVs, qVIa aDoLphI præsVLIs eXpIrantIs aMore LangVeo. Cant. ii. 5. = 1737
eX tVnC MIserICorDIa, et VerItas obVIabVnt sIbI. = 1737
Psalm lxxxiv. (*sic.*)

Here end the well-deserved praises of this worthy man, so far as the chronograms help to perpetuate them.

Tract No. 12. The title-page begins, *FILIA SION*, sive, etc. (a congratulation to Prince-Abbot Amandus of Fulda from the College of Jesuits there, on 20th September), Anno quo
bVChona MILLe sIon eXaCtIs IVbILat annIs, per qVos tVta stetIt gLorIa saCra CrVCIs. = 1744

There is no further chronogram until page 56, where the subject is thus concluded—

Epigramma finale chronostichon.

NON bIs qVInA tVAs CLAVSERVNT sæCVLA DOTES,
saCRA sION! DeInCEPS sæCVLA pLVRA faVENT. } = 1744

He afterwards became the first Bishop of Fulda, as appears from the next tract.

Tract No. 13. The title-page begins, *AMANDUS* ecclesiæ Fuldensis, Ordinis S. Benedicti, a Benedicto XIV. pontifice maximo in cathedralem erectæ Primus Episcopus, etc. etc. (a salutation by the Jesuits at Fulda on 6th February), Anno

prIMVs honore noVo, qVo regnat epIsCopVs Inter
appLAVsVs fVLDÆ, faVsta VoVente grege. } = 1753

On the back of the title-page is this 'epigramma'—

DVX arIes, prInCeps renoVato VeLLere DIgnVs
nostrIs Ver terrIs IVge VIrere DabIt. } = 1753

Followed by his armorial device of rams' heads, a long Latin oration, and then an elegy, 'Roma Fuldæ,' followed by an elegy 'Responsoria ecclesiæ Fuldensis,' which ends thus—

hIsCe, peDIqVe noVos, MItræqVe reCentIs honores,
qVos trIbVIs, VeneroR: VIVe, VIrago potens! } = 1753

Then follows a list in hexameter verse of the Abbots of Fulda from the year 744 down to 1738, when Abbot Amandus, the eighty-first in succession, was made the first bishop, and which proceeds thus—

Nunc
DEO ET APOSTOLICÂ SEDE LARGAS GRATIAS ET
DONA LARGIENTE } = 1753
PRIMUS EPISCOPUS AMANDUS.

Epigramma in gloriam.

MELCHISEDECH II. = 1753

Primus erat Salem Princeps, magnusque Sacerdos
Melchisedech; alter, Buchonia terra! tuus.

Many applauding odes follow, and among them are two chronograms (the first is part of a sentence)—

et prIMÂ CatheDrÂ epIsCopaLI, hoc tempore erectâ, etc. = 1753

The other is at the end of an ode—

Vt fVLDÆ pyLIos præsVL serVetVr In annos,
VsqVe patrI VoVeo: pastor aMate! VaLe. } = 1753

The tract concludes with 'Applausus finalis,' entirely in chronogram, printed in the fashion of an inscription, in lines of irregular length. Such an arrangement would occupy too much space here, therefore I condense it into the chronogram sentences, thus—

aMaNDe epIsCope I. nobIs eLeCte. = 1753
DEO, PATRIÆ, ET NOBIS DILECTE, (*sic.* This makes 1153.)
AARON A MAGNO LEGISLATORE ELECTÆ GENTI TRADITE, = 1753
PII MELCHISEDECH, = 1753
saCerDotIs et regIs saLeM stoLÂ gLorIÆ ornate, = 1753
saCerDos aLtIssIMI CohonestatE! = 1753

qVos DIgnos honorIs CoLossos arDet DeVota patrIa
VIrtVtI tVæ pIo Labore VsqVe In astra erIgere, non potest ; VoVere potest : = 1753

VIVat, Io ! aManDVs eX prosapIa bVseCkIana, hVIatIs VrbIs epIsCopVs = 1753

prIMVs VIVat, et peDo pastoraLI, serIs annIs, oVes sVas pasCat bonVs pastor, pater patrIæ, IVstVs VrbIs atLas = 1753

aVspICe beneDICto XIV. reCens beneDICtæ soL VerVs eCCLesIæ, Ver IVge beatItatIs aggressVs = 1753

æternæ raDIIs gLorIæ fVLgeat, prIMVs epIsCopVs VIVat—VIVat—VIVat. = 1753

reVerenDIssIMIs, et perILLVstrIbVs præpositIs IX. patronIs sVIs et faVtorIbVs benefICIs = 1753

CLarIssIMIs fortVnatæ, et qVaVIs eX parte LætIVs eXornatæ patrIæ sIDerIbVs, = 1753

pontIfICaLes MerItò DeCores = 1753

CoLLatos, InsIgnes MItræ spLenDores, = 1753

annVLosqVe Vero faVore, et noVo honore aDDItos eâ, qVâ ConVenIt, DeVotIone gratVLatVr = 1753

eaDeM soCIetas LætIfICata = 1753

et beneDICtIoneM CœLI = 1753

perenneM IIs CorDe et ore preCarI,[1]

Voto DeVoto aVrIfLVos VoVere annos nVnqVaM obLIVIsCetVr. = 1753

reVerenDIssIMI patres, perILLVstres VIrI, saCratIorIs, VItæ prototypa, ter qVaterqVe beatI, serIs annIs VIVant. = 1753

D. beneDICtI patrIarChæ orDo fLoreat ! = 1753

beneDICta, CLara et Chara eCCLesIa CatheDraLIs, = 1753

roManæ seDIs fILIa, reCens Coronata, = 1753

VeLVtI sponsa VIro sVo ornata, VeLVtI LVna pLena In DIebVs sVIs nItIDa et aDornata, = 1753

faVentIbVs astrIs, aspIrantI nVMInIs DIVInI gratIâ, fVLgeat et LVCe sVâ nIteat In perpetVas æternItates. = 1753

Tract No. 15 is one that, in the space now at my disposal, it is impossible to treat in a satisfactory manner. It consists of thirty-six pages of Latin odes and epigrams, in which the chronogrammatic feature is strikingly prominent. It would be necessary to transcribe a very large portion of the contents ; a mere abstract or explanation would fail to render the chronograms intelligible ; they are completely intermixed with, and their very words are a part of the

[1] This makes 1703, a wrong date ; it is so in original.

subject, and would lose all point and meaning by a separation of one from the other. I therefore reluctantly confine this page to a mere reference to the contents of the tract.

The title-page begins, 'PHŒNIX ex glorioso S. Bonifacii Germaniæ apostoli sepulchro redivivus. Sive applausus votivus,' etc. etc. (On the death of Bishop Amandus. The offering of the Augustine monastery at Erfurt.) Anno 1753.

A beautifully engraved frontispiece, a structure composed of columns, enclosing a sarcophagus, on the top of which a fire is burning, and the phœnix is seen flying off above the smoke with the rays of the sun shining on it. Emblematical pictures with inscriptions are hung all over the structure. Above, a winged child flies bearing the crozier, and holding the mitre over the phœnix, whilst below on the steps another winged child with a woful countenance, and wearing a mitre, sits with a cross-staff in one hand, and a sword piercing through a book in the other; the steps at his feet are inscribed—

'Sepulchrum ejus gloriosum.'

Beneath all is this chronogram—

eCCe bonIfaCII CInIs hIC reqVIesCIt In VrnÂ
qVI prIVs antIstes Mogono LVX fVLserat orbI. } = 1753

nVnC hÂC sVrreXIt phœnIX neo-VIVVs aManDVs. = 1753

There are about 94 chronograms and cabalas in this tract. Here is only one more, supposed to represent the shouts and exclamations at his enthronement—

VIVat
aManDVs neo-ConstItVtVs epIsCopVs
sanVs faVstVs beatVs. } = 1753

Tract No. 18. '*MONUMENTUM MORTIS*—Amandi' (when Adalbert, the bishop-elect of Fulda, celebrated the funeral obsequies of Amandus). The title-page has no date.

A cenotaph of very elaborate design was erected, decorated with a profusion of emblematic pictures and chronogram inscriptions. The whole is represented in a large engraving, and minutely described. These are the chronograms; nearly all quoted from Scripture—

sepVLChrVM eIVs erIt In gLorIa, et VIrtVs IpsIVs
post fVnera reDVX. } = 1757

strVXIt aDaLbertVs pIVs IsthoC LVgVbre pegMa,
Vt stet VIrtVtI posterItatIs honos. } = 1757

Labente anno
aC
qVarto DeCeMbrIs. } = 1756
1756.

Cor eIVs fIDeLe CoraM te. 2 Esdras ix. 8. = 1757

CorDe, sIMVL et ore, et opere prInCeps. = 1757
aManDVs eCCLesIæ nostræ antIstes. = 1757
bVLLa apostoLICa a beneDICto XIV seXto febrVarII reCens ereCtI epIsCopatVs fVLDensIs (6 Feb. 1753). = 1753
Ipse qVasI VItIs frVCtIfICaVIt, et qVasI terebInthVs eXtenDIt raMos honorIs gratIæ et honestatIs. Ecclus. xxiv. 22, 23. = 1753
bonVs MInIster ChrIstI IesV enVtrItVs VerbIs fIDeI. 1 Tim. iv. 6.
pontIfeX IVstVs et InnoCens. Heb. ii. 17. = 1757
beatVs qVIa s. regVLæ IVgVM portaVIt ab aDoLesCentIa sVa. Thr. 3. 27. (*sic.*)
annIs qVInqVagInta et Vno. = 1757
Dat Lenes et IVsto aptas CLeMentIa Leges. = 1757
feCIstI opera tVa pLena CoraM Deo. Apoc. iii. 2. = 1757
IVstItIa pLena fVerat DeXtera eIVs: Psalm xlviii. 10.
LegeMqVe reqVIrebant eX ore ILLIVs. Malachi ii. 7. = 1757
DIVa aVgVsta erIt IpsI Corona gLorIæ et sertVM eXVLtatIonIs. Isa. xxviii. 5. In VerItate et IVstItIa. = 1757
hoC epIsCopo, aC abbate, prInCIpe et patrIæ patre IVstItIa et paX osCVLatæ sVnt, VerItas De terra orta est, et IVstItIa De CœLo prospeXIt. Psalm lxxxiv. 10, 11. = 1757
qVasI qVI VInDeMIat repLeVIt torCVLar. Eccl. xxxiii. 16. VVIs honestatIs IVstItIæ et VerItatIs. = 1757
fVLDa prIMo epIsCopo sanCte parentat. = 1757
aManDo reCtore patrIæ saLVs et proteCtIo. = 1757
fortIor Morte DILeCtIo prInCIpIs nostrI. Cant. viii. 6. = 1757
aManDVs pro IVrIbVs patrIæ VeLVtI herCVLes stetIt, ea propVgnaVIt, serVaVIt. = 1757
proteCtor noster In teMpore trIbVLatIonIs. Ps. xxxvii. 39.
et VIsItatIonIs nostræ In VIrga. Ps. lxxxix 32. = 1757
InDVtVs VIrtVte eX aLto. Luc. xxiv. 49.
tVnC stabat In VerItate IVstVs In Magna ConstantIa aDVersVs eos, qVI se angVstIaVerVnt. Sap. (Wisdom) v. 1. = 1757
hoC abbate fVLDa stetIt annos MILLe. = 1757
In eo bene CoMpLaCVIt Deo. Matt. xvii. 5. = 1757
aManDVs sobrIe, IVste et pIe VIXIt. Titus ii. 12. Vere CreatVs In IVstItIa et sanCtItate VerItatIs. Eph. iv. 24. = 1757
VIas VItæ et VerItatIs tVæ eLegI, IVDICIa IVstItIæ tVæ non sVM obLItVs. Ps. xv. 11; cxviii. 7, 30. (*sic.*) = 1757
CorpVs In serVItVteM reDIgo. 1 Cor. ix. 27. Vt InhabItet In eo VIrtVs ChrIstI. 2 Cor. xii. 9. et Vt Ipse VIVat In eo non ego. Gal. ii. 20. = 1757
potens transgreDI non est transgressVs, faCere MaLa et non feCIt. Ecclus. xxxi. 10. = 1757
VIXIt! et e VIVIs prInCepsqVe paterqVe reCessIt!
heV! patrIæ pater, et totVs aManDVs abest. = 1757

fALLor ! non obIIt : sVperest post fVnera VIrtVs :
haC VIVa, nobIs VIVVs aManDVs erIt. } = 1757

On a scroll beneath his coat-of-arms—

pIIs et reCtIs CorDe erIt LætItIa seMpIterna. Ps. = 1757
xcvi. 11. (*sic*, but ? xvi. 11.)

Tract No. 19. '*CIVITAS SUPRA MONTEM* eminentissima et Lucerna supra candelabrum aureum posita,' etc. etc. (In praise of the two brothers, princes of the Holy Roman empire, John Philip von Wallderdorff, and Adalbert, the Archbishop of Treves and the Bishop of Fulda.) Auctore Eudoxo Romano Catholico Genii Nathanaelis Amico. [Confluentiæ 1757.]

The contents are printed in a fanciful manner. On the back of the title-page is a star full of their praises, and on the next two pages is an 'Eucharistic ode,' in forty-six lines, having a large capital letter to every word, which of themselves form a set of words distinct from those to which they belong, making congratulation within the ode in praise of Adalbert.

Another poem terminates with these lines—

qVoD VoVI hoC fIet : VIVet, CresCetqVe phILIppVs,
atqVe CVpressI Instar toLLet aDLata CapVt.[1] } = 1757

VIVet aDaLbertVs, qVI sICVt oLIVa VIresCIt
aC paCIs frVCtVs arbor aDaVCta feret. } = 1757

hIs fVLDa aVgVstIs treVIrIsqVe ornata CoLVMnIs,
stabVnt Vt tVrres, qVas tenet Ipsa sIon.[2] } = 1757

Cum Daniele Librum signo tempusque statutum,
Quæ pro nunc desunt, Numine dante feret.

(Here ends the tract.)

Tract No. 21. '*SIDUS NOVUM* quot radiis coronatum tot gloriosis vaticiniis ecclesiæ et patriæ bene ominosum in cœlo Buchoniæ exortum,' etc. (A gratulation from the Society of the Jesuits at Fulda, when Adolphus, by the authority of the Holy See, consecrated Stephen a Free Baron of 'Clodh ex Hennen,' as Bishop of Fulda, on 12th March), anno

qVo stephanVs nostrIs In terrIs prIMVs aDoLpho
a patrIæ patre et prInCIpe, præsVL erat. } = 1727

There are many odes and other poetical compositions in this tract, arranged in nine groups termed 'the rays of the New Star.' The ninth is an address, printed in irregular lines in the fashion of an inscription, and contains the following chronograms—

[1] Ecclesiasticus l. 11. [2] Daniel xii. 4.

sIDVs
EST
stephanVs
LIber-baro De CLoDh natVs eX hennen. } = 1727

noVa noVo oMIne
soCIetas bVChona
sVb stephano
gaVDe ! } = 1727

Votum.

aD MVLtos annos neo-VIVat epIsCopVs ! annos
nestorIs, In terrIs ; et sIne fIne poLo ! } = 1727

Epigramma votivum.

Longævos patrIæ pater annos VIVat aDoLphVs ;
annos, prIMI annI prInCIpe sorte pares ! } = 1727

Tract No. 22. '*PLANCTUS MAGNUS* super Stephanum,' informs us that Bishop Stephen died in the same year, that of his consecration, 1727 ; happily ! there were no chronograms on the occasion.

Three more tracts in praise of other
Bishops of Fulda
conclude
this very unique volume.

GERMAN ALBUMS.

IN the manuscript department of the British Museum is a collection of German albums, comprising about five hundred volumes, and extending over a period from the middle of the sixteenth to late in the eighteenth century. They were used mostly by men of literary and scholastic occupation, to receive the autograph contributions of their friends, which consist generally of original compositions, proverbs, and extracts from Latin and Greek writers, and conclude with expressions in flattering language, dedicating the contribution to the learned and worthy possessor of the volume. Some of the contributions are dated by chronograms. I carefully examined the whole collection, and made the following extracts, about 150 in number, probably exhausting the chronographic element as represented in these curious manuscripts.

The volumes are also interesting for their varied contents, such as drawings, heraldry, music, etc., together with writing in German, French, English, and other European languages, Latin and Greek, Hebrew, Ethiopic, and some other Oriental languages. The autographs and signatures of men eminent in rank and learning are to be found in most of the volumes, whilst the specimens of the bookbinder's art, whether they be in the original condition or are from necessity the modern substitute for original work, are equally attractive and worthy of particular notice.

The catalogue of the Harleian MSS. in the British Museum, printed in 1808, long before the volumes under notice became a part of our great national collection, playfully describes one German album thus: 'A paper book in 8vo, bound long-wise, being one of

those which Germans call albums, and are much used by the young travellers of that nation, who commonly ask a new acquaintance (even at their first meeting) to write some sentence therein with a compliment to the owner's learning, good sense, etc., which done, the names so gotten are laid before the next new face; and the young man upon all occasions, especially at his return, by these hands demonstrates what good company he has kept.' I am informed that the fashion of keeping such albums still prevails in Germany, and that the young ladies of that empire are doing their best to support it.

The following two extracts show the usual form of the contribution, and its dedication to the owner of the album; but as there is much similarity throughout the whole series of albums, the dedication will afterwards be omitted unless needed to exemplify the chronograms.

The numbers cited are those in the British Museum Catalogue of the albums.

[1220.] Album of Johannes Opsimathes, Moravi, *i.e.* of Mähren in Austria, 1595 to 1620.
DoMIne IesU ChrIste præsto sIs nobIs. 1610. Then follow a contribution in French, and one in Latin, with this dedication, 'Gratæ recordationis et observantia ergò scribebat in Patria, Paulo Makowicz C. Hunnobroden. Sis Patritius. Anno DoMInI IesU ChrIstI. 22. Mart. *i.e. O Lord Jesu Christ, be thou near us.* 1610. —*In the year of our Lord Jesus Christ, 22d March.* = 1610

Also this contribution—Vince teipsum, Cætera vinces; Nosce teipsum, Cætera nosces.—Viro politissimo, elegantissimo Dn: Joh: Opzimati Moravo, amoris ergo inscribam Genevæ Allobrogum Joh: Weidnerus, Sil: Medicinæ D. mense Octobri, anno seD LIbera nos a MaLo. *i.e. In the year, But deliver us from evil.* = 1601

Also a contribution thus dated—Anno In te gnate Dei spes est MIserere preCantIs. *i.e. In thee, O Son of God, is hope; pity thy suppliant.* = 1604

[1274.] Album of Hieronymus Steyrcex of Nuremberg; this contribution is by the pastor of a church there—
Roman: viii. 33. Nemo accusabit electos Dei—Nam, Mediatoris Christi vulnera abluunt peccata. 1 Joh: i. 7. In fIne VIDebIMVs CVIVs toni. *i.e. In the end we shall see of what tone (or value) each man is.* = 1626

[1268.] Album of Johannes Schweber; a contribution is dated, Die 29 Julii. anno ChrIstVs DIrIgat VIas Meas VbIs. *i.e. May Christ direct my ways where he wills.* = 1626

[1194.] Album of John de Thau; a contribution dated, viii. id^{s} Septembris, Anno quo NOSTRA ACADEMIA IENSIS FLOREBAT. *i.e. In the year in which our University of Jena was flourishing.* = 1653

Another—IN DOMINO, NOSTRA CONSISTIT GLORIA. *i.e. In the Lord consists our glory.* = 1655

Another—Hanc tabulam affiget—pereximii et præstantissimi Domini possessoris, fautoris, et amici sui COLENDISSIMI. 29 Nov. Paulus Rinelius Phil: Stud: *i.e. Paul Rinel places this tablet—of the most distinguished and most excellent gentleman the possessor of this album, his patron and most-to-be-cultivated friend.* = 1653

Another is thus dedicated and dated—Paucis hisce pereximio et doctissimo Dn: possessori fautori amico et ejusdem mensæ socio perquam MIHI DILECTO memoriam mei commendo Kal. Xbris. *i.e. In these few words I commend the memory of myself to my very excellent and learned master, the owner of the album, patron, friend, and companion of the same table, and much beloved by me. The calends of December.* = 1653

[1573.] Album of Tobias Oelhafen of Nuremberg; a contribution dated, Tübingen 3. Octob: ANNO DEVS COMES TVVS FORTVNET ITER. *i.e. May God thy companion prosper thy journey.* = 1621

[1275.] Album of Mich. Conr. Ernest. 1624 to 1631—
SIT VERI ERNESTO, VERBVM CVSTODIA IOHVÆ. Ex Malach. cap. iii. 7. *i.e. May the word in the custody of the true Jehovah be to Ernest.* = 1629

Another, dated Altdorf Die 3. Julii ANNO VERBVM CONSERVES Ô DEVS ATQVE TVOS. *i.e. O God, mayest thou preserve thy word and thy people.* = 1630

[1202.] Album commencing 1584 contains these dates—
MIHI DEVS VNVS PIE LVXISTI. *i.e. O one God, thou hast piously shone on me.* = 1585
CRVX DOMINI. *i.e. The cross of the Lord.* = 1617

[1245.] Album Tobiæ Taufreri. Med. Doct. Argentorati, Die xiii Julii ANNO IESV NATE DEI, SIT TIBI CVRA MEI. *i.e. At Strasburg 13th July in the year, O Jesu Son of God may the care of me be thine.* = 1616

Another—IESVS CHRISTVS REDEMPTOR NOSTER. *i.e. Jesus Christ our Redeemer.* = 1612

Another—AÑO. INDVPERANTE MATTHIA CAESARE, UNGARO REGE.
i.e. Matthias the ruling Emperor (of Germany), King of Hungary. = 1612

[1235.] FIDIMVS CHRISTO. *i.e. We trust in Christ.* = 1608

[1283.] Album of Matth: Luther of Nuremberg. A contribution by Nicolaus Molitor, Deacon of St. Lawrence Church, Nuremberg—
Nil magis nocet in ecclesia quam versuta simulatio.—AVXILIVM E ZION REDIIT SVPER ISRAEL. 15. Martii.
i.e. Nothing is more hurtful in the church than crafty deceit. Help has returned over Israel from Zion, 15th March. = 1632

Another — Da paCeM IesU : bona paX sIt In orbe qUIbUsVIs.
i.e. Give peace, O Jesus : may good peace be in the world to all men. = 1635

[17487.] Album of Geo: Frid: Behaim. This chronogram gives the name of the contributor, and marks the date—
IVstInIanVs ernestVs DoMInVs a VVeLz LIber baro In eberSteIn. *i.e. Justinian Ernest, Lord of Welz, free Baron of Eberstein.* [The same is in two other albums.] = 1637

Another—The date is given by this hexameter verse—
Londini Britannorum ; 4^to^ Id^s^ Aprilis Anno salutis humanæ,
qVo tanDeM terrIs IVs aC paX fIXa resVrgat.
i.e. Written at London in Britain the 28th April in the year of human salvation, In which at length right, and settled peace, may rise again upon earth. = 1638

[17083.] Album of Thomas Cuming has this contribution—
DIVItIIs præCeLLIt honos aC VIVIDa VIrtVs,
VIrtVtI ChrIstVs, reX tIbI ChrIste nIhIL.
i.e. Honour and lively virtue excel riches, Christ excels virtue, the king is nothing to thee, O Christ. = 1616

[28633.] Album of J. Gheselius M.D. 1611 to 1650.

The following chronographic lines in the form of an epitaph to a certain 'distinguished man in Germany,' are on a fragment of printed paper inserted at the end of the volume—
sCIens terræ Vanas res esse nIhIL qVe,
hIC nVnC IaCeo trIstIs et VMbra nIhIL.
.e. As knowing the things of the earth to be vain and nothing, here I now lie sad and a shadow—nothing. = 1529

In the same volume a contribution is thus dated ; the first line is according to the new style calendar which was then in use in Germany, the second is according to the old style which was used in England until 1751, the third is again according to the old style—
anno . en CVpIs æternVM VIVere? VIVe Deo. = 1633
Et stylo Anglicano.
ChrIstVs hoMo natVs, DeVs est, et VbIqVe gVbernat. = 1632
Et rursus Ao : 1633.
ChrIstVs hoMo patItVr, DeVs est, et VbIqVe gVbernat. = 1633
t.e. Lo! desirest thou to live for ever? Live to God. Christ born man, is God, and everywhere governs. Christ man suffered, he is God, and everywhere governs.

[1279.] Album of Matth: Paul Fetzer of Nuremberg has this verse—
DoneC erVnt CoeLo steLLa ConCorDIa VIVet,
etsI tVrba papæ LIte referta fVIt !
i.e. So long as there shall be stars in heaven, concord shall live, although the mob of the Pope be stuffed with strife. = 1630

Another hexameter—
Ao : Votivo, aVrea paX patrIæ Da IoVaVe Mœnia CIngat.
i.e. In the votive year, grant, O Jehovah, that golden peace may encircle the walls of our country = 1629

[1227.] A contribution is dated, 12 August : Anno,
VVer gott nIcht MIt Vns DIse zeIt.
i.e. If God were not with us this time. = 1619

[19066.] anno, DeVs sIt nobIsCVM.
i.e. In the year, may God be with us. = 1612
anno quo, IesVs preCes Meas aVDIet.
i.e. In the year, may Jesus hear my prayers. = 1612

[15735.] sI DeVs pro nobIs erItne Contra nos hoMo.
i.e. If God be with us, man will be against us. = 1608
anno, MeDIoCrIa tVta sInt.
i.e. Let moderate things be safe. = 1608

[15660.] anno, IesVs nobIsCVM DeVs. *i.e. Jesus God with us.* = 1617

[1272.] DeVs VIVVs stat nobIsCVM.
i.e. The living God stands with us. = 1627

[1222.] Another album—In MeDIo ConsIstIt VIrtVs.
i.e. Valour consists in a middle course. = 1615

[1471.] Album of Hieronymus Pius Mair.
Morte DeCor, neC non fertVr sVb fVnere fVnVs
heV qVotVs oppressVs posterItatIs obIt.
Memento Dei mortis mei.
i.e. (Doubtful.) *There is beauty in death, also funeral after funeral is borne along. Alas! how many an oppressed one of posterity dies.* = 1748
MInor ego DeVs! benefICIIs tVIs LargIs. Genesis xxxii. 10.
Anno ut supra. = 1666
i.e. The verse referred to is, '*I am not worthy of the least of all the mercies, which thou hast shewed unto thy servant;*' *in the year* 1666.

[27310.] A contribution is thus neatly dated by the name of the place where written—franCfVrtI seCVs VIaDrVM.
i.e. At Francfurt on the Oder. = 1722

[1420.] Album of Christian Frideric Rasca of Nuremberg.
eXVLtabo et Laetabor In MIserICorDIa tVa. Psalm xxxi. 7.
i.e. I will be glad and rejoice in thy mercy. = 1724
A contribution is thus dedicated to him—
ChrIstIanVs frIDerICVs rasCa sanCtÆ theoLogIÆ aC phILosophIÆ stVDIosVs, e franCIs. Altdorfi Die xiii. Octob.
i.e. Christian Frideric Rasca, student of sacred philosophy from France [or Franconia?]. = 1729

[1598.] Album of Geo: Clausner. A contribution by a medical student, is thus signed and dated—
IoannES heInrICVs sChVssenIVs MeD. ss. Altdorfi Die 5 Aprilis. = 1719

[1385.] Album of John Hagen, student at law; a contribution is thus dated and signed—
Coloniæ Agripp. Die 15 mensis Maii IoannES ruMoLDVs LeVCken. = 1711
Medic. D. *i.e. At Cologne, 15th May* 1711, *John Rumold Leuken. Physician.* [Faulty because the letter v is not counted.]

[1303.] Album of Martin Siger Pfintzing of Nuremberg. A contribution of German poetry is followed by these two chronographic lines—

HERRN pfInzIngk ICh nVn fort In gottes sChVz eInsChLIsse
Von gott naCh sInnes VVVnsCh IhM nötIgs rVh erfLIsse.

i.e. I commend to the mercy of God Mr. Pfinzingk, and pray for him after the wish of God, that His needful peace may flow out on him. = 1645

[1426.] Album of Joh. Frid. Durr. This hexameter, dated Altdorf, November 1731, expresses the good wishes of the writer towards him—

DVrr fLoreat VIVat, MVLtos CVrratqVe per annos.

i.e. May Durr flourish, live, and run through many years. = 1631

[17815.] Album Emerani Lerchenfelderi. A handsome volume containing much heraldry and many autographs. A contribution of seven Latin hexameter and pentameter verses concerning him, of which the lines 59 and 60 are these, alluding to his birth—

et ter septenos soLes ostenDerat orbI
IanVs Vt es natVs grate eMerane patrI. = 1568

And lines 97 and 98, alluding to his death—

Mors InopIna pares anno præDatVr In Vno,
atqVe tegVnt parIter LenIa bVsta pares. = 1580

i.e. January had shown twice seven suns to the world, when thou wert born, O Emeranus, dear to thy father.—Unexpected death devours these equals in one year, and a modest tomb equally covers equals.

[1409.] Album, von Welser, a contribution is thus signed and dated, from Jena—G. bVChnerVs rVDersDorffIo-eIsenbergensIs phILosophIæ et theoLogIæ stVDIosVs.

i.e. G. Buchner of Rudersdorff-Eisenburg, student of philosophy and theology at Jena. = 1732

Another—saMVeL gottLeb XenoDoChIVs. Jenæ, 26 Jun.

i.e. Samuel Gottleb, one who offers hospitality. = 1721

[1394.] Album of Geo. Sigf. Raspius. A contribution from Veldtkirch is dedicated and dated chronographically—

hoC DoMIno raspIo sInCerVs serVVs pro sIgno XenII.

i.e. This, to Master Rasp, his sincere servant offers as a mark of hospitality. = 1731

[1389.] A contribution is thus neatly signed and dated—

MIChaeL bernharD VaLentInI. Giessen, 30 Decemb. = 1708

[1438.] Album of —— Baier. A contribution written at Altdorf is thus dated—

IVDæo, aC MVLIere, nIhIL In orbe peIVs eXIstIt. = 1733

i.e. There is nothing in the world worse than a Jew and a woman.

No explanation is given of the writer's motive for expressing this bitter sentiment. The next extract is from a man of a different turn of mind.

[1590.] Album of C. C. S. Holkschuher ab Anspach. A contribution by one Sebastianus Balbus is thus dated—
ANNO QVO FELICI: DVXIT THERESIAM LOTHARINGVS: ITA SEQVERE. Dabam Vinnæ in Austria, Die 6 Martii 1736. *i.e. The happy year in which the man of Lorraine married Theresa: do thou also follow.*[1] = 1736

[1583.] A contribution by a friend is dated Altdorf, 10th March 1717, but without a chronogram; it is, however, followed by a chronogram written by a different hand in pale ink—
RENOVABAM SIC PARISIIS IDIBVS OCTOBRIS. = 1717
i.e. I renewed our friendship thus at Paris on the ides of October.

[1338.] A long contribution in German thus concludes—
MIT DIESEN VVORTEN TROSTET SICH SELBST. = 1663
i.e. With these words he consoles himself. (Signed,) Jacob Sturm.

[1345.] Album of Justus Jac. Müller, has a contribution, dated, ANNO,
DIE LVSTIGE VND CRITISIRENDE KATZE. = 1665
i.e. The gay and criticising cat. The joke is not explained.

[15845.] Album of Geo. Chr. Hochmann. A contribution of a 'column' of German verses is dated and dedicated—
ANNO, NVN HERR HOCHMANN SEIN HAVS HAT VIEL AVSGESTANDEN. = 1672
Viro nobilissimo præstantissimo, juxta ac doctissimo Domino Georgio Christophoro Hochmanno (et non Hoffmanno injusto) hanc honoris et amoris columnam erexit Gambrivæ $\frac{7}{7}$ anno ut supra (and signed) Johannes Schinckelius, Bernborg.
i.e. The year in which now the house of Mr. Hochmann has suffered much, 7th July 1672. This Hochmann seems to have suffered wrong at the hands of a certain dishonest Hoffmann, and thus the sympathy of his friend Schinckel is excited.

[1355.] Album of Geo. Jac. Lang of Nuremberg, has a beautifully written contribution in Latin and German, dated by this hexameter—
VIRTVTIS STADIO VENIET TIBI CVLMEN HONORIS. = 1677
The same in German—
DVRCH GEFÜHRTEN TVGEND LAVFF
STEIGT DIE EHRE HÖHER AVFF. = 1677
i.e. By the path of virtue thou wilt reach the pinnacle of honour.
Another—BLEIBE BEY VNS DENN ES VVILL ABEND VVERDEN. = 1677
i.e. Remain with us, for it is towards evening. Adapted from Luke xxiv. 29.

[1190.] A dedication is thus dated by allusion to the ruling signs of the Zodiac—Scribebat tempore hic assignato, SOL TRANSIT GEMINOS, CANCRI QVOQVE SIGNA RVBESCVNT, HÆC VBI SCRIPTA FERO.
i.e. The sun is passing through Gemini, the signs also of Cancer are red when I offer these things written. = 1581

[1] Maria Theresa, Archduchess of Austria, and Queen of Hungary and Bohemia, married Francis of Lorraine, Grand Duke of Tuscany, in 1736.

[1540.] Album of Tobias Fabricius of Nuremberg. Anno recuperatæ salutis humanæ, quo Deo supplicavimus DA NOBIS PACEM. = 1601
Another date—WER SCHMIRET DER FEHRT. *i.e. He who takes the trouble to grease his wheels drives well.* = 1601
Also these obscurely expressed chronograms on the death of Gustavus Adolphus of Sweden—Im jahr de abgeschafft I GEDULD VERSTRVB GVSTAVVS ADOLPHVS. *i.e. In the present year was abolished, and with patience expired, Gustavus Adolphus.* [But he was killed at the battle of Lützen, 16th November 1632.] = 1631
MIÜLLER THRANEN VERSTARB GVSTAPHVS ADOLPHVS. *i.e. Muller in tears, Gustavus Adolphus is dead.* [Not the date of his death.] = 1671

[15845.] On the death of Gustavus Adolphus, this hexameter verse—
SALVATOR PATRIÆ MORITVR GVSTAVVS ADOLPHVS.
i.e. Gustavus Adolphus, the saviour of his country, is dead. = 1632

[1289.] Nurembergæ xiv. Cal. Augusti, anno quo omnes boni optabant [hexameter line borrowed from a medal]—
MARS PEREAT FRENDENS, AC NOS PAX LÆTA REVISAT. *i.e. On the 19th of August, in the year which all good men desired, may raging war perish and may joyful peace revisit us.* = 1666

[1188.] Album of Gregorius Forberger of Nuremberg—
VERVS DEVS REX ET SALVATOR MEVS.
i.e. My true God, King, and Saviour. = 1585
Another—Mense Aprili Anno A DEO VENIT AVXILIVM.
i.e. In the month of April and year, From God cometh help. = 1578
Another contribution containing a date by hexameter and pentameter verse :—'Juris precepta tria sunt : honeste vivere : neminem lædere : jus suum cuique tribuere—
GANGOLPHVS VERSV GALACEVS OPTAT IN HOCCE
VT PYLADIS CERNAS NESTORIS ATQVE DIES.
Gangolphus Galeaceus juris utriusque candidatus scribebat hæc, etc. etc., 17 Augusti, anno 1584.'
i.e. The rules of right are three : to live honestly : to hurt nobody : to give every one his due. Gangolphus Galeaceus wishes in this verse that you may see the days of Pylades and Nestor. = 1584
Gangolphus Galeaceus, candidate in Laws, wrote this 17th August 1584. (*At Lüneburg University*).

[1489.] Album of Johannes David Schoepf—
AEGROTI AVXILIO, MEDICE ! RARESCANT TVO.
Frater carissime ! Sit tibi amoris mei quam maximè monumentum.
i.e. The sick become scarce, O physician, by thy assistance ! O dearest brother ! may this be to thee the greatest memorial of my love. = 1774

[15852.] Album of John Frederic Wagner, a contribution of thirteen lines of Latin verse addressed to him, the last line of which gives the date thus—
CHRISTE TIBI VERO DOMINO VEROQVE IEHOVÆ.
i.e. O Christ to thee, the true Lord and true Jehovah. = 1625

[1385.] IESVS CORONAT DIMICANTES. 20 Aug.
i.e. Jesus crowns the combatants. = 1708

[1222.] ANNO, HODIE MIHI, CRAS ERIT TIBI.
i.e. To-day to me, to-morrow it will be for thee. = 1606

ANNO, SPES MEA CERTA DEVS.
i.e. God is my sure hope. = 1605

AGENDVM SINCERÈ. *i.e. We must act sincerely.* = 1606

[1396.] Album of Joh. Jac. Carbach has these dates—
HEV. IN. HOC. ÆVO. RES. INTER. MORTVA. CANDOR.
i.e. Alas, in this age candour is a dead thing. = 1717

AVRO POSTPONI NON DEBET CERTVS AMICVS.
i.e. A sure friend ought not to be esteemed less than gold. = 1717

[1265.] A contribution dated at Nuremberg—
ANNO, PIE CHRISTE, INSTAT RVINA MVNDI SERVA PIOS.
i.e. Righteous Christ! the destruction of the world is at hand, preserve the righteous. = 1621

[1207.] ANNO, QVI VERO PERSEVERAVERIT VSQVE AD FINEM, SALVVS ERIT.
i.e. He who shall persevere to the end shall be saved. = 1594

[17342.] Album of Chr. Oelhafn contains these dates—Altorfi 20 Martii Annoque RERVM VICISSITVDO INSTAT. *i.e. The change of all things is at hand.* = 1619

ANNO, LIBERA NOS TV DEVS A FVTVRO MALO.
i.e. Do thou, O God, deliver us from future evil. = 1621

ANNO, DOMINE IESV FAC SIT NOBIS PAX IN TERRIS.
i.e. O Lord Jesus, bring it to pass that peace may be to us on earth. = 1621

[17343.] 'Album amicorum pro familia Girbertorum,' 1579 to 1731, vellum pages throughout, and much heraldry, has these two hexameter dates—
ANNO QVO, VIVIDA PAX CHRISTI SERVET NOS TEMPORE TRISTI.
i.e. May the living peace of Christ preserve us in the time of sorrow. = 1631

ANNO, DET PACEM IESVS NOBIS VIVENTIBVS VNVS!
i.e. May the one Jesus give peace to us living. = 1634

[19066.] Album has a contribution dated by these two lines—
PERPES ES, PATER OMNIPOTENS, SIS DVCTOR EVENTI. = 1613
PRIMA CHRISTI ADVENTVS. = 1613
i.e. Thou art perpetual, O Almighty Father, be thou ruler of the event. —The first coming of Christ. [Same album at p. 527, *ante*.]

[1547.] Another album has this date—
ANNO, NON PROCVL EST EXTREMA DIES.
i.e. The last day is not far off. = 1666

Another—ANNO, MVNDVS STVLTITIÆ PLENVS.
i.e. The world is full of folly. = 1622

[19067.] Another—TE EXPECTO MI IESV, ADVENIENS VENI, ET NE TARDARIS.
i.e. I expect thee, my Jesus, come and do not tarry. = 1630

[19477.] Another—DIsCe MorI. *i.e. Learn to die.* = 1602

[1248.] Album of Joh. Steuber; a contribution is dated—
ANNO, MVnDVs EST bVLLa. *i.e. The world is a bubble.* = 1615
Another—ANNO, IVDICaBIMVr. *i.e. We shall be judged.* = 1613

[15719.] Album of J. J. Breittinger. A contribution is thus signed—Burkhardus Lemoigne Tigherinus, verbi Dei in patria minister, hæc scripsit mense Martii. Anno Virginis partus 1593. Ætatis suæ 63, [and in another handwriting] obiit Año: 1613. Ad encœnia Tig: IVDICIVM! *i.e. He died at the dedication festival at Tergernsee (?) Judgment!* [This single word occurs in two other albums.] = 1613

It is not explained why this word should be shouted after him.

[1272.] Album of Erasmus Topler of Nuremberg. A contribution from Juvenal, Satire 8, v. 1, 'Stemmata quid faciunt,' etc., down to 'unica virtus,' and dated—
ANNO, ESTOTE pII ET SOBRII, qVIa IVDICIVM VERE PROPE EST.
i.e. What signify your coats of arms, etc.; Be ye pious and sober, because judgment truly is near. = 1628
Another is dated, paX aVt IVDICIVM.
i.e. Peace or judgment. = 1628

[1240.] Album of Andreas Cnospius has these dates—
8 Janu: anni ChrIstVs EST NOSTER MeDIator. = 1607
Die 4 Octob: anno quo, popVLVs IesV VaLDe preMItVr.
i.e. In the year in which the people of Jesus is greatly oppressed. = 1627
4 Julii AO: MeDIatorIs ChrIstI pIIs benIgne assIstentIs. = 1609
i.e. In the year of Christ the Mediator kindly assisting the pious people.

And this contribution: 'Hilarius'—Hoc habet proprium ecclesia; dum patitur floret: dum opprimitur crescit: dum contemnitur proficit: dum læditur vincit: dum arguitur intelligit:
tVnC STAT qVVM sVperarI VIDetVr.
i.e. The church hath this property; while it suffers it flourishes; while it is oppressed it increases; while it is despised it advances; while it is hurt it overcomes; while it is convicted it understands; Then it stands when it seems to be overcome. = 1632
Another is dated—D. 9. Novemb: anno quo beLLona InIqva et atroX VastaVIt et DIrIpVIt IenaM. = 1632
i.e. The 9th November in the year when wicked and fierce Bellona plundered and laid waste the town of Jena. [There are two faults in the original: the v in 'iniqua' is small, and probably not intended to be counted; and the following word is AC, which would carry the date 100 years too far; I have therefore substituted ET.]

[1227.] Album with this contribution and date—
Mergitur uter sed non submergitur; Sic,
Premitur ecclesia sed non supprimitur.
Anno. tVrba rVet papæ: Da pLaVsVM gens LVtherana.
i.e. The bottle sinks but is not drowned; Thus, the church is oppressed but not suppressed. The mob of the Pope may rush; applaud, O Lutheran people. [See No. 1279 at page 526, *ante*.] = 1625

[1230.] Album of Andr. Ludov. Schopper, of Nuremberg. A contribution in Hebrew and Latin is dated—
ANNO—DILIGAMVS FONTES ISRAEL.
i.e. We will love thy fountains, O Israel. = 1608

At page 184 is this elaborate and characteristic dedication, followed by an hexameter line alluding to some pestilence.—Pauca hæc humanissimo et doctissimo viro juveni Dn: M. Andreæ Ludovico Schoppero L.L. studiosissimo amico suo plurimum honorendo in sui memoriam Altedorffi Noricorum ponebat Johannes Vogelius Noribergensis Cal: Nov: Anno quo,
TER FAMOSA LVES ALTDORFI INVASERAT ORAS.
i.e. The thrice famous pestilence has invaded the borders of Altdorf. = 1612
Another is dated—DEVS A TVIS PESTEM PELLE BENIGNÈ.
i.e. O God, kindly drive the plague from thy people. = 1612

[1183.] Album of Jacobus Büchmer of Halle, 1562 to 1575—
Annus mortis Sigismundi Episcopi Magdeburgensis,
VITA SIGISMVNDI LONGA PERIT PATRIÆ. = 1566
Tonsio barbarum in tota ditione episcopatûs.
LONGA SIGISMVNDO BARBA IVBENTE PERIT. = 1564
i.e. The year of the death of Sigismund, Bishop of Magdeburg. The long life of Sigismund perishes to his country.—The shaving of beards in the whole jurisdiction of the bishop. The long beard perishes at the command of Sigismund. = 1564

This seems to be a joke, associating the long life of the bishop with long beards, and the chronogram a record of his abolishing the beards of his clergy; while it is on record that he died on the 14th of September 1566, at the early age of twenty-eight years.

Another hexameter records a bad hailstorm. The play on the words, however, is not bad—
FRIBERGÆ LAPIDES VENIEBANT GRANDINE GRANDE.
i.e. The stones came grandly in hail at Friberg. = 1559

[1342.] A quotation from Cicero, 7 Fam. Ep. 12, contains the date of the contribution; 'Budessinæ. 23 Feb. Ao. 1664.'
FORMVLA FIDVCIÆ; INTER BONOS BENE AGIER OPORTET.
i.e. A rule of fidelity; amongst the good, deeds should be good. Bautzen, 23d February. = 1664

Another; these words occur in the dedication to the owner of the album—'Cui, ad loca clariora abeunti SECVNDISSIMA QVÆLIBET.'
i.e. To whom departing to a higher position, we wish the greatest blessings. = 1663

[15851.] Album of John Vander Waeyden. A contribution signed by the minister of the church at Zürich, and dated—
In solemnitate sacræ Eccl: Helvet: Refor: Die xxiv Maii, ANNO PLACEAT DEO THUREGUM.
i.e. May Zurich be pleasing to God. = 1660

[1267.] Album of Mich: Ortegel. A contribution is dated—Altdorfi, anno EX ACADEMIA VNIVERSITAS.
i.e. At Altdorf in the year (a man chosen) out of the whole university. = 1623
The same occurs twice in album No. 1262.

[1323.] Album of Christopher Rosner, Nuremberg, a contribution dated D. 8. Jul: anni quo vovemus sIt abVnDantIa paCIs In MoenIbVs VrbIs hVIVs, qVIn et In orbe VnIVerso.
i.e. May there be abundance of peace within the walls of this city, nay even in the whole world. = 1650

[1262.] Hexameter date at page 136. The writing is very pale and almost rubbed out—
norICa qVot eLIVs opVLenta nVMIsmata cuDIt.
i.e. In Norica, Elius struck so many splendid medals. = 1624
The chronogram is very faulty, because four letters, making 1205, are not counted.

[1251.] Album of Geo. Wolf has this contribution, Anno
DVX transyLVanVs DIVInâ sorte notatVr
reX noVVs VngarIæ: DIgnaqVe rege gerIt.
i.e. The Duke of Transylvania by divine choice is named King of Hungary; and he bears matters worthy of king. = 1620
Another—Omnia mea mecum porto. Scripsit anno—
Væ, atqVe Væ tIbI o aVstrIa: Væ atqVe
Væ, qVIa IaM VaLeDIXIt tIbI hVngarIa.
11 Junii Anno ut supra.
i.e. Woe, and woe to thee, O Austria, Woe and woe because Hungary has now taken leave of thee. = 1620

[1296.] Album of Frid: Michaelis of Nuremberg. A contribution of Latin verses, alluding to the state of war then existing with Turkey, concludes with this hexameter and pentameter 'Eteostichon'—
eLatI gaLLI rabIeM, bone ChrIste, CoërCe.
trUXqVe rUat tUrCæ te CohIbente fUror. = 1690
i.e. O good Christ, check the rage of the proud Gaul; and may the fierce fury of the Turk fall under thy restraint.
Another, dated from Nuremberg—
VnICa, ChrIste, saLVs, LVX, DVX, spes VIta DeCVsqVe
hos, age, VeXatos paCe VeL aXe bea! = 1638
i.e. Christ, thou only salvation, light, guide, hope, life and glory, come, bless with peace or with heaven those who are harassed.

[1567.] Album of Io: Frid: Bauder of Altdorf. This hexameter marks the date of a contribution, and of an event in history; Anno quo regInæ theresIæ paCeM teVtonIbVs Dare pLaCebat.
i.e. The year in which it pleased Maria Theresa to give peace to the Germans. = 1763

[15845] Album at page 529, *ante*—a contribution is thus dated—
Im Jare, VVas betrVbstV DICh MeIne seeLe.
i.e. What worries thee, O my soul? Adapted from Psalm xlii. 11. = 1672

[1227.] Album at page 532, *ante*—This contribution contains its own date—
saVL saVL qVID Me perseqVerIs.—Acts ix. 4.
i.e. Saul, Saul, why persecutest thou me? = 1622

[17815.] Album at page 528, *ante*—a dedication, dated 23d June 1612, concludes thus—

AQVA EGRANA
BONA ET SANA,
EST IN ÆGRIS
MEDICINA INSIGNIS.

i.e. The water of Eger is good and healthy, a remarkable medicine in sickness. = 1612

Eger is a watering-place in the neighbourhood of Carlsbad. Wallenstein was assassinated there.

Another dedication is thus dated—

ANNO DE EXORCISMO. 14 Januarii.

i.e. In the year from the expelling of the devil (that is, the birth of Christ). = 1611

The dates of contributions in various other albums—

VIR PIVS EST PATIENS PIA DENIQVE CAVSA TRIVMPHAT.
i.e. A pious man is patient; the pious cause at length triumphs. = 1635

ANNO; DOMINO NOSTRO LAVS SIT ET GLORIA.
i.e. To our Lord be praise and glory. = 1608

ANNO CHRISTI MEDIATORIS.
i.e. In the year of Christ the Mediator. = 1604

ANNO QUO, RARA EST RES FIDVS AMICVS.
i.e. A faithful friend is a rare thing. = 1612

ANNO DVC ME TV CHRE.
i.e. Do thou, O Christ, lead me. = 1710

NE VERIS ET GENVINIS AMICIS OPE SVA DESIT.
i.e. May he not be wanting to his true and genuine friends with his help. = 1621

ANNO, UT DESINT VIRES IPSA EST LAUDANDA VOLUNTAS.
i.e. Though power be wanting, goodwill itself is to be praised. = 1628

ANNO. DILIGE CHRISTVM. *i.e. Love Christ.* = 1658

ANNO QUO, SINT SINE DOLO COMITIA!
i.e. May the assemblies be without deceit. = 1654

ANNO MISERICORDIA. = 1603

DEI VVLNERA ME BEANT. [? A retrospective chronogram.]
i.e. The wounds of Christ are a blessing to me. = 1561

DE COELO NOBIS AVXILIVM VENIET.
i.e. Help will come to us from heaven. = 1729

CHRISTIANVM ESSE NON DICI BEAT.
i.e. To be a Christian, not to be called one, is a blessing. = 1709

NVMINA CORDA PROBANT. *i.e. God proves the heart.* = 1606

RATA SINT OPTATA REDEMPTOR EFFICE.
i.e. Grant, O Redeemer, that our wishes be gratified. = 1602

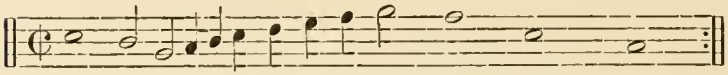
[1351.] ANNO QVO PADOVA LAVREAM ACQVISIVERAT.
i.e. The year in which Padua (University) had gained a laurel. = 1677

[1363.] At page 10, 17 Junii Anno—
VIX aLIa heI ! noVI, staBILIqVe Lege perennent (?)
VNa MIhI nota est gratIa grata DeI.

This couplet is obscurely written in the original, and its interpretation is not easy. It makes the date 1690.

[1270.] Album of Caspar Minderlein, 1625 to 1632, contains the only chronogram set to music that I have met with. In the original the date letters are all red.

Fuga in hypodia-pente—



qVÎ frenDent gentes, CVM nos fVeatVr IesVs. (*sic.*)= 1627

In signum amicitiæ scribebat hæc paucula Domino possessori Giovan. Ludovici, Cal. Jan. Anno quo—
gaVDe, naM ChrIstVs natVs serVator IesVs. = 1627
i.e. Rejoice, for Christ Jesus our Saviour is born.

Some of the chronograms in these albums are
short pious ejaculations,
and
aspirations for peace,
suggested to the writers by the great event
of the period
the Thirty Years' War
which desolated all Central Europe
from
1618 to 1648.

ORIENTAL CHRONOGRAMS.

ARABIC AND PERSIAN.

THE use of chronograms by Oriental writers can be traced back to a period contemporary at least with that when first we find them in the languages proper to Europe, viz., the latter part of the 14th century ;[1] excluding, of course, from this comparison that class of chronograms which have been designated as retrospective.[2] It is probable, however, that they were in use at an earlier period, and it may be inferred from the examples which follow that as one Oriental poet prior to the year 1389[3] was familiar with chronograms, a much earlier use, or perhaps origin, may be established for them, when more ancient Arabic manuscripts and sculptured inscriptions have been investigated in this particular direction. For the present, apparently the most ancient Arabic example which has been brought to my notice (the first mentioned in the following page), represents the date A.D. 1318 ; and one in the Hebrew language (mentioned at page 543), and which must be regarded as contemporaneous with its date, gives A.D. 1208. This takes us back to a rude time for literature, when printing had no existence to preserve what careful men wrote, and we may suppose that the earliest written chronograms are still unknown, or have been lost through decay or destruction. I propose to give a few examples to introduce this branch of my subject to students who

[1] See p. 12, *ante*. [2] See p. 208, *ante*. [3] See pp. 540-541, *infra*.

have the advantage of acquaintance with Oriental languages. It must be observed that the construction of chronograms in the Eastern languages is different in one respect from that in others which we have hitherto had under our notice. Every letter of an Oriental alphabet possesses a numerical value, and therefore unless all the letters in a sentence were intended to be read as numerals, it is especially needful to distinguish the date letters by writing them large, so as to pass over all the small ones which it is not intended to count as numerals in reading off the date. And, moreover, the date is sometimes expressed by one particular word in a sentence, distinguished in some way from all the others.

Several chronograms are mentioned in a work, 'Chronological Retrospect of Mohammedan History, from the death of the great legislator to the accession of the Emperor Akbar and the establishment of the Mogul Empire in Hindustan.' By David Price. London, 1811. 3 vols. 4°. (British Museum, press-mark 581. h. 10.) They are not given in the Oriental characters, but transliterated into the European; but it is not stated that all the letters are to be counted as numerals or otherwise. The equivalent dates of the Christian era are quoted from the book.[1]

Vol. ii. p. 647. On the death of Vizir Reshid-ud-dein. The letters of the Arabic sentence, TAU-BA-SERREHU, give the year 718 of the Hegira= A.D. 1318. *i.e. May he rest in peace.*

Vol. iii. p. 519. When the intelligence of the death of Sultan Ahmed was conveyed to Shah Rokh in Khorassan, that prince desired a distinguished poet, who had passed many years under the protection of the Sultan, to compose something in memory of his unfortunate patron. He immediately wrote a stanza of four lines, concluding with the words, KUSD-E-TEBREIZ= 813 of the Hegira. *i.e. The design or attempt on Tabreiz.* The death occurred at the siege of this place in August 1410. The translation of the verse run thus—

> Reader, wouldst thou know the era of his fate,
> KUSD-E-TEBREIZ exactly marks the date.

[1] It is usually supposed that dates calculated from the Hegira, the flight of Mahomet, which took place A.D. 622, can be converted into the year of the Christian era by adding that number to the Hegira date. That is not the case, and a continually increasing variation of very many years would be the result. The method and the reason for it are given in that most useful 'Handy Book of Rules and Tables for verifying Dates with the Christian Era,' by John Bond: ed. 1869, p. 231.—'Multiply the years of the Hegira elapsed by the decimals ·970203, and add 622·540000, the *whole numbers* in the result will then represent the year required, and the decimals will give the day of the year.'—The years of the Hegira are lunar years, each of which has nearly eleven days less than the solar year.

Vol. iii. p. 512. On the death of Prince Mirza Baysungur, son of Shah Rokh, at the age of 37. The Persian characters of the sentence, BAUDA BE JAHAUN OMAR DRAUZ E PUDDERUM, gives the date 837 of the Hegira=A.D. 1433. *i.e. Long on this earth be the life of my father.*

Vol. iii. p. 557. On the evening of the third day of the month Shabaun, the son of Shahzadah Alla-ud-doulah was born; it is curious that the letters of the sentence, SHUB-E-SEIUM-UZ-SHABAUN, *i.e. The evening of the third of Shabaun*, should give the date of the year 843 of the Hegira=A.D. 1440.

Vol. iii. p. 575. A prince named Abbas assassinated his father; the Persian letters of the words ABBAS KOSHT, *i.e. Abbas killed*, give the date 853 of the Hegira=A.D. 1450.

Vol. iii. p. 659. The Sultan, Abu Saeid Mirza, perished in the year 873 of the Hegira in retaliation for an alleged murder; the precise year of his death is given by the Persian characters of the sentence, MUKUTTEL-E-SULTAN ABU SAEID, *i.e. The place of slaughter of Sultan Abu Saeid.*=A.D. 1469.

Vol. iii. p. 698. The date of an important victory, in the year 933 of the Hegira, is given by the Persian characters of this sentence, FUTTAH-PADSHAH-ISSLAUM, *i.e. The monarch of the true faith triumphant.*=A.D. 1527.

Vol. iii. p. 714. A new town was founded on the river Jumna, in the year 940 of the Hegira, on which was bestowed the name Deinpunnah, or 'the bulwark of the faith;' that date is given by the Persian characters of this sentence, SHEHER-E-PADSHAH-E-DEINPUNNAH, *i.e. The city of the great king, the asylum of the faith.*=A.D. 1532.

Vol. iii. p. 726. The castle of Surat was founded at the date given by the letters of this sentence, which was formerly over the entrance, SEDD BUD BER SEINAH WO JAUN-E-FERENGHI EIN BINNA, *i.e. Against the bosom and lives, the ambition and rapacity of the Portuguese, be this fabric an effectual bulwark.* =937 of the Hegira=A.D. 1530.

Vol. iii. p. 751. The Sultan perished in a sea-fight with the Portuguese in the year indicated by the Persian characters of this sentence, FERENGHIAN BAHAUDER KOSH, *i.e. Portuguese, butchers of the hero Bahauder.*=943 of the Hegira=A.D. 1537.

Vol. iii. p. 824. At the siege of Runtempour the Shah was severely burnt by an explosion of gunpowder, and died immediately after the announcement of the victory of his forces against the place. The Persian letters of this sentence give the exact date, Z'AUTESH MURD, *i.e. He died by fire.*=952 of the Hegira=A.D. 1545.

A BOOK, 'Hafiz of Shiraz, selections from his Poems: translated from the Persian by Herman Bicknell: London, 1875' (British Museum, press-mark 757. h. 38),—mentions chronograms of unquestionably early date.

Hafiz was a celebrated Persian poet. He was born at Shiraz about the beginning of the eighth century of the Mohammedan era, which corresponds to the fourteenth of ours. He appears to have remained in his native town the greater part of his life, and died about the year A.D. 1389. The book gives examples in the Arabic character, of the chronograms which he introduced into some of his poems to denote their date; the translations in English verse show the poet's method of introducing them. The dates here given are quoted from the book above mentioned.

[p. xvi.] A magnificent monument was erected over the tomb of Hafiz; on one corner of the gravestone is an extract from one of his poems; this is a translation—

Musalla was his home: a mournful date to gain,
Thrice take thou from MOSALLA'S EARTH ITS RICHEST GRAIN.

The Arabic words are KHÁKI MUSALLÂ, *i.e. Earth of Musalla*. When added together according to their numerical value in Arabic, they give the year of the Hegira 791, the date of the poet's death=A.D. 1389.

Explanation, MOSALLA, gives		1100
ITS RICHEST GRAIN, gives . .	103	
Multiply by 3, and deduct, ...	3	309
		791

[p. 202.] The next is a modern adaptation of a line from one of the poems of Hafiz, selected as a chronogram on the death of the poet Yamini, and inscribed on his tomb; and thus translated by Mr. Bicknell—

A voice from heaven exclaimed his date to sum:
I HAIL THEE, HAIL THEE: INTO GLORY COME.=1254.

The words in Arabic give the year of the Hegira 1254=A.D. 1839.

[p. 286.] Lines written by Hafiz recording a friend's death; the Arabic words MIVAHI BAHISHTI, *i.e. Paradisiacal fruit*, give the year of the Hegira 779=A.D. 1377. The lines are thus translated—

To him who asks the date of this, in answer let these words be known,
SVVEET FRVIT OF PARADISE'S CHOICEST BOVVER OF BLISS.=779.

[p. 287.] The last lines of a short poem on the death of a person named Adil, *i.e. the just*, are thus translated—

ADIL VVITH VIRTVE RICH, JVST UNTO ALL,
Shows when he quitted this terrestrial ball.

The Persian words KHALILI ADILI, *i.e. An Adil, or just, friend*, give the date 785 of the Hegira=A.D. 1383.

[p. 288.] A short poem is thus translated; the Arabic words of the last line give the year of the Hegira 785=A.D. 1383—

God, lover of us all, who never knoweth change,
Seeing a prince whom virtue had made great,
Called him to His own love, and made his date
GOD LOVER OF VS ALL VVHO NEVER KNOVVETH CHANGE.= 785

[p. 289.] The last lines of a short poem on the death of a friend are thus translated—

His quest was truth, sVVeet heaVen for VVhIch Long sIgheD
that soVL so trVLy, tells thee when he died.=787.

The date is in the Persian words, Maili Bahisht, *i.e. Inclination for heaven*, which give the year of the Hegira 787=A.D. 1385.

[p. 290.] The last lines of a short poem on the death of ——, one of the true faith, are thus translated—

Read then in mem'ry of his last adieu,
CLoseness to goD VVe VVIn by serVICe trVe.=782.

The Persian words Kurbi ta' at, *i.e. Closeness gained by devotion*, furnish the date 782 of the Hegira=A.D. 1380.

[p. 291.] The last lines of a short poem on the death of ——, one learned in the law, are thus translated—

In God he trusted: count, to mark his year,
a perfeCt trVst In goD ConsoLes thee here.=756.

The Persian words Rahmati Hakk, *i.e. Mercy of God*, give the date 756 of the Hegira=A.D. 1355.

[p. 292.] The last lines of a short poem on the death of a Vizir, a friend of the poet, are thus translated—

From life's arena to the tomb he sank,
No largess hoping, read his date; 'tis plain:
Can a VVorLD's hope hIs LIberaL gIfts regaIn?=764.

The Persian words Umizi jud, *i.e. Hope of Liberality*, give the date 764 of the Hegira=A.D. 1362.

THE 'Oriental Miscellany,' Calcutta 1798, mentions a tombstone at Dalmow, on the Ganges, with an inscription containing near the end the word dagh, *i.e. A wound*, part of a sentence which declares that the death of the person to whose memory it is erected is a '*burning wound*' to his surviving relatives. The letters of the word give the date 1005 of the Hegira=A.D. 1596.

SULTAN NADIR-SHAH usurped the throne of Persia, and called an assemblage of the governors of the provinces, and required them to proceed to the election of a king; the result was his own election in the year 1148 of the Hegira. The words on the reverse side of the money coined by him were selected to express the date by chronogram. The letters represent these figures—1, 30, 600, 10, 200, 80, 10, 40, 1, 6, 100, 70=1148=A.D. 1736. [From 'Numismata Orientalia Illustrata;' by W. Marsden. 1823. Vol. i. p. 472.]

Another example of a Persian chronogram in the present century I take from Eastwick's translation of 'The Bagh-o-Bahar,' which is not an original work, but a translation into the Urdu language, by Mir Amman, of the Persian

romance called 'The Story of the Four Darweshes,' composed by the celebrated poet Amir Khursan of Delhi about five hundred years ago. Mir Amman came into notice in 1801, and began his translation; the name which he chose for his translation of the romance is simply a chronological one, to denote the year in which he concluded his labours. According to the Arabic system the words BAGH-O-BAHAR, meaning *The Garden and the Spring*, give the year A.H. 1217=A.D. 1802.

The subject may be further pursued by consulting the catalogue of Persian manuscripts in the British Museum, by Dr. Rieu, published in 1881. 2 vols. These references are taken from its pages—

Vol. i. p. 174. The date 828 A.H. is expressed by a sentence='It was composed in Shiraz.'

In vol. ii. these chronogram dates are mentioned—p. 617, 1014 A.H.; p. 620, 732 A.H.; p. 639, 842 A.H.; and p. 687, 1063 A.H.

The earliest of these dates corresponds with A.D. 1425, and the latest with A.D. 1653.

The Arabic numeral letters can be seen in the grammars of that language.

HEBREW CHRONOGRAMS.

I AM not able through my own independent research to say anything about chronograms in the Hebrew language; my attention was directed to the subject by that able and well-known scholar Dr. Ginsburg, whose acquaintance with Hebrew Biblical manuscripts and printed books is very extensive, and he has kindly supplied me with a few notes to the following effect:—

Chronograms were used somewhat sparingly in Biblical manuscripts and other works of the earlier Hebrew writers. The former, when dated at all, are mostly so done in letters representing numerals, or in words expressing numerals. Some manuscripts, however, are dated by chronograms, and they are the earliest examples, as compared with that method of signifying a date either in a Western or an Oriental language, that I have been able to

bring to the reader's notice. Thus, for instance, the 'Codex Kennicott 89,' which was written by Jacob Ha-Levi, has the subscription in the year התרה *i.e. The Law*=A.D. 1208.[1] So again the 'Codex De Rossi, 826,' is dated הגואל לעולם, *i.e. The Redeemer for ever*=A.D. 1280.[1]

The copy of the Pentateuch, by R. Meier, which is bound up with the celebrated *Ayin Ha-Korē* of R. Jekuthiel (Additional MS. 19,776. British Museum), has the chronogram date on folio 117*a* as follows—ישנת ציון במשפט תפדה ושביה בצדקה *in the year Zion shall be redeemed with judgment, and her converts with righteousness* (Isa. i. 27)=156, or A.D. 1396.

The Five Megilloth and the Perecopes, which form the second part of this manuscript, has the following chronogram on folio 169*b*—חזק ונתחזק, שמחה לוי לא יוזק, בנך לפרט, חומש זה נחרט, ביום א בא לאדר השיני רני פלט תסובבני, *Be of good courage, Simcha Levi shall not be hurt. He formed it in the era this Pentateuch was written, 'Thou shalt compass me about with songs of deliverance'* (Ps. xxxii. 7). In this chronogram, the two letters *Nun* and *He* of the triliteral בנה, *he formed*, gives the date, *i.e.* 55=1295 A.D.

After the invention of printing (*circa* 1440), and as the use of printing advanced, chronogrammatic dating became more frequent. Thus the edition of Proverbs with the Chaldee paraphrase and the commentaries of Levi b. Gershon and Menachem Meieri, which appeared at Lierre in Flanders in 1492, is dated, שנת ובאו ציון ברנה, *i.e. In the year 'And they shall come to Zion with songs'* (Isaiah xxxv. 10)=1492. So also the Prophets Isaiah and Jeremiah, with the commentary of Kimchi, which appeared at Lisbon in the same year, is dated בישנת בא יבא ברנה, *i.e. In the year 'He shall doubtless come again with rejoicing'* (Ps. cxxvi. 6)=1492.

As time went on, the practice of thus dating Hebrew printed books increased, and came to be extensively adopted, especially by the Dutch printers. The following are some examples—

Buxtorf's Bible, Basle, 1618-19, is dated ה״ן לצ״דק ימ״לך מלך (Isa. xxxii. 1), *i.e. Behold, a king shall reign in righteousness.*

Bible, Amsterdam, 1676-78, is dated תזל כטל (Deut. xxxii. 2). *i.e. Shall distil as the dew.*

Bible, Amsterdam, 1687, is dated תבואתה לראיש וסף (Deut. xxxiii. 16), *i.e. Let it come upon the head of Joseph.*

The Pentateuch, with the Chaldee paraphrase and 'Rashi,' Dykenfurth, 1784, is dated על פי התורה אשר יורוך (Deut. xvii. 11), *i.e. According to the sentence of the law which they shall teach thee.*

Chronograms in the Hebrew language attained a high state of development, and acquired a very extensive use which has been maintained down to

[1] It will have been seen in some of the foregoing pages (*e.g.* Preface,—and pp. 12, 13, 208, *ante*) that I do not recognise in the Western languages of Europe, chronograms representing early dates as genuine, until about a century later than these dates. Hebrew chronograms of all dates were extensively written in Europe, and they must not be included in the application of this remark; and when they occur in MS. or in print, to signify the date of the document or book, they are to be accepted as genuine and contemporaneous.

the present time when they are forgotten or abandoned by authors and printers of books in other languages used in Europe. Moreover they present to us many remarkable peculiarities. Thus for instance when the letters, as simple letters, of the Hebrew alphabet are used to express a date, combinations are avoided which produce words suggesting an unpleasant meaning, such as רעה *evil*=275, or בוש *shame*=308, or other words which would signify a curse or an imprecation, or the mention of any member of the body not usually spoken of.

The more elaborate form however was preferred, that of the true chronogram or date sentence, and in this certain peculiarities are found which are absent from the chronograms in the Latin or other Western languages. The earlier Hebrew chronograms consisted generally of one or two words selected for their agreeable suggestions, or their joyous import. Thus the words רנה, ברנה, רננו *to rejoice*, occur frequently in the Venetian printed books of the sixteenth century. Later on, the chronogram expanded into a whole sentence from the Bible, of which some of the foregoing dates are examples.

As a further illustration, and as exhibiting a singularly elaborate form, may be noticed the date given by Samuel Schotten of his work entitled Kos Ha-yeshuoth, which appeared at Frankfort-on-the-Main in 1711, as follows:—

והרוצה לידע שנת הבריאה, יריק כוס ממלואה, ויקח ישועה, באלף הששי כבה עשתה החרם תנועה, ולחדשים מקרוב באו בל אלה לארץ מגיעה, בי״ט שבט לחדשים שבו בלתה היריעה, וביום שנאמר בו שני פעמים כי טוב בשבועה, נשלם ספר כוס הישועות

i.e. Whoso desireth to know the year of creation let him pour out the fulness of the cup [*i.e. let him remove the* '*Vau plene*,' *and count the numerical value of the word* בוס '*cup*' *as* בס=80) *and let him seek for help* (ישועה=391, *together* 471) *in the sixth thousandth year. So many revolutions has the sun made, or according to the moderns the earth has made them. On Shebat* 19 *the pages were fully printed; and on the day of the week respecting which it is twice said* '*It is good*,' *the book Kos Ha-yeshuoth was printed off.* Accordingly the work was finished on Tuesday, Shebat 19, 471=A.D. 1711. This book is a commentary on several treatises on the Talmud. The copy in the British Museum has the press-mark 1915. c. 10. The foregoing Hebrew sentence forms part of the title to the book, and at the same time contains the words which compose the date.

It is to be remarked that instead of giving the names of the days of the week by numbers, *i.e.* First day, second day, third day, etc., it is frequently given in abbreviations, viz.:—for Friday, ע״ש ערב שבת קדש, *the day of preparation for the holy Sabbath;* for Tuesday, *the day on which it is twice said* '*good*' (compare Gen. i. 10, 12). According to very ancient custom, and in recognition of the solemn import of this particular use of the word 'good,' authors were careful to begin and finish their works on Tuesday, which day they held to be especially lucky, because it was twice pronounced good, and being influenced also by the same respect for the word 'good,' they avoided Monday, because the phrase 'and it was good,' is not used with regard to it.

As a modern instance, the following example may be taken. The title-page in English is, 'Service for the first nights of Passover, by the Rev. A. P. Mendes. London. Printed and published, 5622—1862.'

The Hebrew title-page bears the following chronogram date :—

בשנת מי ימלל גבורות ה' לפ"ק

In the year '*Who can utter the mighty acts of the Lord*' (Ps. cvi. 2).

The copy in the British Museum has the press-mark 1974. b. 20.

The foregoing Hebrew chronograms have been interpreted into their equivalent dates of the Christian era.

The following explanation of Hebrew chronology is adapted from Dr. Ginsburg's Life of Levita,[1] page 3 :—

'To understand the dates mentioned, it is necessary to remark that the Israelites reckon from the creation of the world, and that their chronology is about 244 years shorter than ours. Thus, for instance, whilst the year 1822 A.D. is with us 5886 A.M., it is with the Jews 5643 A.M. Moreover, it is to be noted that in Hebrew MSS., as well as in printed books, two modes are adopted of expressing the date. The one is by writing the full numbering : that is, 5643 A.M. = 1882 A.D., which is called the *great* or *full era* (פרט גדול) ; and the other is by omitting the thousands, and leaving them to be understood, as 643, instead of 5643, which is called *the short era* (לפרט קטן, abbreviated לפ"ק), and which is more generally used for the sake of brevity.'

The reader will find information on Hebrew chronology in the Handy Book quoted at p. 538, *ante* ; also in a work, 'Essays on Indian Antiquities, etc., by the late James Princep, edited by Edward Thomas, 2 vols. 1858.' At vol. ii. second part, p. 138, it is observed, 'The Jews date from the Creation, which they consider to have been 3760 years and 3 months before the commencement of our era. Their year is luni-solar, consisting of either 12 or 13 months, and each month of 29 or 30 days. To reduce the Jewish time to ours, subtract 3761, and the remainder will show the year.' Some remarks on the occasional occurrence of chronogram words in the text of the Hebrew Scriptures, will be found in a work, 'Ancient Biblical Chronograms ; or, a Discovery of the Chronological use of the Majuscular Letters occurring in the text of the Hebrew Scriptures.' By W. H. Black. London, 1864 (British Museum, press-mark 3149. cc). This gives further illustration of the very early use of Hebrew chronograms.

The conclusion to be drawn from the foregoing examples is, that Hebrew manuscripts contain the earliest genuine use of chronograms with which we are acquainted, and that in Hebrew printed books with chronograms on their title-pages we have the most recent instances of publications so dated, a method which exists in a continuous succession from the time of its adoption down to the present day.

[1] Massoreth Ha-Massoreth of Elias Levita, Hebrew, with an English translation and critical notes, by Christian D. Ginsburg, LL.D. Longmans, etc., 1867.

ADDITIONAL CHRONOGRAMS.

THE following has been brought to my notice in a little book printed at Milan, bearing this title :—

Poesis Io. Aloysii Cerchiarii, Vincentini. Mediolani, 1659 (British Museum, press-mark 4425. a.—2), 24°. At p. 49 are the following epigrams concerning Gustavus Adolphus, King of Sweden :—

De Hæresi profliganda Anno MDCXXXII.
Vaticinia in Augustalibus Collegii Clementini
LUDIS EDITA.
Quo anno Gustavus Adolphus occisus est.
Vaticinium primum.

INVENTA EST FORTIS MVLIER : NVNC VIRGO LABANTIS
HÆRESIS ECCE POTENS CONTERET IPSA CAPVT. } = 1632

Vaticinium secundum.

DVM PETIS, O VIRGO, FESTIVIS ASTRA TROPHÆIS
ANTE PERIT GRESSVS HÆRESIS ACTA TVOS. } = 1632

Vaticinium tertium.

ASTRA PETIS VIRGO : HÆRETICAS HINC PELLE CATERVAS
SACRA VIGET TERRIS TE DVCE TVTA FIDES. } = 1632

Vaticinium quartum.

CVR ITA FESTIVIS PLAVDIT CONCENTIBVS ÆTHER?
AN CŒLOS STRATO VIRGO DRACONE PETIT? } = 1632

Vaticinium quintum.

VIX IACET HÆRETICI PROSTRATA POTENTIA REGIS
CŒLESTES TRANAT CVM SACRA VIRGO PLAGAS ; } = 1632

Vaticinium sextum.

TV AD PETIS CŒLOS, CŒLESTIS VIRGO, SVPERBÆ
HÆRESIS INVICTO TV PEDE COLLA TERIS. } = 1632

This occurs among a series of epigrams, etc., containing frequent allusions to the Virgin Mary.

APPENDIX.

A SYNOPSIS of some early chronograms made contemporaneously with their dates; of some retrospective chronograms made after their dates; and of some recent chronograms; concluding with one giving a date a thousand years in advance of the time when it was composed.

The first column gives the page in this volume, the second contains the leading words of the chronogram, and the third gives the date. The remarks are made in connection with what is mentioned in the text.

EARLY CHRONOGRAMS.

Page.		*Date.*	
538	Arabic chronogram.	1318	It is not clear when this was made, but it may be regarded as contemporaneous.
540	Arabic chronograms.	1383	Contemporaneous; written by the Persian poet Hafiz at these dates.
541		1385	
		1380	
543	Hebrew chronogram.	1208	The earliest chronogram mentioned in this volume; it is the date of a manuscript.
12	C. Cuculum vixi.	1382	The earliest contemporaneous chronogram appertaining to England.
199	Charles le roi.	1372	Said to be on a bell at Paris; if the bell be contemporaneous, the chronogram must likewise be so.

RETROSPECTIVE CHRONOGRAMS.

45	Binsveltinus eques.	1245	Made at the date of the monument, 1590.

Page.		Date.	
46	Ecce cadit mater.	1303	Probably made at the date of the book containing it, 1632.
52	Elisabeth sævit.	1320	Grammaye, the learned author of the history quoted, says he made these *circa* 1708.
„	Schalda crescit.	1462	
55	Versu sexta Mai.	1432	The original inscription has the appearance of being painted a century and more after the date.
69	Virgineustenuitchorus.	1551	Retrospective; made at the same time as the chronogram with which it is associated, giving the date 1746.
73	Isthic gloriosc jacet.	1256	Retrospective; it was put up when the chapel was repaired in 1829.
97	Alta Bredæ.	1457	Probably made by the historian quoted, in the eighteenth century.
98	Balliolum incenditur.	1263	Same remark. This city was destroyed many times by fire. The chronogram was probably made by the latest of the historians, Sanderus, in 1735.
99	Godefridus dux.	1184	Probably made by the learned Grammaye, the author quoted, *circa* 1700.
113	Rex Papa Turca.	1501	Retrospective. This and the five succeeding pages made by Vrientius in or about 1603.
121	Solverunt isto.	1291	Retrospective. This and others following made by Joseph à Pinu in 1572.
143	Ense feros superas.	1255	Retrospective; it is inscribed on a medal struck in 1755.
148	Ecce luit fato.	1462	Most probably contemporaneous with the book whence it is extracted, dated 1668.
195	Cecidit Dinant.	1360	This chronogram is a mistake for 1466.
195	Cernitur Leodii.	1332	Of doubtful age; associated with chronograms of a later period.
195	Audaces mors cæca.	1405	This and others on the Dukes of Burgundy, probably made in 1476, or later.
208	Tuenti sacrant.	1213	Belongs to a much later period.
214	In hoc loco.	1360	Most likely made at a period much later, when the church was decorated; as was so much the custom, in the seventeenth century.
215	Occidebant gloriosè.	755	Said to be 'ancient' by the historian quoted, but probably of sixteenth or seventeenth century authorship.
„	Vir zelosus.	745	

Page.		Date.	
215	Bis septem prebendas.	1064	The author quoted says this is a most ancient chronogram, and on his authority its fame has gone forth into some books. Another French author and a careful antiquary, François Morand, says it is retrospective; it was inscribed on the wall in the choir of St. Peter's Church at Aire in Artois, by the Canons who reconstructed the church at a later period.
222	Francorum urbis.	1282	Probably made in sixteenth or seventeenth century.
223	Effusus crater.	1380	The Latin poem concerning the circumstance quotes the date 1590. The chronograms cannot be earlier; they form part of the poem, and occur at the end of it.
236	Author eras Otto.	1121	All made by the author mentioned, who wrote in 1717, describing the events of the monastery.
	Stato hospes et audi.	1122	
	Henricus.	1184	
	Zelatori propagatori.	1582	
241	Carole dive.	1449	The author quoted, writing in 1682, says he amused himself in making these.
242	Regius hic.	1302	
242	Ex quo Usperga.	1125	Retrospective; also made by him.
251	Quo dejectus.	1115	Both probably made not earlier than 1627, the date of the last event in this series of painted glass concerning the history of St. Norbert.
„	Concilii sacro.	1118	
252	Sedes Guido.	1012	Associated with chronograms and other inscriptions made in 1621, illustrating the life of St. Guido. The historian quoted probably wrote them; he says that the dates are not supported by history, and he uses the expression 'teste chronico vetere,' meaning an old chronicle, not chronogram.
253	Ossaque lota.	1012	
„	Servit in hoc.	1004	
253	Ædes sacratæ.	1304	Retrospective; probably made at the time of the restorations in 1622.
„	Aprilis ut finis.	1435	
253	Cantate O Musæ.	1366	There is nothing to support a contemporaneous authorship; they are probably of the seventeenth century, a time when much restoration was done to the Brabant monasteries.
254	Splendet opus.	1368	
255	Tu lector mortis.	1459	Probably contemporaneous.
256	Quingentos Bernarde.	500	Without doubt made in 1635.

Page.		Date.	
258	Hæc Carmeli soror.	1251	That these were made at the time of the festival in 1651 cannot be doubted.
259	Sic protexit.	1251	
260	Mulciberi piceas.	1419	Retrospective; probably made by the author quoted, *circa* 1700.
„	In busco.	1292	
„	Benedices coronæ.	1382	
263	Fur sacramenta.	1383	'Made by an old writer,' probably at the time of the commemoration festival in 1583.
282	Et ecce eventus.	1370	Made on a similar occasion in 1820.
305	Theodorus Paderbornensis.	1150	Retrospective; made in 1604.
336	Zisca potens bello.	1424	No doubt made in 1625; the author lived and wrote at that period.
„	Peste peremptus.		
350	Inclitus est.	876	Retrospective; probably made about the date of the book, 1686, or earlier.
350	Vincla subit.	1382	Retrospective; probably of the seventeenth century.
364	Nascitur in terras.	1444	Said to be in the person's epitaph; if so, it was made many years later than this, the year of his birth.
365	Ex hoc excessit.	1543	All retrospective; made by Joseph à Pinu *circa* 1572-1590.
367	Alberte es fato.	1280	
„	Qua ter clara.	1485	
„	Ignifer in tepido.	1524	
368	Consilio ut (and others).	1531	

RECENT CHRONOGRAMS.

11	Hæcce ecclesia.	1876	This and two others are contemporaneous.
37	Avete amici.	1882	The most recent in this volume.
	Others on the title-page, front and back, the list of illustrations, and the colophon.	1882	
45	Sub patrocinio.	1860	Recent in Holland.
50	Excelso devoveor.	1875	Recent in Belgium.
204	Christo, Deo, regi.	1876	Recent in France.
449	A series of 1801 chronograms, commencing with the year of the world *One*.	1	From the year of the creation of the world to the year 4028 of that era; all made *circa* A.D. 1594.
348	Sed satius tibi.	2611	Here is a prospective chronogram made in 1611, dating a thousand years in advance.

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Ra.—Nova Literaria Germaniæ anno 1703 (and following years). A monthly periodical published at Hamburg, 1703, etc.

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S.—German Albums. British Museum, 'Additional Manuscripts,' sixteenth to eighteenth centuries. About 500 vols.

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Sd.—Anagrammata et Chron-anagrammata regia nunc primum in hac formâ in lucem emissa. By William Cheeke. London, 1613.

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Survey of London and Westminster. By John Stow. Enlarged by John Strype. London, 1720. 2 vols. Folio. (*See* p. 6.)

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Y.—Notes and Queries. Various volumes, under the index reference 'Chronograms.'

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⁂—Chronograms collected by the author at the places mentioned.

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Another book might be filled with the chronograms indicated by this list, were it possible to find the books all in one library. That, however, is impossible in England, and probably so elsewhere. Very few of them are in the British Museum, and it is unlikely that any one possesses any large assemblage of them. The works and the chronograms mentioned and referred to are mostly in the Flemish language.

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